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**NOTES AND QUERIES:**

A

**Medium of Inter-Communication**

FOR



**LITERARY MEN, GENERAL READERS, ETC.**

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"When found, make a note of."—CAPTAIN CUTTLE.

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**THIRD SERIES. — VOLUME FOURTH.**

**JULY—DECEMBER 1863.**

**LONDON:**

PUBLISHED AT THE

**OFFICE, 32 WELLINGTON STREET, STRAND, W.C.**

**1863.**



AG  
305  
N9  
Rev. 3  
V. 4

LONDON, SATURDAY, JULY 4, 1863.

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## Notes.

## EARLY SCOTISH PRINTERS.

The following curious entry relative to the exemption from taxation of the widow of Walter Chepman, the earliest Scottish printer, is copied from a note-book of a deceased eminent genealogical antiquary, who extracted it from the records:—

"Provost, baillies, counsaile, and committee of our burgh of Edinburgh, we greit you weil; forsamkill as we of before be our utheris letteres under our privie seal and signets exemit our lovit, oratoure and wedo, Agnes Cockburne, the relic of unquhile Walter Chepman, burges of our said burgh, of all payings of onie taxis, stents, dewties, or utheris contributions within the samyn during hir liftime, as our saidis letteris mair fulllelie preportis, &c.: nor the leise" as we ar informit ze nou aakis and crauis fra hir ane certain soume of money in name of taxt to the biging of our park,† his majesty of new exemis hir fra onie taxis, stents, dewties, or contributionis within our said burgh, or any taxt to the biging of our said park, in tyme to cum."

The date is the 4th of February, in the twenty-eighth year of his majesty's reign. James died upon the 15th December, 1542, having reigned nine-and-twenty years.

This grant of exemption to the widow of Chepman is an interesting instance of this accomplished

\* Nevertheless.

† What is now termed the King's Park, beside Holyrood House.

prince's love of literature. The wonderful rarity of books issuing from the press of Walter Chepman and his partner Andro Millar can only be explained by the subsequent burning of Edinburgh by the English, and the great fire that occurred in 1700; and which consumed that portion of the city which, in all probability, was the emporium of books, viz. the Parliament Square. The collection of tracts in the Library of the Faculty of Advocates, printed by Chepman and Millar, is unique. A fac-simile copy was taken some years since; and what is certainly odd enough, the whole impression was nearly consumed by a fire which broke out in the workshop of Mr. Andrew Thomson, an eminent Edinburgh bookbinder, with whom the copies had been deposited to be put in boards. Several were totally destroyed; but the greater portion was saved, burnt in the margin. By the process of inlaying, a sufficient number were completed to satisfy the demands of the few individuals who take an interest in such matters. Four copies alone, which had not been in Mr. Thomson's shop, were uninjured. Copies are now exceedingly rare, and usually bring, when occurring for sale, from four to five guineas. The *Breviary of Aberdeen* is the only other book, printed by Chepman and Millar, now known to exist. Two perfect copies have been preserved: one in the Faculty, and the other in the University Library of Edinburgh. It is in two volumes, very beautifully printed. A single volume has, it is understood, turned up in the North. There is a reprint of this valuable work, of which copies were taken on Bannatyne Club paper. Mr. David Laing, librarian of the Writers to the Signet—whose knowledge in all matters relative to the literature of his native county is so well known—subsequently furnished an Introduction.

The early Scottish printers have been very unfortunate in the preservation of specimens of their press: indeed, prior to 1600, books printed in St. Andrew's, or Edinburgh, were *rariissimi*. Even years after that date, they are almost equally rare. Thus, of Andro Hart's edition of *The Bruce*, printed in 1616, one perfect copy alone is known—that in the Bodleian being defective. The one mentioned as quite perfect was brought to light upon the dispersion of the magnificent library which had been accumulated from time to time by the ancient family of Anstruther of Anstruther; and carefully preserved at Elie House, in Fifeshire. For the condition, as well as rarity, this collection was unrivalled—at least, in Scotland. This supposed unique edition was purchased by me, and is referred to by Mr. C. Innes in the edition of *The Bruce*, printed under his superintendence for the use of the Members of the Spalding Club.

Another Scottish poem, noticed in Herbert's

edition of Ames, was supposed for a long time to have perished; some years since, it unexpectedly reappeared. Before the alterations upon the Advocates' Library were made, in one of the middle rooms below, where the receipts for books borrowed were kept, there was a flight of stairs leading upwards to a large closet in which coals, fuel, and waste paper were deposited. In it also a quantity of old books were heaped; usually when paper was wanted, it was obtained there. Once, upon a day when that commodity was required, an under-librarian ascended the stairs, and brought back an old quarto play. This led to a conjecture that there might be other articles worth preservation in the same place. Several volumes were then disinterred: some of value, some valueless. But amongst these, was a thick dirty looking book, in small quarto. Upon looking over it, my astonishment may be conceived, when the first thing that attracted notice was the uncommonly rare *Informacion for Pylgrymes unto the Holy Lande*, printed by Wynken de Worde; and subsequently reprinted for the Roxburghe Club. This led to a further investigation of the contents, when the following singularly rare works were also discovered:—

1. "The Abby of the holy Ghost." With a fine impression of a woodcut of the Crucifixion on the back of the title. It is "Emprynted at Westmynster, by Wynken de Worde." N.D.
2. "Here begynneth a lytell treatyse named the bowge of Courte." In verse, with a curious woodcut on title. "Thus endeth the bowge of Courte. Emprynted at Westmynstre by me, Wynken the (sic) Worde."
3. "Here begynneth y<sup>e</sup> temple of Glas." Title wanting. It has Caxton's device at end; but was evidently printed by Wynken de Worde.
4. "The moost excellent treatise of the Thre Kynges of Coleyne." On the title-page is a very excellent woodcut of the Virgin and Child, receiving offerings from the Kings; and on the back, the same woodcut of the Crucifixion as occurs in the first article described. It is defective of the last leaf; but is undoubtedly a production of Wynken de Worde's press.
5. "Mons Perfectionis; otherwyse, in Englyshe, 'the hylle of perfeccyon.'" Woodcut of a bishop, probably Alcock, Bishop of Ely, the author, on front, and the preceding cut of the Crucifixion on the reverse of title. "Emprynted at Westmynstre, by Wynken de Worde, the yere of our lorde m.cccclxxxxvii; and in the yere of y<sup>e</sup> reygne of the moost vycorious Prynce, our moost naturall souerayne lorde Henry the seventh, at the instance of the reuerende fader Thomas Pryour of the house of Saynt Anne, y<sup>e</sup> ordre of the chartrouse, and fynyshe the xxii day of the moneth of Maye in the yere aboue sayd." Then follows a rude woodcut of the Ascension.

This, with the *Informacion*, is a list of the six singularly rare English articles in the volume. The seventh was the long lost poem of Rauf Coilzear, in perfect condition and admirable preservation: "Heire beginnis the taill of Rauf Coilzear, how he harbreit King Charlis." Then follows two heads coarsely cut in wood, and having no apparent connexion with the work itself.

"Imprentit at Sanct Androis by Robert Lek-preuk, anno 1572."

The discovery was immediately communicated to the late Dr. Irving, the learned librarian of the Faculty of Advocates, who had been recently elected to that office. The coal-hole, as it may properly be termed, was thereupon searched, and some other articles turned up; but none of extraordinary rarity. The volume was immediately taken down, and each article bound separately in red morocco by Mr. Abraham Thomson—the best bookbinder at that time in Scotland; and they are now carefully preserved in the Faculty Library. To prevent the chance of the disappearance of Rauf Coilzear again, a reprint was made under the editorial care of David Laing, Esq., and forms a portion of that valuable collection of early Scotch poetry which that gentleman gave to the world, and to which the reader is referred.

A great many of the productions of our Scotch printers have almost entirely disappeared. Thus, Robert Smyth ("Librar. Burgess of Edinburgh," who died on the 1st of May, 1602), from his will, which has been printed in the *Bannatyne Miscellany* (vol. ii. p. 233), is proved to have published numerous works. Yet no single volume of his was known to exist until within these few years, when a volume was discovered, consisting of a fraction of Cicero's works. Amongst these were four Books of the Epistles, wanting the title, but with the printer's device at the end: an odd one sure enough, being a coarse delineation of a porpoise, mounted upon a salmon, in a river (perhaps the Forth), and a building upon a hill in the background. The imprint is: "Edenburghi apud Robertum Smythium, anno Do. 1583," 12mo. The other contents were the treatise "De officiis," printed by "Johannes Kynngstonus, 1574;" and a separate appendix of notes by Erasmus, Melancthon, and Latomus.

At the period of Smyth's demise, his will instructs that there was in his stock 1275 copies of the "Select Epistillis of Cicero;" and having been both printer and publisher, he must have sold numerous copies before his demise. Nevertheless but one copy, and that defective of the title, has as yet been found. This has undoubtedly arisen from its being a school-book; and meeting with the usual fate that befalls productions of that class. But Smyth was not merely the publisher of school-books: for we find, in the enumeration of his stock, 232 "Gray Steillis," not one of which is now supposed to be in existence. Indeed, until the discovery of a more modern edition, the poem was supposed to have been lost. What has become of his 1034 "Dundee Psalms," his 743 "Fabillis of Isope," and various other works? They seem to have perished entirely; and his device exists only, so far as is at

present known, in the presumed unique copy of the "Select Epistillis of Cicero."

Robert Charteris printed that singular dramatic production, called *Philotus*, in 1603; of which a beautiful reprint in black-letter was presented to the Members of the Bannatyne Club by J. Whitefoord Mackenzie, Esq. At the end of this "delectable Treatise," Charteris intimates to the public that he has "prentit sondrie vther delectabell discourses undernamit, sic as are Sir David Lyndesayis play, the Preistis of Pebles with merie Tailes, the Freiris of Berwick, and Bilbo."

The first three works, though extremely rare, have come down to us. But what has become of "Bilbo"? Has any person ever seen it? J. M.

#### SIR WALTER RALEGH: INEDITED LETTER.

Much correspondence has recently taken place in the pages of "N. & Q." on the subject of Sir Walter Raleigh's arms. The following highly characteristic letter of this famous though arrogant man—which is preserved among the Lambeth MSS. (No. 606, 140), and has, I believe, never before been printed—will, doubtless, be interesting. It will be remembered that Sir Walter Raleigh received an extensive grant of lands in Ireland; parcel of the forfeited estates of the unfortunate Gerald, Earl of Desmond. The grant consisted, I believe, of some 40,000 acres, lying chiefly in the valley of the Blackwater. At the time this letter was written, Sir Walter was engaged in building a house, I think, at Lismore. The letter was addressed to his kinsman, Sir George Carew, then Master of the Ordnance in Ireland, afterwards Baron Carew and Earl of Totnes.

"CUSSEN GEORGE,—for my reitrait from the court, it was uppon good cause to take order for my prize; if in Irlande they thinke y<sup>e</sup> I am not worth the respectinge, they shall much deceve them sealva. I am in place to be beleved not inferior to any man to pleasure or displeasure the greatest, and my oppinion is so receved and beleved as I can anger the best of them; and, therefore, if the *deputy* be not as redly to stead mee as I have bynn to defend hym, be it as it may; when Sr William sittz Williams shalbe in ingland, I take my sealfs furr his better by the honourable offices I hold, as also by that nereness to her Maiestye w<sup>ch</sup> still I iniuy and never more. I am willinge to continue towards hym all frendly offices, and I doubt not of the like from hym, as well towards mee as my frinds; this mich I desere he should vnderstand, and for my p<sup>t</sup> there shalbe nothinge wantinge y<sup>e</sup> becometh a frinde; nether can I but hold my sealf most kindly dealt withall by hym heatherto, of w<sup>ch</sup> I desere the continuance. I have deserved all his curtesies in the hiest degree. For the sutes of Lismore, I will shortly send over order from the Queen for a dismis of their cavellations; and so I pray deale as the matter may be respeted for a tyme, and comm<sup>d</sup> mee to M<sup>r</sup> Solicitor, w<sup>ch</sup> many thanks for his frindly deling therin, and I assure you on myne honor I have deserved it att his hande in

place wher it may most steed hym: for hardinge, I will send vnto you mony by exchange w<sup>th</sup> all possible speed, az well to pay hym (if he suffer the recoverye) as all others; and till then I pray if my builders want, supply them. I look for you here this springe, and if possible I may I will return w<sup>th</sup> you. The Queen thinke y<sup>e</sup> George Carew longes to see her; and therefore see her for once, noble George, my frinde and kinsman, from whom nor tyme nor fortune nor adversity shall ever sever mee.

W. RALEGH.

"the xxvii (?) of Decembr."

(Superscribed)—

"To my lovinge Cussen, Sr  
George Carew, M<sup>r</sup> of  
the Ordnance in Irland."

(Indorsed)

"Ralegh, the 28<sup>th</sup>  
of Decembr, 1589."

JOHN MACLEAN.

#### ARCHBISHOP HARSNET AND BISHOP KEN.

The investigator after remarkable coincidences will be struck with the resemblance of a clause in the wills of Archbishop Harsnet and Bishop Ken, who, like Ridley, Hooker, and Jeremy Taylor, so unflinchingly advocated and ably defended the One Catholic and Apostolic Faith.

Samuel Harsnet, a native of Colchester, was of Pembroke Hall, Cambridge, a little after Spenser and Harvey. In 1609 he became Bishop of Chichester; in 1619 of Norwich; and in 1628 Archbishop of York. Echard says of him, that he was "a learned and judicious divine, and the first perhaps who used the noted expression of *Conformable Puritans*, such as conformed out of policy, and dissented in their judgments." The following passage was written, as it were, with the Archbishop's dying hand, the will being dated February 13, 1631, and he departed this life on May 25, of the same year:—

"I die in the ancient faith of the true Catholick and Apostolick Church, called the Primitive Church, that faith as it was professed by the ancient Holy Fathers next after the Blessed Apostles, the great renowned pillars of the same, and signed and sealed with their blood; renouncing from my heart all modern Popish superstitions, and all novelties of Geneva, not accordant with the maxims of the Primitive renowned Church, relying and resting my sinful soul upon the alone merits of Christ Jesus, mine only Saviour and most Blessed Redeemer, to Whom be all praise, honour, and glory, world without end."

Thomas Ken was born at Berkhamstead in Hertfordshire in July, 1637, and educated at Winchester School and New College, Oxford. On Jan. 25, 1685-6, he was consecrated Bishop of Bath and Wells. Although for his fidelity to the Church he was incarcerated in the Tower of London by his lawful sovereign, James II., he nevertheless, to keep his conscience void of offence



towards God and man, refused the oaths of allegiance to the Prince of Orange, commonly called William the Third, and was accordingly deprived by the State of his episcopal throne on Feb. 1, 1691-2. He died at Long-Leate on March 19, 1711-12, and was buried at Froome-Selwood, in the churchyard under the east window of the chancel, just at sun-rising\*, without any manner of pomp or ceremony. In his will are these memorable words :—

"As for my religion, I die in the Holy Catholick and Apostolick Faith, professed by the whole Church before the disunion of East and West: more particularly I die in the Communion of the Church of England, as it stands distinguished from all Papal and Puritan innovations, and as it adheres to the doctrine of the Cross."

Precious indeed is the death of God's saints, and rich the reminiscences of their last sayings.

J. Y.

Barnsbury.

### Minor Notes.

#### MISS VANE : DISAPPOINTED LOVE. —

"The teeming mother, anxious for her race,  
Begs for each birth the 'fortune of a face';  
Yet Vane can tell what ills from beauty spring,  
And Sedley cursed the charms that pleased a king."  
*Johnson.*

Miss Vane was mistress to Frederic Prince of Wales, and afterwards to Lord Hervey. From the following lines, written by her, it may be inferred that her unfortunate course was owing to a disappointment in love. Lord Lincoln, of whom she seems to have been deeply enamoured, married Miss Pelham :—

"I once was blessed with all that Heaven could give,  
To Pope and Murray read from morn to eve;  
For them I scorn'd th' embroider'd eldest son,  
Tho' many courted, I ne'er minded one:  
Liked no Amyntor but in Tasso's strain,  
While Pastor Fido was my constant swain.  
Intent alone my joys in books to find,  
And all my wishes—an accomplished mind.

My wish arrived, and just when happy made,  
Lincoln steps in, and love must be obeyed.  
Lincoln (so Fate ordained), my bliss supreme!  
My mid-day sentiment and midnight dream!  
Good-humour, beauty, wit, and radiant youth,  
With the too specious charms of seeming truth,  
Conspired to make the hero all divine—  
Conspired to make me wish the hero mine.

\* The thoughtful reader need scarcely be reminded of the concluding lines which Dr. Donne requested to be placed on his monument as an epitaph: "Hic, licet in occiduo cinere, aspiciet eum cujus nomen est Oriens." And here, though set in dust, he beholdeth Him whose name is the Rising. Alluding, says Dr. Zouch, to the position of Dr. Donne looking eastward, and to the famous passage in Zechariah vi. 12, "Behold the Man whose name is the Branch," which the Septuagint Greek and Vulgate Latin render "whose name is the East," or "the Rising."

As swift as Mai's feather'd son he moved,  
And sigh'd, and danc'd, and talk'd, and laugh'd, and lov'd:

In notes more sweet than Philomela sings,  
He said a thousand—looked ten thousand things.  
Gods! how he look'd! when to my ravish'd sight  
My sire first show'd him, as the north star bright;—  
Ah, were he fix'd as that! but, light as air,  
He quits his vows, and seeks another fair;  
E'en now, regardless of my sense and charms,  
He flies to Pelham's, happy Pelham's arms.

Oh, aid me Murray! call my wandering swain,  
Thy tuneful tongue should never call in vain.  
Thine eloquence and elocution move,  
To plead the sweetest cause, the cause of love;  
But see! he flies us both; nor Murray hears,  
Nor heeds my wit, nor yet regards my tears!

Then farewell Hope! my much loved books adieu!  
Avant Philosophy, and Murray too!  
Lincoln, dear Lincoln! weds this fatal night;  
Pope! I deny 'Whatever is, is right!'

"Oct. 5, 1744."—*Scots Mag.* vol. xxxix. p. 212.

W. D.

**BURNING ALIVE.**—Our ancestors were not perfect, neither are we, but I am sometimes, as a good antiquarian, at a loss to understand the passion which so many of us exhibit for painting our fathers in the blackest colours, and ourselves in the brightest.

Mr. Phillimore, in the declamatory lecture which he addresses us respecting the barbarism of the reign of George III., tells us, among other horrid things, how "women were burnt alive by the deliberate sentence of the law." (*History of the Reign of George the Third*, book i. p. 50.)

Women were no more burnt alive under George III. than they are under his granddaughter. This subject has been repeatedly discussed in your columns. The mode of execution of women for "petit treason" was by strangulation; the body only was burnt.

Strangely enough, Mr. Phillimore cites three instances. One from the *Annual Register* for 1777, p. 168, which is not there, neither can I find it. One from the *Annual Register* for 1773 (quoted at p. 68 of his work): "Elizabeth Herring was burnt alive. All the details are given, *Ann. Reg.* p. 131." This reference is as incorrect as the other. But at p. 461 of that volume I find it stated, that the method of executing Mrs. Herring this day for the murder of her husband was as follows: "She was placed on a stool, with a rope round her neck fastened to a stake; the stool was taken from under her, and she was soon strangled." The body was then burnt.

The third from the *Annual Register* for 1786—"Phoebe Harris was burnt for counterfeiting shillings." This case of Phoebe Harris has been mentioned already in your publication, but I have not the reference. She "stood on a low stool which was taken away, and she hung suspended by her neck . . . . . Soon after the signs of life had

ceased" the body was burnt. (Vol. lvi. part i. p. 525.)

Burning alive no more a reality than John Doe and Richard Roe; and the obstinate retention of the form of the sentence, for generations after it had ceased to be executed, proves not the cruelty of our ancestors, but the extraordinary pedantry of our lawyers, who could not part with a fiction, whether revolting or childish, without suffering as under the agony of a severe operation.

JEAN LE TROUVEUR.

SWIFT: TALE OF A TUB.—The following remarkable passage from St. Optatus must have suggested, one would apprehend, the leading idea upon which the *Tale of a Tub* was founded. I have not had an opportunity of verifying it, but it is cited by an accurate author. It is to be premised that Optatus is speaking of the rule of faith:—

"Arbitrators are wanted. If Christians, they cannot be given on either side, because truth is hindered by party spirit. A judge is to be sought for abroad. If a Pagan, he cannot know Christian secrets. If a Jew, he is an enemy of Christian baptism; therefore on earth no judgment can be found touching this matter; a judge is to be sought for from Heaven. But why beat we at Heaven when we have His Testament here in the Gospel? Since in this place earthly things may rightly be compared with heavenly, it is just as the case of a man having numerous sons. These their father himself, as long as he is present, orders one and all; a testament is not yet necessary. So Christ, as long as He was present on earth (though he be not even now wanting) enjoined on the Apostles whatever was necessary for the time. But like as an earthly father, when he perceives himself to be on the confines of death, fearing lest after his death the brothers should break the peace and go to law, having taken witnesses, transfers his will from his dying breast into tablets that shall endure a long while, and if contention shall have arisen among the brothers, they do not make an uproar, but the will is sought for, and he who rests in the tomb silently speaks from the tablets, so He, the Living One, whose the Testament is, is in Heaven, therefore His will may be sought in the Gospel so as in a testament."

J. R.

ANNIVERSARY OF DRUMCLOG.—I do not think it is generally known that the anniversary of the Battle of Drumclog is celebrated annually by a sermon on Loudon Hill, the battlefield. The representatives of the "Cameronians" at their last "synod" split into two parties on the questions of taking the oath of allegiance, voting for M.P., &c. The party who stuck to the principle in its entirety, and would not "allow" the queen and all her men, was a glorious minority of three members of synod; and they have set up as a separate "body"—the genuine Covenanters alone in a degenerate generation. J. D. CAMPBELL.

FULKE GREVILLE, ESQ., AND FRANCES HIS WIFE.—Fulke Greville, son of the Hon. Algonon Greville (son of Fulke Greville, fifth Lord Brooke), was educated at Winchester; and in

1765 was Envoy Extraordinary to the Elector of Bavaria, and minister to the Diet of Ratisbon. By his wife, hereafter mentioned, he had six sons and a daughter, Frances Anne, who, in 1768, married John Crewe, Esq., afterwards Lord Crewe.

Mr. Greville published anonymously, in 1756, *Maxims, Characters, and Reflections; Critical, Satirical, and Moral*: and editions of 1757 and 1768 are mentioned. This work excited the scorn of Lady Mary Wortley Montagu and Horace Walpole; but Boswell thought it entitled to much more praise than it had received.

He resided at Wilbury, in Wilts; and is mentioned, but in a somewhat hazy manner, in Hoare's *Modern Wilts* ("Amesbury Hundred," 103).

His portrait, by Humphry, was engraved by J. Condé in 1791.

When did he die?

His wife Frances, the daughter of James Macartney, Esq., died in 1789. She was author of "A Prayer for Indifference," which is given in Campbell's *Specimens of British Poets*; but neither Mr. Campbell, nor his editor Mr. Peter Cunningham, give her Christian name or the date of her death.

C. H. & THOMPSON COOPER.

Cambridge.

## Queries.

### ST. MARY MATFELON: VIRGINI PARITURÆ.

Many readers of "N. & Q." are doubtless acquainted with the strange legend connected with the Cathedral of Chartres. In a crypt of that cathedral was formerly deposited and venerated an image of the B. V. M., said to be possessed of miraculous powers, and called "our Lady of Chartres." This crypt is also said to have been formed from a cave-temple constructed before the Christian era, in which this image was placed with the inscription "Virgini Parituræ," to the Virgin who will bring forth (a son). It is said that one of the sybils predicted to the Gallic Druids the future birth of Christ, and that they in consequence erected an altar in the cave, placed an image before it, and offered anticipatory adoration to the mother, from whom the Deliverer was destined to spring. I find that Pennant, in his *History of London*, when describing the parish of St. Mary Matfelon, commonly called White-chapel, relates that the above title of Matfelon is said to signify in Hebrew, the Virgin who will bring forth, Virgo Paritura. In endeavouring to verify this derivation, I find the root *walad* or *valad* (nearly = in sound to *salad*) in Hebrew, signifying the act of bringing forth (a child); but I do not find its conjugational developments. In the cognate Arabic, however, this root is found in the fifth conjugation, which very nearly expresses the sense of the future in *rus*. In the

Arabic, therefore, "she who will bring forth" would be represented by the feminine participle *Mūtawālādātūn*, contracted *Mūtawālādātūn*, or *Mūtawālādātūn*, which is nearly = in sound to *Mutfaladahun* = *Mutfaladun* by contraction when pronounced rapidly. This last word strongly resembles *Matfelon* if the first *a* is pronounced as the last *a* in the word Romans. (The *t* in the word *Mutawālādātūn* is in fact an *h*, according to the Arabic Grammar). When we consider that the *d* is often changed into *th*, and in the course of ages may be corruptly elided in pronunciation, I think it not improbable that the word *Matfelon* may = *Matfaladon*. Can any correspondent assist or refute my conjecture? Was there any connection between this parish and Chartres? Was there any image or picture of the B. V. M. at Whitechapel or the adjoining Spital of St. Mary, which resembled that in France? The Holy Virgin is generally represented not as alone, but as carrying her divine son. Are there any examples in England to be found wherein she is represented not as actual, but as predestinated mother?

St. Mary's, Great Ilford.

J. R.

#### HIGGS, HALL, AND WATERLAND.

On February 12, 1719-20, a complaint was made to the House of Lords of a printed pamphlet, entitled —

"A Sober Reply to Mr. Higga's Merry Arguments from the Light of Nature for the Trithestic Doctrine of the Trinity; with a Postscript relating to the Reverend Doctor Waterland. London: Printed for E. Smith, 1720,"

and E. Smith was ordered to be attached, and a Committee appointed to inquire after the author, printer, and publisher.

On February 15, the Committee reported, among other things, that the whole book was a mixture of the most scandalous blasphemy, profaneness, and obscenity, and in a most daring and impious manner ridiculed the doctrine of the Trinity and all revealed religion. That Thomas Warner in Paternoster Row was the publisher of the said pamphlet; that William Wilkin in Little Britain, who voluntarily appeared before the Committee, owned himself to be the printer, and further owned that he did it in opposition to the doctrines in Mr. Higga's book, to which this pamphlet is an answer, and that "Joseph Hall, a gentleman, and Serjeant-at-Arms to the King," was the author of the said pamphlet, the errors of the press and some small variations excepted.

The House then ordered the book to be burnt by the hands of the common hangman, and the author, publisher, and printer to be prosecuted by the Attorney-General. See *Lords Journals*, vols. xxi. pp. 229-231.

From the *Historical Register* for 1720, vol. v. p. 8, of "Chronological Diary," it appears that the book was burnt on the following day by the common hangman in Palace Yard, and before the Royal Exchange; and that Joseph Hall, Esq., the author, was removed from his office of serjeant-at-arms, Edward Horner, Esq., being appointed in his place.

Can any reader of "N. & Q." tell me whether Hall was prosecuted by the attorney-general; if so, when, and what was the result?

E. Smith, whose name appeared on the title-page, having denied all knowledge of the book, the Committee investigated the fact, and reported "That by the printer's acknowledgement it seems to be a very common thing for those of that employment to put the names of persons to pamphlets who have no concern therein, and that it is an arbitrary practice in printers." T.

APSLEY: STRICKLAND: WYNNE.—Mrs. Hutchinson, the wife of Col. Hutchinson, of the Parliamentary army, was a daughter of Sir Allen Apsley and his wife, a daughter of Sir John St. John. A connection is said to exist between Mrs. Hutchinson's family and the Stricklands of Boynton, co. York, and the Wynnes of Nostell, co. York. I shall be obliged if any one will give information on this point.

H. D.

BELLS OF SPAIN.—There is a large bell with a piece cut out of the side (through which the rope was passed to attach to the clapper, it is said), which hangs in the belfry of one of the cathedrals of Burgos, Toledo, Seville, or Cordova. In which cathedral is it?

C. M.

BLACK MONDAY.—I find the following in St. Martin's churchwarden's accounts for the year 1562-3:—

"Itm. payd to the Ryngars on blakmonday at the commandemente of mastur mere - - - vijd."

I know Mr. Halliwell's explanations of "Black Monday." But can any one tell me why the mayor of Leicester should order the bells to be rung at the charge of the parish on that day? The day was clearly distinct from any of those mentioned by Mr. Halliwell (*Archaic Words*).

T. NORTH.

Leicester.

BLOWNORTON CLOCK.—Has Mr. Jeafferson any foundation, in genuine folk lore, for what he says about this unclaimed piece of furniture in *Live it Down* (vol. i. p. 88), 3rd edition, 1863?

J. D. CAMPBELL.

COUNTRY RESIDENCE.—For some time I have been seeking for a desirable place of residence. It must combine at least four qualities—accessibility by rail from London, water for boating,

chalk or gravel soil, and last, though not least, open panoramic scenery, with heather. Hitherto I have found no locality possessing these advantages excepting Weybridge. If any of your correspondents can supply me with information I shall feel obliged.

COSMOPOLITE.

**CROMWELL MEMORIAL.**—At the principal entrance of Dyrham Park (the seat of Capt. Trotter), near Barnet, there stands a handsome gateway; consisting of a central arch, supported by pillars, and flanked on either side by lodges.

This is said to have formed part of a structure erected, strangely enough, to the memory of Cromwell in the neighbourhood of Red Lion Square, and to have been removed to its present position about the middle of last century.

Although I have searched Maitland, and other books of a similar character, I cannot find any mention of such a monument; but perhaps some of your antiquarian readers may have some information on the subject; and, if so, I should be glad to receive it either through the medium of your pages, or by letter.

JOS. HARGROVE.

Clare College, Cambridge.

**THE DUDLEYS OF COVENTRY.**—I should feel obliged if any one could give me an account of the Dudleys of Coventry and arms. In an old corporation book which I have, entitled *An Account of the Loans, Benefactions, and Charities, belonging to the City of Coventry*, I find the following names:—

“Mr Thomas Dudley’s Will, 1581, July 3<sup>rd</sup>, Ex. Reg. Cur. Prærog. Cant. Mr Thomas Dudley, Alderman of this City, by Will charges all his Lands with the yearly Payment of 5*l.*, to the Use and Behoof of the poor Children of Bablake for ever; and with the further Payment of 6*s.* 8*d.* for the Relief of Gosford Ward in the Payment of the fifteenth, when the said Ward shall be charged therewith. He appoints Bartholomew Tate, Esq., and others, Feoffees; with full Power to destrain into any of his Lands, in Case the said 5*l.* 6*s.* 8*d.* be not paid by equal Portions at the Feast of the Annunciation of the B. V. and St. Michael the Archangel.

Edward Bradney, Mayor of Coventry, 1688.

Mr Edward Bradney, Draper and Alderman in 1678.

Thomas Dudley, Drapers’ Company, 1672.

John Basnet, 1675, 10*l.* Loan Money.Thomas Dudley, 1675, 10*l.* Loan Money.

In 1684, Mr Bradney was Mayor.

Lady Spencer’s Loan.

John Bradney, in 1685, gave 10*l.* for Coventry.Alderman Bradney, Treasurer to the Loan Money, April 5<sup>th</sup>, 1693.Samuel Troughton, John Basnet, and William Story, gave 10*l.* to the Loan Fund.Christopher Wale, 10*l.*

In 1660, Mr Æmilian Holbeche paid to Alderman Basnet for an Assignment of his Lease, in which were only 8 years to come, 130*l.*.”

The Dudleys, Bradneys, Basnets, and Troughtons, were all connected by marriage.

JULIA R. BOCKETT.

Bradney, near Burghfield Bridge, Reading.

**JOHN DYON.**—I am anxious to see a ballad that was written on the murder of Mr. John Dyon of Branscroft, near Doncaster, which took place on the 16th of February, 1828. I believe it was printed in the form of a broadside.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

**FLODDEN FIELD.**—In an early genealogical MS., probably compiled during the reign of Charles II., I met with a notice of—

“Robert Blounte of Eckington, 4 sonne of Sir Thomas Blount of Kinlett, in Shropshire, Knight. This Robert was Capitaine of the Hallamshire Forces, about Sheffield, in the Countie of York, at Flodden Field in Scotland in the Reigne of K. H. 8.”

Are any Muster Rolls of the English army at the battle of Flodden extant? Or is any detailed *English* account of the battle in existence? Sir W. Scott says (notes to *Marmion*):—

“See the only distinct detail of the Battle of Flodden in Pinkerton’s *History*, book xi.; all former accounts being full of blunders and inconsistency.”

H. J.

Hallamshire.

**KNIGHTHOOD.**—*Miles, Eques, Eques Auratus*: these three terms are equally used as implying knighthood. Quære, Is there any difference or distinction? for the terms seem equally applied to knights *military* or *civil*. Q.

**LAW OF ADULTERY.**—Can any one favour me with the name of that king who is mentioned in ancient history as having made a law against adultery, in which it was enacted that the offender should be punished with the loss of both eyes?

A. M.

**LUTHER.**—I am at a loss to guess (and I think your readers in general would be glad to know), on what grounds H. B. C., in his catalogue of doubtful books, has included *Luther on the Galatians* (see 3<sup>rd</sup> S. iii. 477)?

MELETES.

**MARY QUEEN OF SCOTS’ LETTER TO QUEEN ELIZABETH.**—Walpole, in a letter to Gray, dated February 16, 1759 (vol. iii. p. 209), ed. Cunningham, says,—

“I wanted to ask you whether you, or anybody that you believe in, believe in the Queen of Scots’ letter to Queen Elizabeth. If it is genuine I don’t wonder she cut her head off; but I think it must be some forgery that was not made use of.”

This letter is printed in Murden’s *State Papers*, p. 558, and I should be glad to know if any recent investigation into its authenticity or otherwise has been made, and if so with what result? T.

**MONUMENTAL BRASS.**—At the sale of the effects of John Holmes, Esq., F.S.A., of East Retford, Notts, which took place on Oct. 27, 1841, a monumental brass of a knight—crest a ram’s head, set into a carved oak table top—was sold for 5*l.* 15*s.* See *Gent’s Mag.*, 1842, p. 23. This fact is worth



reproducing as a specimen of modern Vandalism. Perhaps a notice of it in "N. & Q." may lead to the restoration of this monument to the church from whence it was originally removed. At the same sale were two oak panels, bearing the arms of Swift of Rotherham. In whose possession are they now? EDWARD PEACOCK.

Bottesford Manor, Brigg.

**PIZARRO'S COAT OF ARMS.**—When at Trujillo, I saw on the house pointed out to travellers as that formerly occupied by Pizarro, an escutcheon with the conqueror's arms emblazoned thereon. It was surmounted by a small shield, with a banana or cocoa nut-tree in its centre, and a bear (or more probably a pig, from Pizzaro having been a swineherd) standing, one on either side of the tree on their hind legs, and resting their fore legs upon the upper part of the trunk of the tree. Can anyone fully explain this?

Prescott, in his *Conquest of Peru*, gives a lengthy description of the arms, but does not mention this, though it appears (by the impression of the coat of arms on that book) to form part of the arms. C. M.

**THE RISING IN THE NORTH.**—Is there any reference to the names of the persons who were concerned in, or were executed on account of, the rising in the north, *temp.* 2 Eliz.? In an old genealogical MS. of the time of Charles II. I find that—

"Rosamond, the eldest Daughter of the first Sir Peter Frecheville of Stavely, co. Derby, was first married to Bowes, who was executed in the rebellion in the North, Q. E.'s time. Her 2 husband was Ellis Markham of Dunham; lastly, she married to her 3 husband, George Blount of Eckington, Esq<sup>r</sup>."

In the *Memorials of the Rebellion of 1569* no mention whatever is to be found of the execution of any one of the name of Bowes; but at p. 74, in a letter from the Earl of Sussex to Sir W. Cecil, he writes:—

"The evill counsellours be the persons named in my letters to her Majestie the 30th of October, and all were present at ther owtragiowse doings at Duresme, saving Leonard Dacres, Roberte Bowes, and Capten Reade."

The editor says:—

"The enumeration of Robert Bowes in the list of evil counsellors is evidently a mistake. Robert Bowes the Sheriff, Brother to Sir George, was with him in Barnard Castle; and 'little' Robert Bowes was employed on a mission of confidence and secrecy; and was on this very day despatched by Sir G. Bowes to Captain Drury at Berwick, for three hundred harquebusiers to repair to Barnard Castle."—*Bowes MS.* vol. ii. p. 44.

W. S.

Hallamshire.

**A SCOTCH COLONY IN FRANCE.**—Can you, or any of your correspondents, kindly furnish me with any further information regarding the annexed paragraph, cut from a *Glasgow Mail*, June

17, 1863; or indicate the printed sources of such information?

"One of the French pastors for the Department du Cher has communicated the following interesting fact to the secretaries of the Evangelical Alliance:—In that district a Scotch colony has been established since 1480. They were the remains of the Scottish Guard of Charles VII. of France, whom the Maid of Orleans brought to Rheims to be crowned. The Duke de Henrichement, Constable of France, and commander of the Guard, settled them on his lands; where for a time they were employed on the iron works, but afterwards turned their attention to agriculture. For four centuries they have kept distinct, without mingling with their neighbours, preserving their Scotch names with but slight variations, and also the tradition of their British origin. The Protestants of that part of France relate that they have heard from their parents that these descendants of the Scotch, called Foresters, were brought to the knowledge of the Gospel by the preaching of Calvin, but that at the revocation of the Edict of Nantes they returned to the Romish Church. The desire has been expressed that steps may be taken to reunite the links of connection with this country."

J. D. CAMPBELL.

50, Buccleuch Street, Glasgow.

**SNUFF-BOXES PRESENTED BY QUEEN ANNE.**—Mr. Dennis Chirac, who lived at Paddington House, Paddington, was jeweller to Queen Anne. Would it be possible to ascertain the names of the generals to whom her majesty presented snuff-boxes with her portrait set in diamonds?

AN OBLIGED CONSTANT READER.

**STAFFORD, MR.**—Amongst the Lambeth MSS. (604, fol. 9) is a holograph letter addressed by Sir Robert Cecil to Sir George Carew, some time about February, 1600, soon after the latter was appointed Lord President of Munster. The letter is undated, but it is endorsed as having been received in March, 1600. Cecil commends to the notice of Carew "this young gentlemen, Mr. Stafford, in respect of his owne good meritt, and particularly for the loue you beare to those freends of his for whose sake he is worthy to be extraordinarily regarded;" and he goes on to say, he is "a gentleman to whom I do for diuers considerations much desire to shew my affection." Among other reasons for his recommendation, he says: "The gentleman hath chosen that Province (Munster) to serve in the rather from the affection he hath to be comanded by you;" and he adds, "you shall do for one whose freend being both of place and quality will be apt to requite it."

Can any readers of "N. & Q." assist me in identifying this Mr. Stafford? I am unable to find any mention of him in the Irish State Papers of the period in question. Is it possible that he was Thomas Stafford, who, in 1633, published *Pacata Hibernia*? The author is said (in *Biog. Brit.* art. "Carew") to have been Carew's natural son. And in the preface to the *Pacata*, the author or editor, as the case may be, says it was composed "by the direction and appoyntment of Carew, and

being left among his papers where it was found by the now publisher thereof, to whom they were bequeathed," &c.

Cecil's letter is inconsistent with the idea that the Mr. Stafford mentioned therein was any way connected with Carew, although it is quite possible that an intimacy and friendship might have subsequently arisen, which led to the scandal to which I have adverted. I shall be glad of any information upon this subject. JOHN MACLEAN, Hammersmith.

ALESSANDRO STRADELLA. — Can any of your musical correspondents inform me the name of the cantata, by Alessandro Stradella, from which Dr. Crotch obtained one of his *Specimens of various Styles of Music*. It is written in E minor,  $\frac{3}{4}$  time, and is a three-part fugue. Any information relative to Stradella and his compositions would be gratefully accepted. W. A. BOWSER.

ATTACK ON PRINCE OF WALES. — Can you inform me where is to be found an account of an attack — whether by highwaymen or assassins, I cannot recollect — made upon George IV. when Prince of Wales while in his carriage, in London or the outskirts, possibly in Piccadilly, in the end of the last century? Among the persons with the Prince was the Earl of Clermont. KAPPA.

TENBURY WELLS. — The inhabitants of the town of Tenbury, in Worcestershire, have annexed the term "Wells" to the ancient appellation of that place, from the accidental discovery of a medicinal spring a few years since. Is it not unusual to do so, except to create a distinction with another place? — as at Tunbridge Wells and Malvern Wells. Neither Cheltenham or Leamington, both ancient parishes, adopt such a mode of distinguishing their springs of water, and both of comparatively recent discovery.

THOS. E. WINNINGTON.

### Queries with Answers.

WHO WAS SEDECHIAS? — The *Dicta Moralia Philosophorum*, an anonymous Latin compilation, made about 1350, professes to give a collection of the wisest sayings found in the writings of, or attributed to, the most renowned philosophers of all nations and eras. The philosopher whose name occurs first is thus introduced: —

"Sedechias primus fuit per quos nuda dei lex precepta fuit et sapia intellecta. Et dixit Sedechias," &c. — See Brit. Mus., Add. MS. 16906, fol. 1.

The celebrated provost of Paris, Guillaume de Tignonville, who died in 1414, translated the original into French, and this version became very popular, being found in every library of that period of which the catalogues have been preserved. There are three copies of *Les Dits Moraux des*

*Philosophes* in our national collection, all of which agree in the name and orthography of Sedechias. For instance, —

"Sedechias fut philosophe le premier par qui de la volente de dieu loy fut Recueue et sapience entendue. Et Sedechias dit," &c. — See Reg. MS. 19 A. viii.

In 1450 an English translation, entitled *The Doctryne and Wysedom of the Wise Ancyent Philosophers*, was made for the special use of Sir John Fastolf by his son-in-law, Stephen Scrope. The only copy known (Harl. MS. 2266) unfortunately wants the first leaf, but doubtless, like every other version, Scrope began with *Sedechias*. Lastly came the well-known *Dictes and Sayings of the Philosophers*, translated by Earl Rivers, and issued by Caxton in 1477, being the first instance of an English book with the date of printing. Of this also there is a manuscript in the British Museum (Add. MS. 22718), which begins, like the following extract from Caxton's first edition, with the same name: —

"Sedechias was the first Philosophir by whom, through the wil and pleser of oure Lorde God, Sapience was vnderstande . . . whiche Sedechias saide," &c.

I end as I began — Who was Sedechias?

WILLIAM BLADES.

[We regret that we are unable to afford any satisfactory answer to this inquiry. There was a Sedechias in the ninth century, physician to Louis le Débonnaire, who was also a great magician, and amused the court by cutting off a man's hands and feet, swallowing him, and then bringing him up again, alive and whole. Unfortunately, however, it does not appear that this talented individual left anything in writing for the amusement or instruction of posterity. In another Sedechias (Bar-Abraham) we seem to come nearer the mark. He wrote on the Sabbath, on the New Moon, and on other Mosaic matters. But as he did not flourish till about the middle of the thirteenth century, we doubt whether he could have been the individual, of whom it was said an hundred years after in the words cited by our correspondent, that "*primus fuit . . . per quem lex precepta fuit*." Still it is not impossible, after all, that this might be the party intended; for we know very well that mediæval records are not always very particular in their chronology.]

BIBLICAL QUERIES: PROVERBS XXVI. 8. — 1. As he that bindeth a stone in a sling, so is he that giveth honour to a fool. (Eng. Aut. Version.)

2. \*Ο ἀποδεσμεύει \* λίθον ἐν σφενδάμνῳ, δόμοις ἐστὶν, &c. (LXX. Version.)

3. As the closing up of a *precious* stone in an heape of stones, so is he, &c. (English Bible, London, 1590, Deputies of Christopher Barker.)

4. Sicut qui mittit lapidem in acervum mercurii, ita qui, &c. (Jerome's Version in Latin Bibles of 1514, 1551, and the modern Vulgate.)

5. As he that casteth a stone into the heap of mercury, so is he, &c. (English translation of the Vulgate.)

\* Οὐκ ἀποδεσμεύει, according to Liddell and Scott, should be "he who bindeth (a stone) to, not in (a sling)."

Surely there is a mistake somewhere. We find three translations: 1. LXX. σφειδόν, Aut. Vers. "sling." 2. Eng. Bible, 1590, "heap of stone." 3. Latin, "acervum mercurii;" Eng. Vulgate, "heap of mercury."

As I have no Hebrew Bible at hand, I am anxious to know the original word or phrase which has thus been variously rendered; and I shall be glad to obtain information as to the grounds on which our Authorised Version was made to differ from ancient versions claiming to have been translated immediately from the Hebrew.

#### CHESSBOROUGH.

[As the "ancient versions" differ in this instance among themselves, it was almost unavoidable that the rendering of our Authorised Version should be "made to differ" from one or the other of them. On referring, however, to the *Marginal Renderings* of our English Bible, we think our correspondent will feel satisfied that our translators had their eyes open, and that neither the rendering of 1590, nor that of the LXX., was overlooked by them. The Vulgate rendering was based upon a rabbinical gloss, and we doubt if any one would now venture to maintain it.]

Learned men have tried their hands upon the passage in question, and have brought out meanings which tend very little to its elucidation, though much to the display of their own acuteness. Wonderful exhibition of Aaron's skill, when he manipulated the gold, and there came out—a calf! We would submit, however, that the original words, כְּצִרְיֹן אֶבֶן בְּמִרְמָה, are rendered about as closely and as literally as they could be rendered to be intelligible, in the received translation—"as he that bindeth a stone in a sling." Surely the meaning of the verse is sufficiently obvious. Honour to a fool resembles a stone in a sling—it is thrown away. If our translators thought fit to notice former renderings in the margin, this may have been because they wished to show that while their first object was truth, they did not despise antiquity.]

**FLY-LEAF SCRIBBLINGS.**—I have in my possession a copy of the second edition of Newton's *Principia* (published in 1713), which appears to have belonged, at one time, to Sir William Jones, and was given in 1798 by Lady Jones, his widow, to her brother-in-law, C. William Sloper, Esq. On the fly-leaf there is a memorandum in Sir William Jones's handwriting, to the following effect:—

"BURROW told me that he had seen in NEWTON's handwriting, opposite (in a list of mathematical books) to my father's SYNOPSIS, 'Mulum in parvo,' or some such phrase: TAFAZZUL HUSAIN says BURROW told him the phrase was, 'An ocean in a pitcher.'"

William Jones, Sir William's father, a mathematician of some eminence, was the author of a work entitled, *Synopsis Palmariorum Matheseos*, which appeared in 1708. Who was Burrow? Who was Tafazzul Husain? P. S. CARRY.

[Reuben Burrow, the mathematician, and the original compiler of the *Lady and Gentleman's Diary* and *Poor Robin* almanacs, is noticed in our 1<sup>st</sup> S. xii. 142; 2<sup>nd</sup> S. x. 809. A memoir of him will be found in the *New Monthly Magazine*, i. 536—538, abridged in Gorton's and

Watkins's Biographical Dictionaries. It is stated that whilst Burrow was in Calcutta, a Cashmirean, one of his pupils who understood English, was translating Newton's *Principia* into Persian! We do not find the name of Tafazzul Husain in Lord Teignmouth's *Memoirs of Sir William Jones*, 4to, 1804.]

**PASSAGE IN VALLANCEY.**—Dr. Petrie, in his work *The Ecclesiastical Architecture of Ireland anterior to the Anglo-Norman Invasion*, comprising an *Essay on the Origin and Uses of the Round Towers of Ireland*, refers to Vallancey's *Essay upon the Antiquity of the Irish Language*, first published in 1772, and afterwards reprinted in the *Collectanea de Rebus Hibernicis* in 1781, and gives what appears to be a quotation from Vallancey, in the following words:—

"The Irish Druids caused all fires to be extinguished throughout the kingdom on the eve of May-day, and every house was obliged to light his fire from the Arch-druid's holy fire, kindled on some elevated place, for which they paid a tribute to the Druid. This exactly corresponds with Dr. Hyde's description of the Parsi or Guebri, descendants of the ancient Persians, who have, says he, an annual fire in the temple, from whence they kindle all the fires in their houses, which are previously extinguished, which makes a part of the revenues of their priests; and this was undoubtedly the use of the Round Towers, so frequently to be met with in Ireland, and which were certainly of Phœnician construction."

Now in the copy of Vallancey's *Essay* which I have consulted at the British Museum, in an edition of 1772, I can neither find these words in form, nor anything which could be so construed.

I should be glad, if either you, or any of your readers, could throw any light upon this apparent discrepancy.

T. M. MAUNSELL.

[Our correspondent's query is another proof of the convenience, to save time and trouble, of stating the edition of all works quoted. The second edition of Dr. Vallancey's *Essay*, 1781, contains considerable corrections and additions, among others the passage quoted above, which will be found only in the *Collectanea de Rebus Hibernicis*, vol. ii. p. 285.]

**ROYAL ARMS OF SPAIN.**—Can anyone inform me of the full meaning of the motto, *Plus ultra*, and why it was assumed in the royal arms by the Emperor Charles V. of Spain? Murray, in his *Hand-Book for Spain*, edit. 1847, mentions it slightly at p. 44 of section i. C. M.

[The full phrase was "Ne plus ultra," in which form it was applied to two eminences at the entrance of the Mediterranean, Calpe in Spain, Abyla in Africa, these being regarded as the boundaries of the exploits of Hercules, also as the conventional limits (in that direction) of the old world. But Charles V. having inherited not only the Crowns of Arragon and Castile, but their vast transatlantic dependencies, it was then thought fitting to remove the negative, and to apply to the Columns Hercules no longer the phrase "*Ne plus ultra*," but the more appropriate phrase "*Plus ultra*." In order, however, to appreciate the full import of this change, it is necessary to bear in mind, that just as Robert Hall said of a person whose conduct had been extremely bad, that he deserved "to be kicked beyond the walls of creation;" so did the

ancients votively relegate an offender *intra Herculesis iugum* *erigat*, beyond the extreme pillars of Hercules.

"The emperor struck out the negative from the '*No plus ultra*' of Hercules, and proclaimed to the world that there were no limits to Spanish ambition," says a writer in the *Quarterly Review* (lxii. 128). But the emperor meant to proclaim something more than this, namely, the actual extent of Spanish rule.]

**YEAR-BOOK.**—I copy part of the title-page of a volume lying before me, and should be glad to know what it is; i. e. what name it bears among lawyers:—

"In hoc volumine" continentur omnes anni Regis Henrici Septimi, ab anno primo usque ad annum viciesimum secundum eiusdem Regis, qui antea impressi fuerunt.

"¶ Or novelment imprimee & corrigee, &c. &c. Londini in ædibus Richardi Tottelli, 1585. Cum privilegio."

The colophon is —

"Imprinted at London in Fleet Strete, within Temple Barre, at the signe of the hand and starre, by Rycharde Tottel, 1588. Cum privilegio."

P.

[This is a volume of the Year-Books printed by Richard Tottel, containing the 1st to the 22nd year of Henry VII. The last two years were printed in 1583; but a new and revised edition of the previous years was re-printed in 1585, which accounts for the colophon having the former date. (Herbert's *Ames*, ii. 824, 825.) The Year-Books were published annually, which explains their name, from the notes of persons, four in number, according to Lord Coke, who were paid a stipend by the crown for the purpose of committing to writing the proceedings of the courts.]

**ANONYMOUS.**—I have a thick 8vo volume, entitled *The Contest of the Twelve Nations; or, a View of the different Bases of Human Character and Talent* (Edinburgh, 1826); but without the author's name. Who was he? The work appears to be rather curious; and I cannot find any mention of it in Bohn's edition of Lowndes's *Bibliographer's Manual*. ABHBA.

[This work is by William Howison, the author of the "Ballad of Polydore," who has been so graphically described by Sir Walter Scott in his letter to Joanna Baillie, July 11, 1823. His other works are—1. *Fragments and Fictions*, published under the name of M. de Pseudemots. 2. *An Essay on the Sentiments of Attraction, Adaptation, and Vanity*. To which are added, A Key to the Mythology of the Ancients, and Europe's Likeness to the Human Spirit. Edin. 1822, 12mo. 3. *A Grammar of Infinite Forms*; or, the Mathematical Elements of Ancient Philosophy and Mythology, 1823, 12mo.]

**THOMAS EARL OF CLEVELAND.**—What is the history of Wentworth, Earl of Cleveland, whose noble portrait by Vandyck (the property of the Earl of Strafford) is now exhibited in the British Institution in Pall Mall? CONSTANT READER.

[Thomas Wentworth, created Feb. 5th, 1626, Baron Wentworth of Nettlesed, and Earl of Cleveland, was one of the most zealous supporters of the royal cause in the civil wars of Charles I., and was imprisoned in the Tower of London for his loyalty. He had the satisfaction, however, of witnessing the restoration of the monarchy, and

headed a body of three hundred noblemen and gentlemen in the triumphal procession of Charles II. into London. His lordship died in 1667, when the Earldom of Cleveland became extinct. For a description of Vandyck's portrait of the earl, see Dr. Waagen's *Treasures of Art in Great Britain*, Supplement, p. 322.]

**WATERLOO MEDALS.**—Will some of your readers tell me where I can purchase one?

W. I. S. HORTON.

5, Quadrant, Buxton.

[We much regret to state that these medals may frequently be purchased of the pawnbrokers at Woolwich and other places; but it must be borne in mind that, if the original owners are still living, the traffic in them becomes an illegal act.]

### Replies.

#### THE KNIGHTS HOSPITALERS, ETC.

(3rd S. iii. 450.)

In my last communication I proposed to submit to my readers a parallel showing the respective claims to legitimacy put forth by the Roman Council and the English Langue. I now beg to redeem my pledge to that effect, and shall commence my present observations with a reference to the leading event in the modern history of the Order—an event in which *both parties may date the origin of their separation*—namely, the dispersion of the knights from the seat of their sovereignty at Malta in 1798; for down to the period of that date, the statutory model of the institution had been formally preserved, and the English Langue (arbitrarily deprived of its possessions by Henry VIII.), and the three French Langues (which had with equal injustice been despoiled of their estates by the Directory) were still accounted by the Order itself integral portions of the general fraternity. The capture of Malta by the French, which gave a death-blow to the Order as a sovereign state, severed into fragments the hitherto associated Langues, and the dispersed knights were reduced to the miserable expediency of seeking a home wherever humanity might offer a refuge. To suppose that, from this period to the date of the downfall of Napoleon, any assemblage existed which could constitute a legitimate representation of the body of the Order, would be but an idle perversion of the true facts of the case; and that such a misstatement should ever have appealed to our belief is only to be grounded on the interested efforts made by the Italian members to resolve themselves, practically, into a sort of chapteral association, that might claim for itself an independent and supreme authority, supported by the countenance of the Pope, and the protection of certain of the Catholic princes. The principle advocated in support of this expedient was couched in the assertion that *property*



was the *only* basis of the *existence* of a Langue; and that, inasmuch as the English Langue had been stripped of its revenues at the period to which I have alluded, and the three French Langues had been equally denuded of their respective domains during the great Revolution, while those of Spain and Portugal had withdrawn from the government of the Order when the Order could no longer govern itself, it followed that the German and Italian Langues which alone retained some infinitesimal portion of their former estates, should constitute the only surviving remnant of the institution, and of course exercise a plenary jurisdiction over its scattered members. But that such a theory was ever accepted by the main body of the Order, which, though existing in dispersed fragments, and deprived of any collective power by the adverse course of events, still claimed an indefeasible right to exercise all the acts of sovereignty whenever an opportunity of re-union presented itself, is, on the very face of the question, a most palpable and absurd imposture. The acts of the few fugitive knights who sought an asylum at St. Petersburg, and who, in concert with the members of the Russian Grand Priory, elected the half-mad and wholly barbarous Paul I. their Grand Master, and *this too*—so reckless were they as to what they did to relieve themselves from the pressure of destitution—*before even the existing Grand Master, Baron de Hompesch, had abdicated his office*, could never, as a matter of principle only, have been sanctioned and confirmed by men of established honour and chivalric sentiments. The impression of just ridicule which hailed the event throughout Europe is still well remembered; and the proclamation of Paul, with his address to the nobility of Christendom, urging them to become Knights of the “regenerated” order, met with no echo but the scarcely suppressed taunts of general derision. The farce was played out; everything in the so-called Order was ludicrously Russianized; and the prostitution of the cross for money, and for mere purposes of political intrigue, quickly followed. The assassination of Paul soon afterwards set adrift the crowd of hapless hangers-on, who had vainly hoped to find a permanent harbour from distress in the Russian dominions. It were bootless to particularise the efforts that were then made to rally the dispersed exiles of St. Petersburg. At length, an Italian Knight, Giovanni Tomasi, obtained the authority of the Pope to succeed the unfortunate Czar as Grand-Master, but he soon sickened with disappointment, and followed Paul—leaving the “regenerated” order in the hands of a party so small and uninfluential that the Pope could no longer conscientiously assist in the appointment of another Grand-Master, and, from that day to this, an officer called the “Lieutenant of the Mastership,” has

been successively substituted for the former dignitary. I write with a desire to state nothing that is not founded in perfect truth and candour; and, in describing the state of the Order as thus represented by a minute fraction of its members, under the protection of the Pope, and as thus taking upon themselves the reputed supremacy of the institution, I shall prefer to use the graphic words of a most memorable Bailiff of the Order, the Count de Litta, the very Knight who, as ambassador from the Grand Master de Hompesch, invested Paul with the office of Protector in 1797. In speaking of the *débris* of the Order assembled at Rome in 1838, he says, in a letter to the Council of the English Langue, still preserved in its archives:—

“Après la mort de Tomasi, le Sainte Siège a nommé plusieurs Lieutenants du Magistère, qui ont régi provisoirement les affaires courantes et les derniers débris de l'Ordre, et les Chevaliers en très petit nombre, et devenus maintenant décrépits, assistent maintenant à Rome à un soi-disant Chapitre aux derniers moments d'une agonie prolongée du dit Ordre.”

And what says the Secretary of the Order at Vienna to the Commissioner of the English Langue in 1840?

“Yes,” he exclaimed, “I am Secretary, or anything else you please! Chancellor, if you will! The fact is, I do the work of the Order, and it is too poor to have its grand offices filled up, so that you may look upon me as representing any or all of them. We have crosses and uniforms, but very small funds. The order has an existence, and an ostensible chief in its Lieutenant, but Metternich really governs it.”

One more glimpse of still later date, that will satisfy the most *exigent* reader of the miserable state of degradation into which the Romish party has at length floundered, after all its intrigues and manoeuvres to gain and exercise a sovereignty over the whole of the disintegrated branches,—one more glimpse, I say, of this wretched fall of the once potent Order “from its high estate” into hopeless and almost irremediable abasement, and I will drop a friendly curtain over the too distressing picture. We read, under the date of 1858, that—

“A scheme has been laid at the feet of the Holy Father, as Head of the Church and of all Religious Orders, and that his Holiness received the proposals very favourably, and submitted them to a committee of seven Cardinals, to which was added the *Head of the Order, His Excellency the Count Colloredo!*”—Sir G. Bowyer's *Ritual of Profession*, &c.

My paper having far exceeded its anticipated limits, I shall pause here, requesting my reader's attention to its continuation in a following number, when I will give a concise account of the circumstances which led to the re-incorporation of the English Langue—the only *Protestant and independent* section of the Order. ANTIQUARIUS.

## SOURCE OF THE NILE.

(3<sup>rd</sup> S. iii. 470.)

I beg to call your attention to the passages subjoined in writers of the sixteenth century, many years earlier than those referred to in your Editorial article, or in Dr. Beke's work, entitled —

"The Sources of the Nile; being a General Survey of the Basin of that River, and of its Head-Streams. With the History of Nilotic Discovery. 1860."

I shall not attempt to compare the numerous authorities on the various relations of this interesting subject to history and geography, but merely point out memorable statements of authors who have not, I believe, been cited in the notices recently published: —

"De Barros," observes Dr. Beke, "speaks of a great lake in the interior, of which accounts had been received both in Congo and Sofala, as sending forth three rivers: namely, the Tacuy, or Nile; the Zaira, or Congo; and the Zambese, or Cuama. Later writers describe the Nile as flowing from two lakes; the information received being vague and uncertain, and giving rise to controversy; but being, nevertheless, substantially correct."—P. 110.

Similar statements then, and opinions of those who lived in the *beginning* of the sixteenth century, are perhaps as worthy of insertion as those of Pigafetta and Lopez; and I shall not further detain the reader than by giving the title of the work from which they are extracted, viz.: —

"*De Natura et Incremento Nili Libri duo.* In quibus inter disputandum plures alia questiones explicantur. Authore P. Joanne Baptista Scortia, Genuensi, Theologo Societatis Jesu. Lugduni, 1617."

"Ultima igitur vera et omnino indubitabilis sententia est, scaturire Nilum in Æthiopia loco edito ex quo etiam, ut postea dicemus, originem capit Zuama, quæ opposito cursu a Nilo, in Oceanum Meridionalem exoneratur, et Coanza, quæ influit in Atlanticum, ad radices montium inter Regnum Goyamum, Congense, Caffatense et Monomotapæ, qui ab incolis, ut habet Paulus Jovius lib. 18, Cardanus, et Franciscus Alvarez, Beth appellantur, ab aliis Caffates, a Theophrasto Montes Lunæ, quod sua altitudine videantur lunam attingere, a Promatio Samio, Aristotele, lib. i. *Meteor.* sum. 4, cap. 1, et Authore libri de Nilo, Montes Argenti. . . . Probat igitur veritas hujus sententiæ testimonio oculati et fide dignissimi Davidis Regis Æthiopiæ, qui in litteris datis anno 1521, ad Emanuele Lusitanie Regem, et aliis datis anno 1524, ad Pontificem Romanum, atlanticæ Clementi VII. Bononiam, ubi cum Carlo V. Imp. aderat, a Francisco Alvarez, lectisque coram Cardinalibus et universo populo anno 1533, die 29 Januarii, quæ habentur impressæ apud Damianum Goëz libro de moribus et relig. Æthiopum [vide *Schotti Hispania Illustrata*, ii. 1293 et 1299], et Jo. Baptistam Ramnusium in fine Æthiopiæ peregrinationis Fr. Alvarez [i. 258, 9], scribit se in Æthiopia imperitare multis Regnis et in primis Regno Goyamo, ex quo Nilus habet originem. Item, Antonius Fernandes, Societatis Jesu qui diu in Æthiopia vixit, et tandem sanctissime obiit, in epistola inde scripta, quam ponit Nicolaus Godignus lib. i. de reb. Abyss. c. 11, ait. *Magna hujus piscis (scil. torpedinis) copia in Nilo reperitur ad extremos Provincie Goyama fines, ubi palus est fundo carens, perennes*

*habens atque mirabiles ebullientium aquarum scaturigines. Hic Nilo principium est.*"—Pp. 23-4.

In the *Bibliothèque des Ecrivains de la Compagnie de Jésus*, par Augustin et Alois de Backer, quatrième série, is mentioned, as by Antoine Fernandez —

"Carta ac Provincial de Goa, em que diffusamente narra de sua expedição, e de seus companheiros à Etiopia, e de como este Imperio fora invadido no anno de 1572, pelos Franceses e Turcos."

BIBLIOTHECAR. CHETHAM.

## SERMONS UPON INOCULATION.

(3<sup>rd</sup> S. iii. 476.)

I believe that Dr. Smiles is quite correct, and that Dr. Jenner was assailed from the pulpit. I have a distinct recollection of reading a sermon in which vaccination was referred to as an impious interference with the designs of Providence, and in which Dr. Jenner was distinctly referred to as well as Mr. King. I do not remember by whom the sermon was preached; and it would be difficult to trace it, as vaccination was given as only one of the many impieties of the age. It was written in the same fanatical spirit as the former one of Dr. Massey's in 1722. The great opponents, however, of Dr. Jenner, were found among the members of his own profession, the most violent of whom was a Dr. Benjamin Moseley, at that time a physician to the Chelsea Hospital. It may interest your readers to supply an example of his arguments, and a specimen of his style.

In 1799, he published a volume of *Medical Tracts*, in which he vigorously attacked "the new mania." This volume was republished in 1800. He was not content with this, but made it a subject of a separate treatise. This was published in 1804, and entitled *A Treatise on the Lues Bovilla, or Cow Pox*. The opening paragraphs will show the character of the work: —

"In the year 1798, the cow pox *Inoculation Mania* seized the people of England *en masse*.

"It broke out in the month of April—like a symptomatic eruption of Nature: the planet Mercury—the delusive author of 'vain and fond imaginations'—being then in the Zodiacal sign of the Bull.

"It increased as the days lengthened; and at Midsummer large societies of the medical profession, which were first attacked, were distempered to an intolerable degree."

This is a very curious pamphlet, and is a fair sample of the kind of hostility Dr. Jenner had to encounter. The opposition called forth the publication of a *jeu d'esprit*—*The Vaccine Phantasmagoria*; published by J. Murray, 1808. This is a poem of some merit; but principally valuable as an introduction to several curious notes, citing a large number of the cases which Dr. Moseley had produced against the new practice, and which

exhibit as large an amount of folly and extravagance as can be anywhere met with. In one of the notes a publication is referred to, written in the same style as those of Dr. Moseley's, but bearing the name of Ferdinand Smyth Stuart, Esq. Mr. Stuart announces that he is a physician, and relates the following story, which is an advance upon the extravagance of Moseley himself:—

"Among the numerous shocking cases of cow pox which I have heard of, I know not whether the most horrible of all has yet been published, viz. that of a child at Peckham, who, after being inoculated with the cow pox, had its natural disposition absolutely changed to the brutal; so that it ran upon all fowls like a beast, bellowing like a cow, and butting with its head like a bull!!"

Dr. Stuart tells us, that he has not had time to ascertain whether this case be true. This avowal proves the character of the whole opposition, and the perfect recklessness of the opponents. It is a proper sequel to the whimsical notions of Dr. Moseley, who, in his treatise, asks:—

"Can any person say what may be the consequences of introducing a bestial humour into the human frame after a long lapse of years?"

Can any of your readers supply the name of the author of *The Vaccine Phantasmagoria*? I have some suspicion that it was a lucubration of Samuel Rogers. T. B.

#### FRENCH LEGEND.

(3<sup>rd</sup> S. iii. 491.)

Many continental families of note claim descent from the fairy Melusine, and the story on which this claim is founded is, in all probability, the one inquired for by L. M. M. R. I am away from my books at present, and consequently cannot give a direct reference; but Jean d'Arras collected all the legends concerning this fairy princess about the beginning of the fifteenth century, and the collection was printed at Lyons in 1544, under the title—*S'en suit ung beau liure en Francoys nomme Melusine. Qui fut fille au Roy Helynas et femme a Raymondin.*

A reprint of this work was not long since published in some of the French antiquarian collections, but I cannot at present say in which, or under what title. Having, however, at one time made some research into the subject of alleged supernatural ancestry, I am acquainted with the story of Melusine, which may briefly be told thus. Pressine, a fairy, married Helynas King of Albanie [Wales is probably the country referred to], and gave birth to three daughters; the eldest being Melusine, who married Raymondin, Count of Forez, and, by her occult art, built for him the magnificent chateau of Lusignan. All her chil-

dren were of surpassing beauty, though each was distinguished by some peculiarity of feature, derived from the supernatural character of the mother. Vriam, her eldest son, had one eye red, the other blue; and ears as large as the sails of a windmill. Odon, the second son, had one ear larger than the other. Guion, the third, had one eye higher up than the other. Antoine, the fourth, had a lion's claw projecting from his cheek-bone. Regnault, the fifth, had only one eye, but he could see to the distance of twenty-one leagues with it. Geoffroi, the sixth, had a great tooth projecting from his mouth. Froimond, the seventh, had a large mole on the tip of his nose; and the eighth, whose name, I believe, history does not mention, had three eyes; one being placed in the back of his head, so that he could see all around him. Vriam married the heiress of a King of Cyprus, and founded a dynasty: Guion married a princess of Armenia; Antoine married Christine, daughter of a duke of Luxembourg; and Reignault married Aglantine, heiress of a king of Bohemia. Of the other four sons, one became King of Brittany, another Lord of Lusignan, another Count of Parthenay, and the last entering the church, rose to the chair of St. Peter. Historians do not tell us which of them was the ecclesiastic, but I may be excused for saying probably the three-eyed one, as he would naturally be considered the most *circumspect* of the family.

When Melusine married Raymondin, she stipulated that she was ever to pass Saturday alone in her private apartment. But after several happy years of wedlock, Raymondin, incited by a fatal curiosity, bored a hole in the wall with the point of his sword, and peeping through one Saturday, saw his wife in the form of a serpent. She immediately disappeared with a shriek of despair, and never since has been seen, though not being a mortal, she still exists, and is heard wailing around the castles of her numerous descendants, previous to death visiting their families. Apartments are said to be still kept for her sole use in several old chateaux in France and Belgium.

Melusine is a very ancient superstition, and consequently a very widely spread one. She is the German Undine, the Irish Banshee, &c. &c.; and, to the student of Comparative Mythology, affords a very interesting study, in more ways than one.

Writing from recollection alone, I would refer L. M. M. R. to most works on French genealogy and heraldry for notices of the alleged descendants of Melusine; and Bullet, *Dissertation sur la Mythologie Française*, entertains the subject from a Celtic point of view. I have somewhere read, gravely stated as a historical fact, that when the Chateau de Lusignan was confiscated by the crown, Melusine was not only heard but seen lamenting on the platform for twelve nights; she

then removed from it for ever, taking up her residence in the Chateau d'Engbien.

WILLIAM PINKERTON.

### THE LOOKING GLASS.

(3rd S. iii. 450.)

The little book entitled *The Looking Glass*, which, to my sorrow, I have not seen, is to be found mentioned in "Antiquity" Smith's *Nollekens and his Times*, where, in his account of Banks, the sculptor (vol. ii. p. 185), he gives an extract. At p. 200 Smith says,—

"Little did Mr. Banks think, when he was questioning this youth, that nature had enriched him with some of her choicest gifts, and that the Royal Academy would, in him, at this moment, have had to boast of one of its brightest members in the name of Mulready."

Many years ago the late Thomas Uwins, R.A., lent to my brother Mr. Felix Roffe, a rare and curious little book, the title of which my brother has unfortunately forgotten, narrating the early career of an artist. Mr. Uwins himself informed my brother that the young artist was no other than William Mulready, and that copies of this little book, on account of its rarity, and the artist alluded to, were valued at two guineas. ABHBA may tell whether this is the same work as *The Looking-Glass*, for my brother informs me that the book he perused was adorned with some facsimile woodcuts of drawings made upon the wall, while the little boy-artist sat upon his father's knee. Of the father it was stated that he had been a soldier "in his youth."

As it is very laborious and somewhat painful to wade through the rubbish heaps with which the modern two-volumed "Lives" of artists are encumbered, such a work as I understand *The Looking Glass* to be is very refreshing, as I find to be the case with a rare little book I have in my possession, entitled *Fortune's Football*. It is a brief autobiography of Isaac Jenner, a painter and engraver, and written in a familiar style, being, as the titlepage informs us, "most humbly dedicated, by permission, to the young family of the Right Hon. Lady Ann Hudson." To this book there is a rudely-engraved frontispiece, representing Isaac Jenner when a boy, as he himself says, "looking over the treasures of an old book stall." At page 91 occurs a little whole-length portrait of Jenner, in his crippled condition; it is agreeably engraved in the stipple style, being doubtless executed by himself. As a specimen of his manner of addressing young folks, which is often equally pleasing to "children of a larger growth," I offer the following extract, which will, I trust, be of some interest to many Kentish worthies:—

"The beautiful bespangled sky smiled on our short voyage, and the gentle breeze wafted us, in a few hours, to the Albion shore. We soon reached town, where, like Noah's dove, we found no resting place; so, in the spring, we went to the camp on *Boxheath*, where I assumed the character of Daub; and having obtained a verbal leave only from General Pearson, I was, while exploring the right wing of the camp, taken up as a French spy by the orderly captain of the quarter-guard, a gentleman who had lately purchased his commission. This occurred from a joke by some senior officers, who urged him on by saying he would be rewarded with thanks and preferment; assuring him that I was the one for whom a great reward had been offered, which he would obtain as a farther remuneration for his signal service. My friends were soon informed of this, and application for my release was presently made at the head-quarters; but General Pearson was from camp, so I remained in durance from eleven till eight at night, when the General returned, who sent orders for my liberation, and a written permission: this last was delivered to me privately, and I was in solemn pomp marched between two soldiers, who escorted me to the mess room of my particular friend, the officer of the *Dorset*; and after they had been amused with my recital of the adventure, they sent me home to my own quarters, which were opposite their quarter-guard: to this I was escorted by a centinel, lest a worse mischance should happen to me.

"The next day I continued my employment, and met with no more impediments; so I finished my drawing, which comprised a plan, view, and survey, from which I engraved a large plate, under the patronage of General Pearson. This obtained me a handsome subscription. On the strength of this, and the encouragement I had in portrait painting, I returned to town in November, 1779."

EDWIN ROFFE.

Somers Town.

### BAINBRIDGE.

(3rd S. iii. 489.)

I possess the accompanying notes relative to persons of the name of Bainbridge. I fear that they are too fragmentary to be of much service to B. A. H.:—

1482. "Willelmo Baynbrigg, pro conductu j paris de belcos pro smeltura plumbi, &c. 12d."—*Fabric Rolls of York Minster*, 1859, p. 50.

1514. Christopher Bainbridge (Cardinal), born at Hilton near Appleby, co. Westmoreland, died 1514. His tomb is in the cloister of the English College at Rome.—Wood's *Athene Oxon*, sub nom. "N. & Q." 1st S. vol. xii. p. 411.

1568. Mr. Francis Baynbrigg of Wheatley Hill, one of the supervisors of the will of Christopher Hall of Wynyate.—*Durham, Wilts* (Surtees Soc.), vol. ii. p. 276.

1578. Ralph Blaxton of Silksworth, gent., leaves "to everie one of my brother Roger Bainbrige's children whiche he had by sister Margaret, the elder excepted, 3s. 4d."—*Ibid.* vol. ii. p. 202.

1575. John Middleton of Barnard Castle, gent., married Elizabeth, daughter of Richard Baynbrigg of Snotterton, co. Durham, gent.; their son Antony Myddleton of Newton dates his will Dec. 8, 1575.—*Ibid.* vol. ii. p. 35.

1587. In the list of debts attached to the will of "Ralph Hedworthe of Pockerley," co. Durham, occurs "Henrie Banbrige for an ox 40s."—*Ibid.* vol. ii. p. 311.

1588. M<sup>rs</sup> Cstance Banebrigg witnesses the will of John Eden of Windleston, co. Durham.—*Ibid.* vol. ii. p. 528.

1590. Thomas Blakeston, "layt parson of Dyttnysal, in the countye of Durham," a cadet of the house of Blakiston of Blakiston, leaves to his niece Anne Bainbrigg, 84. 6s. 8d.—*Ibid.* vol. ii. p. 202.

1597. Richard Belassis of Morton, in the parish of Houghton-in-the-Springs, co. Durham, mentions in his will his niece, Katheren Baynbridg.—*Ibid.* vol. ii. p. 338.

1642, July 11. The House of Commons order "that Mr. Wm. Bainbrigg of Lockington, in county of Leicester, gentleman, shall have leave to send down ten musquets and two Carbines to Lockington."—*Commons' Journals*, vol. ii. p. 664.

1648. John Bainbridge, son of Robert Bainbridge, by Anne his wife, daughter of Richard Everard of Shenton, co. Leicester, born at Ashby-de-la-Zouch. Savilian Prof. of Astronomy at Oxford, author of several works on Astronomy, died Nov. 8, 1643; buried in Merton College chapel.—Wood's *Athenæ Oxon. sub nom.*; Lowndes' *Bibliographer's Manual* (Bohn's ed.) vol. i. p. 100.

1648, Sept. 1. The House of Commons order "that Mr. Tho. Bainbridge shall have a pass to go to Oxforde to fetch one hundred pounds for Colonel Goringe, prisoner to the Parliament."—*Commons' Journals*, vol. iii. p. 225.

16—, Dr Thomas Baynbridge, Master of Christ's Coll., Cambridge, during the Great Rebellion, a Puritan.—Le Kœux, *Memorials of Cambridge*, 1847, vol. i. p. 87.

16—, Ralph Bainbridge held the eleventh prebend at Ely; was ejected during the Great Rebellion; died before the Restoration. Walker's *Sufferings of the Clergy*, 1714, p. 21, second pagination.

16—, Bainbridge and Bukridge Streets, St. Giles's, London, now removed, "were built prior to 1672, and derived their names from their owners, eminent parishioners in the reign of Charles the Second."—"N. & Q." 1<sup>st</sup> S. i. 229.

1669. Thomas Banbrige of Tunstall, and Ellen his wife, recusants.—Raine's *Depositions from York Castle*, p. 170.

1734. Mr. Earl Bainbrigg, to be warehouse keeper to the Commissioners of the Stamp Office.—*Gent. Mag.* vol. v. p. 51.

1749. Philip Bainbrig of Lockington, Esq., High Sheriff for Leicestershire.—*Ibid.* vol. xix. p. 41.

1753. Sept. James Bainbridge of Leeds, tobacconist, bankrupt.—*Ibid.* vol. xxiii. p. 446.

1754. Richard Bainbridge, B.D. formerly Fellow of University Coll., Oxford, presented to the vicarage of Harewood, co. York. He was also for some time curate of Allerton, co. York.—T. D. Whitaker's *Loidis and Elmete*, pp. 132, 173; *Gent. Mag.* vol. xxiv. p. 292.

1769, Jan. 5. "Captain Bainbridge, to Miss Allgood, with 15,000*l.*, married."—*Gent. Mag.* vol. xxxix. p. 84.

1797, Oct. 15. At Woodborough, co. Notts., Mrs. Elizabeth Bainbridge, owner of that lordship and of Lockington, co. Leicester, aged 81. She was the last of her family, and was buried among her relations at Lockington.—*Ibid.* vol. lxxvii. p. 983; vol. lxxviii. p. 902.

1816. Bainbridge, G. C., author of *The Fly Fisher's Guide*, 8vo, Liverpool, 1816. Lowndes's *Bibliographer's Manual* (Bohn's ed.), vol. i. p. 100.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

Dr. John Bainbridge, an eminent physician and astronomer, was born at Ashby-de-la-Zouch in 1582. He was educated at the Free Grammar School of his native town, and was afterwards sent to Emanuel College, Cambridge, under the

tuition of his kinsman, Dr. Joseph Hall, the eminent Bishop of Norwich. He also applied himself to the study of mathematics and astronomy, to which he had been devoted from his earliest years. Upon his removal to London, he was admitted a Fellow of the College of Physicians. His *Description of the Comet* in 1618, introduced him to an acquaintance with Sir Henry Savile, by whom he was appointed, in 1619, his first professor of astronomy at Oxford, where he settled, having entered himself a Master Commoner of Merton College, for some years. At the age of forty he began the study of Arabic, with a view of publishing correct editions of the ancient astronomers. He died at Oxford, November 3, 1643, in the sixty-second year of his age. His works that were published are, *An Astronomical Description of the late Comet, from November 18th, 1618, to the 16th of December following*, London, 1619, 4to; *Procli Sphæra*, and *Ptolemai de Hypothesibus Planetarum liber singularis*; to which he added Ptolemy's *Canon Regnorum*, 1620, 4to; *Canicularia*, published at Oxford in 1648 by Mr. Greaves; together with a demonstration of the heliacal rising of Sirius for the parallel of Lower Egypt, written at the request of Archbishop Ussher. Several other treatises were prepared for the press, and left in MSS. HENRY T. BOBART.

33, Cambridge Terrace, Leicester.

Cardinal Christopher Bainbridg or Baynbrigge, canonized under the name of St. Praxides, was born at Hilton, near Appleby. His ancestry seems uncertain, unless he were, as some suppose, a brother of John and Richard, of Snotterton, co. Durham, near the borders of Yorkshire. John and Richard seem to have been grandsons of John, bailiff of York, A.D. 1419, whose tomb may be seen in York Minster.

2. Of Edward Bainbridg, 1613, I know nothing, but in Burke's pedigree of John Bainbrig, of Wheatly Hill, co. York, the names Edward Henry, b. 1609, Samuel, and Abraham, occur among seven sons of Robert son of Thomas, of Ashby de la Zouche; the said Robert married twice, and had in all twenty-three children. The elder brother of Thomas was Robert, of Lockington Hall, Leicestershire.

3. I have not the ancestry of Dionysius Bainbridge, but he married Edith, a Protestant, widow of Edward Fawkes, proctor, &c. at York, and mother of the renowned Guy, b. 1570, and three younger children. Both the Fawkes's and Dionysius Bainbridge had property at *Scotton*, near Knaresborough. The stepfather induced Guy to become a Roman Catholic.

I hope your correspondent, B. A. H., may find some of the above particulars useful in his researches. M. F. née BAINBRIDGE.

**TOTTENHAM, M.P. (2<sup>nd</sup> S. vii. 522.)**—Lieut.-Colonel Charles G. Tottenham, the new M.P. for New Ross, who was elected on the 6th June inst., by a majority of *two* votes only, is the sixth *Charles Tottenham*, in immediate lineal descent, who has represented that borough in Parliament.

H. L. T.

**GOLDSMITH CLUB (3<sup>rd</sup> S. iii. 490.)**—The Goldsmith Club was nothing more than a social affiliation, established in the year 1856-7 by some gentlemen, the greater number of whom were contributors to a Dublin paper called *The Commercial Journal*, which was probably the first cheap British newspaper ever established, and which was published weekly and sold for 1½d. Its prosperity was great for a season, as its circulation reached to about 16,000 copies; but by the secession of its principal correspondents, and other causes, it ultimately fell. Some of the original members, however, subsequently became local celebrities; amongst whom I may mention S. N. Elrington, now editor of *Saunders's News Letter* (the oldest Conservative journal in Ireland), and a lyric poet of recognised ability; W. J. Fitzpatrick, author of the lives of Dr. Doyle, Lady Morgan, and Lord Cloncurry; Herbert J. Stack, now editor of the *Birmingham Daily News*, and author of *Madeline*; E. L. A. Berwick, author of *Eveleen*, the *Queen's Dwarf*, &c.; Samuel Alfred Cox; Professor Shaw, F.T.C.D.; Mark O'Shaughnessy, barrister; Sir James Murray, M.D.; Bond Cox, barrister; and others of less mark. Their place of meeting was in the rooms of the *Commercial Journal*, kindly given them by the proprietor; and I venture to say that there is not a *ci-devant* member who does not remember their meetings with pleasure and regret. J.

Dublin.

**TIME (3<sup>rd</sup> S. iii. 387.)**—

"God gives us time by parts and little periods; He gives it to us, not as nature gives us rivers,—enough to drown us,—but drop by drop, minute after minute; so that we never can have two minutes together, but He takes away one when He gives us another. This should teach us to value our time, since God so values it, and by his small distribution of it tells us it is the most precious thing we have."—Taylor, from *Holy Thoughts*, an exquisite little book, published by Simpkin, Marshall, and Co., price 1s.

AN OBLIGED CONSTANT READER.

**WILLIAM MARSHALL (3<sup>rd</sup> S. iii. 484.)**—To complete the list of Mr. Marshall's publications it may be well to add *A Review of "The Landscape, a Didactic Poem," with an Essay on the Picturesque*, 1796; a small publication *On the Enclosure of Lands*, 1801; and a paper in the *Philosophical Transactions of the Royal Society of London* for the year 1783, entitled "An Account of the Black Canker Caterpillar, which destroys the Turnips in Norfolk, in a Letter to Charles Morton, M.D.,

F.R.S." This paper was reprinted, with the omission of only a few sentences, in the abridgement of the *Transactions*, by Hutton, Shaw, and Pearson (xv. 386), and was quoted in the first edition of Kirby and Spence's *Entomology* (i. 186), as the only authority for the information there given on its subject. D.

**SHERIFFS OF CORNWALL (3<sup>rd</sup> S. iii. 494.)**—KAPPA will find lists of sheriffs of Cornwall in Polwhele's History of that county. I believe that the Rev. F. V. J. Arundell, author of *A Visit to the Seven Churches in Asia*, and late rector of Landulf in Cornwall, compiled a more correct list of sheriffs for the history of Cornwall than he intended publishing. I do not know who the representatives of that gentleman are, but I would suggest to them, that it would be a great gain to the literature of his county if they were to deposit the MSS. of his "History" in the library of the Royal Institution of Cornwall, at Truro.

TRETANE.

KAPPA will find a list of the sheriffs of Cornwall, from the earliest times down to the 22 Charles I., in Harl. MS. 2122, No. 5.\* The same volume contains also similar lists for the other English counties. There is another list for Cornwall, 1647—1653, Add. MS., 5832, f. 181.

JOHN MACLEAN.

Hammer-smith.

**TURNING THE CAT IN THE PAN (3<sup>rd</sup> S. iii. 191, 314.)**—This expression would appear to be the equivalent, or perhaps the origin, of the modern *turn coat*. It is used in this sense by Sir Hudibras (in canto I. of *Butler's* † *Ghost*, or *Hudibras*, Part IV.), the worthy knight, about to make himself an offering to delicate love by hanging himself in a barn, pronounces a Cato-like soliloquy:—

"This said, the ladder he ascends,  
And from the beam to swing intends;  
But first to purge his conscience means,  
And make confession of his sins."

In the course of this "last dying speech," he says:—

"Like Y——k I took the test, and then  
Like S——bury, turn'd cat in pan,  
Ofttimes afraid my neck would be  
The forfeit of my loyalty."

By way of concluding, I take leave to ask by whom this fourth part of *Hudibras* was composed? It is dedicated to "Henry, Marquess and Earl of Worcester, &c. by T. D."

[\* This list commences at the same period as that of Fuller's, namely, Henry II.; whereas KAPPA wishes for one from the earliest Norman period.—Ed.]

† "Butler's Ghost: or Hudibras, The Fourth Part. With Reflections upon these Times. London: Printed for Joseph Hindmarsh, at the Black Bull in Cornhill, over against the Royal Exchange, 1682."

Do these initials represent Thomas Doggett of the "waterman's coat and badge" notoriety? \*  
CHESSBOROUGH.

Harbertonford, Devon.

PLOUGH IN CHURCHES (3rd S. iii. 429.)—Up to a period not very remote, when the science of road making was in a very primitive state, it was customary in rural districts to level the roads by means of a *plough*. This was purchased from the parish funds, and called "the parish plough," and when not in use was generally deposited in the church porch or belfry. Such ploughs, although not now used, are still to be found in many parts of the country, as well as at Bassingbourn and Barrington. E. V.

ST. PAUL (3rd S. iii. 458.)—The supposition that St. Paul was unmarried appears to derive support from the apocryphal tradition of the Ebionites, that Gamaliel refused to give him his daughter in marriage. MELETES.

GENTILHOMME: NOBILIS (3rd S. iii. 317.)—Many months ago you were kind enough to consign to the editorial limbo some weak suggestions of mine—opposed, I grant, to the opinions of high authorities—as to the derivations of certain words in common use, *e. g.* the word "church," "kirk," as having come to us, not from the Greek *κκλησία*, but from the British, "*cīr*," a circle" (the sacred circle, or periphery), or "*cwrc*," a rotundity,"—the plural of which is *cyrcau*. With some trepidation, then, I venture to suggest in opposition to the "nosco" theory, that *nobilis* is the contracted form of "*non vilis*, not common," as opposed to the *vilis*, or "common herd." Horace (*Epist.* lib. ii. 36), seems to make use of "*vilis*" in this sense:—

"Scriptor abhinc annos centum qui decidit inter  
Perfectos veteresque referri debet, an inter  
*Viles* atque novos?"

The Delphin edition paraphrases the latter portion of this sentence thus: "inter veteres et bonos an inter *ignobiles* et recentiores?"

Whether this derivation will satisfy A. A. is for himself to determine. CHESSBOROUGH.

DENTITION IN OLD AGE (3rd S. iii. 499.)—There are no grounds whatever for supposing that "what occurred to the old gentleman," was "not the cutting of new teeth, but the *reappearance* of old ones, through the falling away of the gums." This supposition necessarily involves the *previous disappearance* of the teeth. Such an occurrence could have arisen but from one of two causes: either inflammation and swelling, or hypertrophy of the gums. We have no evidence that the old gentleman's gums swelled, and covered and concealed his *second* set of teeth, *after* these had made their appearance in the mouth; and that, by the

subsequent recession of the former, the latter became visible for the second time under the denomination of a *third* set. We might as readily imagine the octogenarian to have been the subject of *lampas*—a disease which sometimes attacks young colts when shedding their teeth, and in which, from "inflammation of the gums, the bars swell and rise to a level with, and even beyond, the edges of the teeth" (Youatt's *Horse*, 1831, p. 134). With but a little further stretch of imagination, we might see in this reappearance of the old man's teeth an evidence of that second juvenescence shadowed forth by Hunter; and might, with equal pertinence, pronounce the old boy to have still "a colt's tooth in his head."

J. H. PICKFORD, M.D.

Brighton.

"CRUSH A CUP:" "CRACK A BOTTLE" (3rd S. iii. 493.)—The prevalence of the drunken, and apparently fashionable English custom, that gave rise to the former phrase, is well shown in the following quotation from Webster's *Devil's Law Case*; where Julio (Act II. Sc. 1.) is being baited for his riotous living:—

"Rom. [He spends] A hundred ducats a month in breaking Venice glasses.

"Ariosto. He learnt that of an English drunkard, and a knight too as I take it."

It would seem, too, that a chivalrous colouring was given to the mere drunken act of bravado, when lovers, flap-dragonists, and others, adopted the custom as one of their humours or fancies; and the time is within the recollection of older men, when glasses were broken that they might not be sullied by the wine drank to a less noble toast. See also a quotation from Marston, under the word "Arms," in Nares's *Glossary*.

The phrase of "cracking a bottle" arose, doubtless, from the ready and apparently soldierly habit of deftly knocking off its neck. Among tavern roysterers this would be a proof, first that they were men of valour, who had made money in the wars; and secondly, that they were stout drinkers, since to any others the feat after the first few glasses would be a difficult one. BENJ. EASY.

CHAUCER AND HIS EDITOR, THYNN (3rd S. iii. 453.)—William Thynne died in 1546, as appears by an inscription upon his monument—a fine brass, lately restored at the expense of the present Marquis of Bath, in Allhallows Barking. CHESSBOROUGH is right, therefore, in questioning his claim to be considered editor of the edition of 1561. I believe the editions produced by Thynne were those of 1532 and 1542. I write at a distance from books, but I think I have read somewhere of "Thynn's fine old folio of 1516."

JUXTA TURRIM.

THE DANISH INVADERS (3rd S. iii. 467.)—A. E. W., after quoting the statement of Thierry,

[\* This doggerel production is by Tom Durfey.—ED.]

that in 787 the fleets of Denmark and Norway reached the south of Britain in three days, and then assuming that these Scandinavian fleets consisted of the three ships spoken of by Lappenberg, enters into a speculation of some length respecting the speed of the vessels. But before he can arrive at any satisfactory conclusion on this point, I would beg leave to suggest to A. E. W. that it is absolutely requisite that the original authorities should be consulted. What leads me to offer this suggestion is, that I am persuaded that the readers of "N. & Q." would look with great interest on the result of his researches.

## MELETES.

SIR CHARLES CALTHORPE (3rd S. iii. 489.)—A reference to a MS. pedigree of Calthorpe (or Calthrope), in my collection, gives the following information: "Charles Calthorpe, of Lincoln's Inn, was eldest [?] son of Sir Francis Calthorpe of Ingham, by his second wife Elizabeth, daughter of Ralph Berney, of Gunton, Esq." It is not stated when, or where he died. I have a MS. copy of his "reading" on copyholds. Sir Henry Calthorpe, the Recorder, who died 1637, was the second son of Sir James Calthorpe of Cockthorpe, a different line from that of Sir Francis. His mother was Barbara, a daughter of John Bacon, of Hasset, Esq. G. A. C.

GREEK AND ROMAN GAMES (3rd S. iii. 490.)—Your Capetown correspondent has, I think, misquoted the passage from Justinian. Should it not run thus?—

"Deinceps vero ordinent quinque ludos, monobolon, contomobolon, *quintanum cordacem* sine *fibulâ*, et perichyten, et hippicen," &c.?

The *monobolos* was an athletic exercise, which consisted in throwing summersaults, or leaping by the gymnast's own *unaided* exertions as opposed to the *conto-mono-bolos*, in which the leap was performed with the aid of a pole, *korros*.

The *cordax* was a rough boisterous dance, hornpipe, Irish jig, and Highland fling, all in one, indulged in by the comic chorus, and mentioned in the Greek plays:—

"On the stage her hornpipe-flings."  
nor brings

Aristoph. Clouds, 540.

*Quintanus* alludes to the five deep rows of which the chorus was composed, though its numbers varied. As the *cordax* required freedom of limb in its performance, the *sine fibulâ* may easily be explained. About the other games I am not so confident. The *perichyten* was some kind of contest; but whether the term implies that it was fought in the P. R., or that the performers contended in a pool of water, I leave to the etymological sagacity of UURN to determine (*περιχυν*). The *hippice* may, probably, be identi-

fied with the "ludus Trojæ." Is there no work on the Sports and Pastimes of All Nations, Ancient and Modern? Surely some "Strutt" should step forward to write one. CHESSBOROUGH.

Harbertonford, Devon.

EPITAPH IN LAVENHAM CHURCHYARD (1st S. vii. 235 *et seq.*)—"John Weles, ob. 1694: 'Quod fuit esse,'" &c. The epitaph consists of two hexameter lines; and propounds the Sphinx of Time (if I may so express it) in presence of Death itself, in that melancholy vein of "the dark sayings," so characteristic of the Solomonian philosophy in the Hebrew *Cokeleth*. See both the authentic and apocryphal Scriptures: Eccl. i. 9—11, iii. 15; 2 Esdras, iv. 45-6, *et alia*.

"Quod fuit esse quod est | quod non fuit esse quod esse |  
Esse quod est non esse | quod est non est erit esse."

The verbal complication is unravelled by insertion of *est* at the carets, and *quod* at the last caret; and I translate thus:—

What was to be is what is;  
What was not to be is what is to be;  
To be what is is not to be;  
What is is not to be what shall be.

Your learned correspondent, JOSEPH HARGROVE, a scholar of Cambridge, referred to in your "Notices" of June 20, might frame a very pretty syllogism out of this quaint metaphysical epitaph. J. L.

Dublin.

COLD IN JUNE (3rd S. iii. 489, 519.)—Madame de Sévigné, in a letter to her daughter, dated "Aux Rochers, mercredi 26 Juin 1680," says:—

"Quand je trouve les jours si longs, c'est qu'en vérité, avec cette durée infinie, ils sont froids et vilains. Nous avons fait deux admirables feux devant cette porte c'étoit la veille et le jour de Saint-Jean; il y avoit plus de trente fagots, une pyramide de fougères, qui faisoit une pyramide d'ostentation; mais c'étoient des feux à profit de ménage, nous nous y chauffions tous. On ne se couche plus sans fagot, on a repris ses habits d'hiver; cela durera tant qu'il plaira à Dieu."

G.

Edinburgh.

PROVERBIAL QUERY (3rd S. iii. 209, 439.)—There is an old English proverb very much akin to "Meals and matins minish never," inquired for by MR. HAYNES. It runs thus: "Prayer and provender never hinders a journey." I met with it in the pages of an old commentator, but I now forget who he was. I remember, however, that it was quoted as an old proverb; and very probably it is so old that we shall not be able to trace its parentage. GEORGE LLOYD.

Thurstonland.



## Miscellaneous.

## NOTES ON BOOKS.

*History of England during the Reign of George the Third.*  
By John George Phillimore. (Vol. I.) (Virtue Brothers & Co.)

Mr. Phillimore tells us, that the greatest of English rulers said to Sir Peter Lely, "Take care that you draw my face as it is, with all its wens and wrinkles;" and asks whether the citizen of a free state, who undertakes to paint the history of his country, should shrink from the same liberty in behalf of truth? The answer is obvious—he should not. But Mr. Phillimore's book suggests another query—ought the citizen of a free state, on the strength of such citizenship, to take the one-sided liberty of painting nothing but the wens and wrinkles? Such is what Mr. Phillimore appears to us to have done both with regard to George III. and the people of England. He has scarcely a single good word for the monarch, whose court formed so marked a contrast between those which preceded and those which succeeded it, and certainly he has few more for the people whom that monarch governed. Dissenting, as it will be seen we do, entirely from the views of the author, we are bound to testify to the ability which he displays. He is no careless writer; no hasty vamped up of second-hand facts, and borrowed opinions. He is a good hater, but gives good reasons for his hatred; and although the impression left upon the mind after the perusal of the volume is, that Mr. Phillimore's opinions were unalterably fixed before he began to examine the materials on which they ought to have been formed, there is no doubt that he has worked hard and zealously at his self-imposed labour; and the result is a book vigorously and ably written, which will be read with interest even by those who are utterly unable to agree either with the conclusions which the writer draws, as to the causes, or the results of the events which he describes, or with his view of the characters of the chief actors in those stirring and perilous times.

*The Works of William Shakespeare.* Edited by William George Clark, M.A., Fellow and Tutor of Trinity College, and Public Orator in the University of Cambridge, and John Glover, M.A., Librarian of Trinity College, Cambridge. Vol. I. (Macmillan & Co.)

We have here the first volume of *The Cambridge Shakespeare*, which appears under the editorship of the Public Orator and the Librarian of Trinity; Mr. Luard, who was to have been associated with them, having been compelled by his election to the Registrarship of the University to relinquish, at least for the present, his share in the responsibility of its production. The chief characteristics of the present edition are, first, that it is based on a thorough collation of the four Folios, and of all the Quarto editions of the separate plays, and of subsequent editions and commentaries; secondly, that it gives all the results of this collation in notes at the foot of the page, with conjectural emendations collected or suggested by the editors or their correspondents; so as to furnish the reader, in a compact form, with a complete view of the existing materials out of which the text has been constructed or may be amended. Thirdly, in all plays of which there is a Quarto edition, differing from the received text to such a degree that the variations cannot be shown in foot-notes, the text of the Quarto *literatim* is printed in a smaller type after the received text. Thus, to the *Merry Wives of Windsor*, the editors have added the *Pleasant Conceited Comedie of Sir John Falstaffe* and the *Merry Wives of Windsor* from the edition

of 1602, preserved among Capell's *Shakespeariana* at Cambridge. Lastly, the editors add at the end of each play a few notes: (a) to explain such variations in the text of former editions as could not be intelligibly expressed in the limits of a foot-note; (b) to justify any deviation from their ordinary rule in the text or the foot-notes; and (c), to illustrate some passage of unusual difficulty or interest. To carry out these objects, the editors have laboured long and diligently, as a glance at any page of their work will show. Not only do Messrs. Clark and Glover appear to have collated carefully, and weighed considerably all the various editions of the poet—and one moment's reflection as to what those editions, from Pope, Warburton, and Theobald (who, we are glad to see, receives justice at hands of the Cambridge editors) to those of Collier, Dyce, and Singer amount to, will give some idea of the labour of so doing; but they have in addition gone through the various articles in the magazines, *The Athenæum* and *Notes and Queries*, culling from them all that they deemed necessary for giving completeness to such an edition of the poet's works, as they had proposed to themselves. The edition is one which every student of Shakespeare will hail with satisfaction, as it affords him the best means of judging what is the correct text of the poet, and what are the most valuable of the illustrations which his writings have received; and we are sure that those who have worked hardest in the same field will be the warmest in their acknowledgments of the good service rendered by Mr. Clarke and Mr. Glover to the writings of William Shakespeare.

## BOOKS AND ODD VOLUMES

## WANTED TO PURCHASE.

Particulars of Price, &c. of the following Books to be sent direct to the gentleman by whom they are required, whose name and address are given for that purpose:—

ROMANCIER; the History of the Tithe Cause tried in 1815, between the Rev. Reginald Bligh, Rector of Romaldkirk, and John Benson, Farmer. 8vo. London, 1815.  
AUTOBIOGRAPHY OF MATTHEW ROBINSON, VICAR OF BURNINGTON, by J. E. B. Mayor. 8vo. Cambridge, 1856.  
LIPS OF HENRY JERVIS, by Mrs. Anne Seville of Bolton in Yorkshire. 12mo. Salisbury.  
AN HISTORICAL SKETCH OF THE PRIORY OF ST. OWALD AT NOTLEY, by R. G. Batty, M.A., Incumbent of Wresby. 8vo. London, 1854.  
A MICELLANY OF INGENIOUS THOUGHTS, REFLECTIONS, IN VERSE AND PROSE, by Tamworth Keresby, Gent. 4to. London, 1712.

Wanted by Mr. Edward Hailstone, Horton Hall, Bradford.

## Notices to Correspondents.

THE "FAMINE QUEENS" UNVEILED; THE PHILOSOPHER'S STONE; THE ROD; EARLDOM OF EAROL; BALANCE ARMS, and other articles of interest in our next.

BOOK EXCHANGE. We have a plan for this under consideration, which, when matured, will probably meet the requirements of our friends.

THE INDEX TO THIRD VOLUME OF THIRD SERIES is at press, and will be issued with "N. & Q." of Saturday the 18th instant.

W. E. BATTER. For the origin of the phrase Way-goose, or Way-goose, the printers' festival, see our 2nd S. iv. 91, 192.

X. Y. Z. The history of the Scotch Metrical Version of the Psalms will be found in *Holland's Psalmists of Britain*, i. 53; ii. 31—38. Consult also "N. & Q." 1st S. vi. 500, 578.

F. C. A Commentary upon Genesis, printed for Richard Chiswell in 1650, is by Bishop Symon Patrick.

Answers to other Correspondents in our next.

ERRATA.—2nd S. iii. p. 483, col. i. line 47, for "provisional" read "provincial"; p. 480, col. i. line 9, for "Tarquinio" read "Targumio."

"NOTES AND QUERIES" is published at noon on Friday, and is also issued in MONTHLY PARTS. The Subscription for STAMPED COPIES for Six Months forwarded direct from the Publishers (including the Half-yearly Index) is 11s. 6d., which may be paid by Post Office Order in favour of MESSRS. BELL AND DALRYMPLE, 18, FLEET STREET, E.C., to whom all COMMUNICATIONS for the EDITOR should be addressed.

Full benefit of reduced duty obtained by purchasing Horniman's Pure Tea; very choice at 3s. 4d. and 4s. "High Standard" at 4s. 6d. (formerly 4s. 8d.), is the strongest and most delicious imported. Agents in every town supply it in packets.

LONDON, SATURDAY, JULY 11, 1863.

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## Notes.

THE "*FAERIE QUEENE*" UNVEILED.

## LETTER I.

The following pages may in some respects be regarded as a continuation of the *Arcadia* unveiled; for, although the *Faerie Queene* was commenced before that romance, and blinded by his love and admiration of Sidney, undoubtedly swerved from his course in the second book, and appears to have been greatly influenced thereby in the third and fourth.

On looking into the *Faerie Queene*, after reading the *Arcadia*, we are struck by the resemblance between the three brothers Anaxius and the three Sarazins—Sansfoy, Sansloy, and Sansioy; nor can we doubt they also are three personations of the Earl of Oxford. Further, a suspicion readily arises, not easily resisted, that as the Earl of Leicester is represented in Prince Arthur, his great opponent, Lord Burghley, may be shadowed in Archimago, the great magician *Hypocrisy*. Several curious points confirm this suspicion; as the recognition of Archimago, the false St. George, by "the bloody bold Sansloy," but more especially by a singular circumstance in the second book, which will be duly noticed.

The principal adventures of the Redcrosse Knight [Sir Philip Sidney], on a closer inspection, appear to admit of a plausible solution. He

starts on St. George's Day, in 1579, and after long travels slays Sansfoy: then wanders on to the "sinful House of Pride," which he quits, having overthrown Sansioy, who is carried by Duessa to Pluto's realm. These two adventures may refer to the quarrel with Oxford, and to the discussion with Queen Elizabeth about nobles and commoners in the month of September. St. George is then conquered by the giant Argoglio, and thrown into a dungeon; but is released by Prince Arthur, after a confinement of nine (fairy) months. Pride was certainly one of Sidney's besetting sins, at least in his earlier years, as witness his Dudley blood and his ambassadorial journey to Vienna; but his pride must have received a sudden fall on the birth of Leicester's son, and, "on the tilt-day next following, Sidney assumed an impress with the word *Speravi* dashed through, to show that his hope therein was dashed." The nine months' incarceration in the dungeon is an allusion to 'the interesting state' of the Countess of Leicester; and this ingenious supposition is confirmed by a similar piece of allegorical humour in the third book, when Merlin replies to Glauco:—

"Beldame, by that ye tell  
More need of leach-craft hath your Damosell,  
Than of my skill: who help may give elsewhere,  
In vain seeks wonders out of magick spell."

Book III. iii. 16, 17.

In the seventh canto, stan. 44, Una tells Prince Arthur the Dragon "has them [her parents] now four years besieged to make them thrall:" from this remark, we may infer, Spenser dates the danger to the Protestant faith from Queen Elizabeth's refusal of the sovereignty of the Netherlands at the end of the year 1575.

In the ninth canto, Prince Arthur tells St. George about his quest of the *Faerie Queene*:—"Nine months I seek in vain, yet nill that vow unbind." Hence it appears, the Prince commenced his wanderings the very day Simier told the Queen, in February, 1579, of Leicester's marriage with the Countess of Essex; and it must have been her majesty's angry countenance that so charmed Prince Arthur in his dream,—these are fairy transformations. (Book I. ix. 15.)

The knights then part—

"Arthur on his way to seek his love,  
And th' other for to fight with Una's foe."

St. George is then saved from Despair; and Una brings him to the "House of Holiness," whence he goes to fight and overcome the Dragon; or, in other words, he delivers his famous letter against the marriage with Anjou to Queen Elizabeth about Christmas, 1579.

Although we are not in general justified in giving the same faith and credence to poetical representations as to historical statements; yet the coincidence between the *Arcadia* and the

*Faerie Queene* forces on our mind the conviction, that Lord Burghley did act insidiously and invidiously to Sir Philip Sidney on that occasion.

Book II.—In the second book, at the end of the fourth canto, we are forcibly struck by the names of Pyrochles and Cymochles, two Paynim knights; and to our astonishment, we find the two following cantos are a satire on the *Arcadia*, or at least on the two heroes, Pyrocles and Musidorus; and it may be surmised, we have here the gentle Spenser's dire revenge for Sidney's satirical playfulness in his first Arcadian eclogue, where he represents Strephon [Spenser] in love with Urania. There is a sly humour, a hard hit, in the description of the fight between Pyrochles and Sir Guyon, who, "him spying all breathless, weary, faint,"—

"Struck him so hugely, that through great constraint  
He made him stoop perforce unto his knee,  
And do unwilling worship to the Saint,  
That on his shield depainted he did see;  
Such homage till that instant never learned he."

Book II. v. xi.

The passage is too long for quotation, but it is impossible to mistake the humorous satire, when, Pyrochles, seized with Furor, rushes wildly into the Idle Lake, and is saved by Archimago:—

"What flames," quoth he, "when I thee present see  
In danger rather to be drent than brent?"

Book II. vi. 47—49.

This passage, we may presume, has reference more immediately to Sidney's application to Lord Burghley in January, 1583; that he might be joined with his uncle, the Earl of Warwick, in the Ordnance Office. The passionate ardour of Sir Philip for military fame and active employment, and his disgust and weariness of a courtier's idle life, sufficiently demonstrate how perfect is the allegory, and that Archimago in this instance is undoubtedly Lord Burghley.

Musidorus, the hardworking student, in love with philosophy, is represented under the name of Cymochles as "given to all lust and loose living," sojourning with the vile Acrasia in "vain delights and idle pleasures in her Bower of Bliss." Spenser, in this picture, appears to have drawn the Bower of Bliss and the loose loves of Acrasia, as a contrast to the sufferings of Pamela and Philoclea under the tyranny of Cecropia; nor can we doubt that Mary, Queen of Scots, is shadowed in Acrasia; whom Sir Guyon, after destroying the Bower of Bliss, sends with a strong guard to the fairy court. Nor can we doubt, that the satirizing of the Duke of Anjou and Simier as Bragadochio and Trompart, had its origin in the story of Antiphilus.

There is no historical evidence in what year this second book was written; but we know Spenser had commenced the first book before April, 1580; and in July he went as secretary

with Lord Grey to Ireland. On his return to England in August, 1582, we may imagine him reading the adventures of the Redcrosse Knight to his friend, and how highly Sir Philip was charmed therewith. Spenser afterwards, on reading the *Arcadia*, discovers that Sidney had been quizzing him as Strephon in love with Urania; and hence his retort-courteous in this second book, which must consequently have been composed in 1583, or at least a rough sketch of the first six cantos for circulation amongst private friends. C.

(To be continued.)

#### PARISH REGISTERS: ASKERSWELL, DORSET.

This very small parish lies in a deep valley amongst the downs, a little south of the road between Bridport and Dorchester. The registers are well preserved. Vol. I. is a thin square 8vo, parchment, tolerably perfect and regular, containing baptisms, weddings, and burials from 1558 to 1721. Vol. II. is a long narrow folio, also of parchment, containing the usual entries from 1722 to 1812. The remaining volumes are modern and without interest. The parish is small, and the population can never have exceeded 300, the entries are therefore few. This circumstance has given the successive registrars time for careful writing and correctness; few registers could have been better kept.

Book I. is entirely in Latin, and must have been kept entirely by the clergyman, as most country registers were. In large town parishes, a professional scribe was more usually employed to copy the clerk or clergyman's rough book; this would be unnecessary of course in small places where the entries would be few. Though generally regular, there is a peculiarity about this register which I have never remarked elsewhere. Here and there you find a strange mixture of dates—entries of the sixteenth, seventeenth, and eighteenth centuries being jumbled together on one page. In fact, the person who had charge of the book during the latter years of its use having come to the natural end of his parchment, made his entries from time to time wherever he could find a vacant space in the previous pages. This, I suppose, from motives of economy, or from the difficulty of getting a new book at so great a distance from London. The book contains some little memoranda besides the usual contents of a register. The date of each register's induction is regularly entered; and on p. 8 is an abstract of the tenths due on the several tythings from the rector to the crown, being the copy of an ordinance made anno 1545, "descripta ex libro veteri chartarum."

Thomas Whynnell, rector 1694 to 1638 by whom

this abstract was entered, has inserted also a record of *his own birth and baptism* "at Haslebury Briant," squeezing it into its right place amongst the Askerswell baptisms of 1560. He has done a similar thing with regard to his marriage, which took place not in this parish, but "at Wareham 24<sup>o</sup> Julii, 1590." This is inserted in the midst of the burials for 1590!

Another of the rectors, Wm. Locke, 1705-1722, has inserted above the baptismal entries of his own children that curious astrological device, called "natuitas." Amongst the peculiarities of this register may be noticed the fact that for many years it served for the use of two parishes, Askerswell and Chilcombe. The latter is a very small parish, which, though a separate incumbency, and under separate patronage, has been frequently held with Askerswell. It contains a population of less than thirty souls, and had no register of its own till quite late in the last century.

It can hardly be expected that the registers of so small and secluded a parish should contain any names of note. Hutchins has copied into his invaluable *History of Dorset* (sub. "Bridport Division, Eggardon Hundred,") all the entries of any importance. These are chiefly those that relate to the family of Eggardon, or De Eggardon, who possessed an estate of the same name lying around the famous Eggardon Hill in the parish. They seem to have been wealthy yeomen, and were the principal parishioners during the sixteenth and seventeenth centuries. Other families commemorated are Welsh, or Walsh (rector), Whynnell (rector), Lock, Hardy, Trenchard, Gundry, Waddon (armiger), Burge (clericus), Case (clericus), and Byshop.

Hutchins's remarks on the Dorset registers are usually judicious and correct; but he has made a mistake in describing the Askerswell register as "imperfect from 1571 to 1575." Those years are to be found correctly entered with the certification of the rector's signature. The record of marriages, however, is imperfect from 1572 to 1586. A memorandum, under date of 1595, will confirm Mr. Burn's opinion—that even the best-kept parchment register, being only a copy of the original, is not an infallible document.

"1595. Note, that certain names were omitted partly by negligence, p<sup>th</sup> in that the olde paper Registre was in some places torn; in other places so badly written, that it c<sup>d</sup> not well be proved."

The frequent recurrence in this very small register of the word *illegitima* amongst the baptisms, does not say much for the morality of country villages in the sixteenth and seventeenth centuries.

No alteration in the form and character of this register appears during the Commonwealth period. The rector managed to retain his living through all the troubles, from 1642 to 1662; and in com-

mon with some others of the clergy, continued to keep his own register in the accustomed manner in spite of the various Acts of Parliament. This affords a confirmation of what E. V. contends for in 3<sup>d</sup> S. iii. 296. No lay registrar appears to have been appointed for this small and isolated place; and probably even the ancient church discipline was observed without interruption.

Of *burials*, the average for two centuries in this salubrious parish was about three per annum; and in many years, "nemo sepultus," is all that is recorded. The following entry is peculiar, as recording the moment of decease:—

"1688. Eliz<sup>a</sup> Locke, uxor Guel. Locke, Rect., mortua fuit 16 Aug., paulo post crepusculum, sepulta 20 die ejusd. mensis."

Book II. contains less that is interesting than the older volume. It bears an inscription on the inside of the cover: "Bought by John Travers, C. W., in the year 1723, price twelve shillings."

It is written in English, and chiefly remarkable for the *age* of per-sons buried. The early entries omit the age, but from the final pages I copy the following almost at random:—

"1788. R. Hansford, 91.

1788. Eliz<sup>a</sup> Hansford, widow, 100.

.1810. W. Whittle, 92.

— Mary Hansford, 103.

— Eliz<sup>a</sup> Hansford, 93."

Figures like these, and the figure eighty is still more common, in a register of burials containing only some two or three names in each year, speak well for the salubrity of this part of the country.

INTER PUTEOS OCTO.

#### EARLDOM OF ERROL.

In the speech of the late Lord Campbell, when moving the rejection of the claim of Lord Fitzhardinge to the barony of Berkeley by tenure, his lordship made some general remarks, without much reflection, as to the power of the crown to give a subject the power of nominating his successor to his peerage. He laid it down as an incontrovertible proposition, that in no civilized country could the Crown delegate such a privilege. Of course his lordship was the best judge of what English lawyers hold on the point; but we must be permitted to remark, that however incompetent this power might be in the South, it was perfectly competent and was frequently exercised in the North. The Rutherford case, for instance, where under such a delegation the peerage was carried by a last will and testament to persons of the same name, although not heirs male of the nominator. There are various similar instances; but we may just mention one, which is somewhat interesting from the narrow chance the noble lord had of keeping his peerage. The representation

of the old family of Hay of Errol had devolved on an heir female—a Boyd of the attainted race of Kilmarnock. In virtue of powers conferred by charter on one of the Earls of Errol, he was authorised by a deed under his hand to name a successor. This he did, and the result was that the peerage devolved on a Boyd, who took the name of Hay. The second Earl of the Boyd family was elected one of the Scottish representative peers; but his election was challenged because the nomination was then supposed to be lost. It was not on record, neither had it been confirmed by the Crown. By a remarkable piece of good fortune, pending the discussion before the Committee of Privileges, it was picked up by a stranger who had been searching among the rubbish which had been left in the "laigh" Parliament House, as it was termed, but which had, after removal of most of the records, which were in a very wretched condition, been used by the Faculty of Advocates as a sort of lumber-room. This anecdote was communicated by the late eminent genealogical lawyer John Riddell, Esq., and I think he also stated that the individual who found it was the late Mr. Archibald Constable; at all events that it came into the hands of that eminent bookseller, who forwarded it to Lord Errol's agents.

Thus a new patent, for such the nomination truly was, *unrecorded and unconfirmed by the Crown*, was held by the highest authority in the kingdom (19 May, 1797) to be legal in every respect, valid, and effectual. And his lordship never questioned for a moment the power of the Crown to delegate this privilege to a subject.

J. M.

#### THE REV. JOHN SAMPSON.

I have often wished to see some pains taken to collect accounts of the rough hard-headed scholars and mathematicians of the north of England, of whom Emerson is so marked a type. A common form of education, increased facilities of intercourse between the different parts of England, and other things, have stopped the growth of this class. I have not the means of procuring any information about them; but I think it might be possible to engage others in the undertaking. The amusing Life of Emerson, prefixed to his *Works*, would be a model for the biographies I should like to see, in everything but length.

I have before me a collection of the remains (in Latin verse) of the Rev. John Sampson, Master of the Free Grammar School, Kendal (born there 1766; died, 1843). Without going to the University, he was, at nineteen, Master of the Free School at Old Hutton. He obtained ordination in 1789; and held various curacies and teacher-

ships until 1804, when he was chosen master of the school in which he had received his education. He used to say that he had walked several circumferences of the globe in going to take Sunday duty; but this must have been guess without calculation. He married his predecessor's widow, who seems to have thought that her power over a boy educated at the school could not cease. It was not enough to lock himself into a room: he had sometimes to escape by the window, and, on one occasion, he got down by a ladder into the neighbouring grounds. In an epitaph which he wrote on himself he made no secret of this misfortune; we may presume his wife could not read it:—

"Ecquis honestior in terris hoc vixit honesto?  
Qui fuit et vitiiis firmus et officiis.  
Ecquis et hunc miserum potuit miser æquiparare?  
Perstitit at patiens quod deuit faciens?  
Ultima pars vitæ dedit huic solatia parva;  
Si causam querat qui legit, uxor erat.  
Tempore sed dubio mundum miser ille parabat  
Linquere nec gemitu, vivere nec fremitu.  
Nam functus fato non desperabat habere  
Postea delicias, postea divitias."

He was a stern master, and wrote the following about the old symbol of his office:—

"Pigros castigo, doctrinæ tristis origo,  
Verbera ne paveas, desidia caveas."

A boy, under examination for admission into the school, was given a Latin adage to read: one of his pronunciations was "cernitur." "Now thou can scan that, I dare say," said the master. The boy at once gave the following hexameter:—

"Amic|us cer|tus in|re in|certa cer|nitur."

"Aye! I thought thou could scan it," said Mr. Sampson. The story ends here: no doubt, because the young Theban was not yet in the school.

The book of remains is *Lusus Seniles; opusculum quo scriptor otia tranquillius contereret. Inchoatum A.D. 1809.* Kendal, J. Hudson; London, Whittaker & Co., 1844 (12mo, pp. 60). Some of the shortest specimens will bear extracting:—

"Etymon adverbii extemplo.

Ex templo acclerata solet cito currere turba,  
Hinc venit extemplo significare cito.

"Quisnam igitur sapiens?

Virgili libris 'hominum sator atque Deorum,'  
Supremi titulus dicitur esse Jovis;  
Si Flacco 'sapiens uno minor est Jove' credas,  
Quod sapiens hominum sit sator unde patet.

"Maro.

Libertatis amor te visere, Roma, Maronem  
Fecit, sed Romam (nec mora) linquit item;  
Ornatus lauri ramo, vel durius armo,  
Oram Parthenopes optat adire Maro.

"Sinon.

Troja maneret adhuc, jam starent Pergama, si non  
Omnia vertisset perfidus arte Sinon."

Mr. Sampson is said to have raised many good

scholars. He is described as a diligent and painstaking teacher; always eccentric, and often severe. Nothing here given contradicts any part of the character.

A. DE MORGAN.

#### PRICES OF OLD BOOKS.

People are continually moralising on the rapid fluctuation of taste and fashion, in the matters of dress, manners, food, hours, amusements, &c. Have not the same variations occurred very markedly within the last half century, in the literary taste of the public, and the value set upon particular classes of books?

Many of us remember the high prices formerly charged by Lunn, Payne, and other London booksellers, particularly for good editions of the Greek and Latin classics: when a Wesseling's Herodotus was marked eight guineas; Duker's Thucydides, seven; Kuster's Aristophanes, and the Elzevir Scapula's *Lexicon*, the same price; and I saw, in Bliss's shop at Oxford, a large paper Stephens's Greek Thesaurus priced seventy pounds!

We remember, too, the famous Roxburghe sale; and the high-flown language in which Dibdin trumpeted forth "the valour of the noble combatants," and "the furious onslaughts" made by them on each others' purses.

Alas! what would that grandiloquent little man have felt and said, if he had attended a book-sale which took place last week in this county?

A friend, who was present, writes to me as follows:—

"I went to the auction at ——— yesterday. The auctioneer said he had an offer of fifteen pounds for the old books were named in his advertisement. I think they were very dear at the money. *I made him an offer of one halfpenny per lb. for all the rest of the books, and they were knocked down to me at that price!* I have got about six hundred weight of books. There are about forty folios, as many quartos, and about two hundred octavos: many of them old divinity, between the years 1600 and 1700. Among them I found a Book of Common Prayer, printed by Bill and Newcomb, with forty-five well executed steel plates, 1704. Among the folios are the works of Jackson, Hammond; Bacon's *Sylva*; Heylin's *Cosmography*; Ussher's *Antiquitates*; Tillotson's *Works*, &c."

Now we have heard stories of suddenly-enriched tradesmen purchasing libraries *by the yard*. Here is a new fashion, a library bought like *coals*—by the *ton*. Hammond, and Ussher, and Bacon, found abundant readers and purchasers in their day. But it appears that in this year of grace, 1863, their popularity wanes before the more attractive names of Dickens, Trollope, and Colenso. Perhaps you may think this notice worth preservation in the pages of "N. & Q."

H. COTTON.

Thurles, co. Tipperary.

#### Minor Gates.

GAZETTEER.—I have sometimes been puzzled to know how a geographical dictionary came to be called a *Gazetteer*, and now I think I have solved the problem. Laurence Echard compiled a work of this kind, and called it *The Gazetteer's or Newsman's Interpreter; being a Geographical Index, &c.* The author seems to have thought the title a lucky hit: for he says, in his Preface, that it was given him by a very eminent person whom he forbears to name. I do not know the date of the first edition. The fifteenth appeared in 1741.\* It still remains to ascertain when a geographical dictionary, instead of being *The Gazetteer's Interpreter*, became for the first time itself *The Gazetteer*? In Johnson's *Dictionary*, the word *Gazetteer* has no such meaning assigned to it.

P. S. CARY.

MILTON: SCHILLER: COLERIDGE.—Schiller's German-Latin presentment of the Ovidian couplet in the form and sound of a fountain—

"Im Hexameter steigt des Springquells flüssige Saule;  
Im Pentameter drauf fällt sie melodisch herab,"—

(more generally known among us Islanders in our own Coleridge's Anglo-Latin translation—

"In the Hexameter rises the fountain's silvery column;  
In the Pentameter aye falling in melody back,"—

recalls the vocal architecture of Satan's palace, as it opened on the mental eye and ear of an earlier poet—whom, by-the-bye, a wooden-headed critic opined to have derived the idea from Inigo Jones's carpentry:—

"Anon out of the earth a fabric huge  
Rose, like an exhalation, with the sound  
Of dulcet symphonies and voices sweet;  
Built like a temple, where pilasters round  
Were set, and Doric pillars."

*Paradise Lost*, lib. i. 710.

Successfully, however, as the Teutonic and the Anglican poets may have naturalised the Latin rhythm, they ignored its prosody as utterly as ever did and ever must their most diligent followers. Yet surely, the *Aqua Fontana* of Schiller and of Coleridge rises and falls too gracefully, in its foreign machinery, not to be set playing in its native Hippocrene. The expectation of other, and better endeavours at this service, induces the subjoined translation:—

Hexametro surgens, fontis nitet alta columna;  
Pentametro refuens, fracta, canora, subit.

EDMUND LENTHAL SWIFTE.

OLD ENGLISH CRITICISM ON TITIAN.—I believe that, in early English books, it is not at all usual to meet with notices or opinions relative to the fine arts either in this or other countries. Old authors, when they wanted illustrations of the

[\* The first edition, 1703-4, 2 vols. 18mo; the tenth, 1709, 12mo; the eleventh, 1716, 12mo.—Ed.]

subject which they happened to be treating, generally resorted to the ancient classics. The exceptions to this rule in our own literature are very few, and are worth recording. In the dedication to Charles II. of his *Speculum Juventutis*, 1671, Captain Edward Panton *Patrophilus* says, in reference to his own work:—

"A Booke where Precept and Example, like light and shades, are so happily mixed, like an old piece of *Titian's* (though it have not the Romantick varnish of stile), worthy your Majestie's view and regard."

W. CAREW HAZLITT.

**OLIVER CROMWELL'S FACE.**—This note may be useful some day: "Bust of Oliver Cromwell from the noted cast of his face, preserved in the Great Duke's gallery at Florence." This bust was sent by Wilton, the sculptor, to the Exhibition of the Society of Artists of Great Britain in 1766. Recollecting the circumstances of his death and burial, and the hanging afterwards, could this cast have been taken during life? or, if after death, at what period? I see ("N. & Q." 2<sup>nd</sup> S. iii. 73) that H. W. F., a lineal descendant from Cromwell, states that he has a modern bust (unique) "modelled from a cast from the Protector's face, which has been in the family of the descendants since Richard Cromwell." W. P.

**WALE.**—The following extract from *All the Year Round*, which I have just cut from a provincial paper of date Sept. 20th, 1862, seems to me to exhibit a fine full-grown specimen of what is engendered by that insatiable love of paradox cherished by many comparative philologists:

"The word 'wale' means in the English language a rising part upon cloth or skin—as when it is said that the lash wales the soldier's back; and yet the heart of the Scotchman is full of gentleness when he says he intends 'to wale a wife.' Such a waling being the highest compliment he can pay her sex. The derivation of the word makes it curious and strange enough that ever a term so stern should have come to be employed to describe an errand so gentle. The Saxon word *willan* signifies to spring out, to well. An old poet says:—

'Therebye a chrystall stream did gently play,  
'Which from a sacred fountain welled away.'

From expressing what 'springs out,' the word came to express what is chosen, or picked out."—*All the Year Round*.

Now there should be no difficulty in retracing the Scotch verb "to wale,"=to select. "*Wailed* wine," in Chaucer's time, meant "*choice* wine;" and he uses "*wailed*" as an equivalent for "*old*." But it is evidently directly derived from *pall* = a wall or enclosure; not from *pelle* or *peallan* = a spring or fountain. I do not doubt (though from my want of any exact knowledge of philology, I merely surmise) that "*cull*" = to pick out, and "*valley*" = a place walled in or surrounded, and *wheel* (Sax. *hpeol*) are also derived from the same root. A "*wheel-fire*" was a fire in which the

flames completely enveloped the pot. Shakspeare (*Othello*, Act II. Sc. 1) uses "*enwheel*" = enclose.

I would just mention further, that some Scotchmen do thrash their wives occasionally, but if one of them confessed his guilt he would not say, "I waled," but "I welted her." The periodical writer whom I have quoted could then justify the ruffian for his language at least, without any straining or paradox.

J. D. CAMPBELL.

## Queries.

### MILTON PORTRAIT.

What has become of the portrait of Milton, which belonged to his widow, and was purchased after her death by Speaker Onslow?

Aubrey, who wrote in 1681, seven years after Milton's death, mentions it as belonging to his widow, "very well and like, when a Cambridge scholar." Deborah Clarke, his daughter, informed Vertue the engraver, in 1721, that her mother-in-law "had two pictures of him, one when he was a school boy, and the other when he was twenty." The latter picture, and the one now in question, was purchased by Onslow (Speaker of the House of Commons throughout the reign of George II.) from the executor of Milton's widow, and engraved, four years after her death, by Vertue, in 1731. In 1741 it was engraved for Birch's *Heads*, published by the Knaptons, by Houbraken as "in the collection of the Right Hon. Arthur Onslow, Esq., Speaker of the House of Commons." In Boydell's *Milton*, published 1794, is a plate from the same picture, with the following inscription:—

"John Milton, *etat* 21. From an original picture in the possession of Lord Onslow, at Clandon, in Surrey, purchased from the executors of Milton's widow, by Arthur Onslow, Esq., Speaker of the House of Commons, as certified in his own handwriting on the back of the picture."

The present Earl of Onslow has informed me, that he has no portrait of Milton in his possession; but that he once had a daub purporting to be a copy, which he sold for its full worth,—a sum under two pounds sterling!

The picture was sold at Christie and Manson's in 1828, to a person named More, and nothing further is known of it. How nothing but a daub and copy from this authentic portrait of Milton came to be left in the possession of the Onslow family, and even whether that unworthy substitute still exists, are matters of more than ordinary curiosity.

G. SCHARF.

National Portrait Gallery.

## ANONYMOUS BOOKS.—

"The Round Preacher; or, Reminiscences of Methodist Circuit Life. London: Simpkin, Marshall, and Co.; Bradford, E. W. Taylor, 1849 [1845]."

"The Pilgrim's Progress from Methodism to Christianity. London: W. M. Clark, Warwick Lane; Cooke, Leeds, 1849.

Who are the authors of the above? If this query should meet the eye of the author of the last named, I shall feel happy to correspond with him.

GEORGE LLOYD.

Thurstonland, Huddersfield.

**BAKER-LEGGED: WALSALL-LEGGED.**—Among the "ridiculous ominations of physiognomie" given in Gaule's *Mag-Astro-mancer* (1652) is the following:—

"26. *Obs.* That loose kneed signifies lascivious, and baker kneed, effeminate."—P. 186.

I turn to Bailey's *Dictionary* for an explanation, and I find "*Baker-leg'd*, straddling with the legs bowing outward." I am tempted to ask, why "*Baker*"? In Staffordshire I have heard similarly-fashioned people called "*Walsall-legged*," their formation being accompanied with a peculiar outward motion of the knees when the person is walking, like to that made in descending stairs; and I have been told that this arises from the natives having to walk up and down so many steps when going to and from their homes. I only know Walsall from passing through it by railway, and I am therefore unable to say from my own knowledge whether or no the general aspect of the Walsall houses, or the Walsall natives, will justify the cause and effect implied in the term—"Walsall-legged." CUTHBERT BENE.

**BRADMOOR CHURCH.**—Can anyone oblige me with an account of Bradmoor church, five miles from Nottingham? Only the tower now remains. There is a tradition in the neighbourhood that Oliver Cromwell destroyed the same by fire. The tower is at present used as a cart-shed, and is surrounded by farm-house buildings. Beyond these traditions, I could learn nothing on the spot, and I am anxious to know how a building consecrated to religious purposes should have passed so completely away from its original dedication.

E. B.

**BRIDPORT: ITS LOCAL HISTORY.**—Is there any work extant on this subject? I am aware of old Hutchins's *Dorset*, now almost out of date, though in course of republication, not I fear by qualified persons, but by mere topographers. There is a local antiquary who might conduct this work with advantage, or render essential service to the editors if his professional duties allow—the Rev. C. W. BINGHAM, an occasional contributor to your pages.

A. SYMES.

Weymouth.

**RICHARD CHAMPION.**—Any particulars relating to Richard Champion, "merchant" of Bristol, who was appointed Paymaster of the Forces by Burke, will be gladly received. It is wished to know to what family he belonged? He was maker for some time of the celebrated "*Bristol china*." Perhaps your correspondent, BRISTOLIENSIS, or some other, can supply information concerning him and his family and works? W.

**THE EPISTLE TO THE HEBREWS.**—Was the Geneva Bible of 1560 the first to expunge the name of St. Paul from the title of this epistle, and what other early printed editions have followed its example?

A Latin Bible, following Jerome's Version of 1514, calls it "*Epistola Pauli ad Hebreos*." A later Latin Bible, published "*Lugduni apud hæredes Jacobi Giunctor*," 1551, adds "*Apostoli*" after "*Pauli*." A New Testament (Greek and Latin) "interpret T. Beza," printed by H. Stephanus, 1567, calls it simply "*ad Hebræos epistola*;" and a similar title is adopted in an English version, "*Englished by L. Tomson*, London, 1590."\*

CHESSBOROUGH.

Harbertonford.

**MR. FITZGERALD.**—Can any of your readers give a list of poems written by a Mr. Fitzgerald, and contributed to various Annuals between 1830 and 1840? His poems bear a certain resemblance to those of Præd, and may sometimes have been accredited to the latter. In my preface to Præd's *Poems*, I have given the reasons why I do not think Fitzgerald wrote some poems published over the signature of φ. As Præd had some connection with one of the London Journals, I think the *Morning Post*, did he contribute any poetry to it? Has any one a copy of the *Brazen Head*, a periodical edited by him? W. H. WHITMORE.

**HENRY DE LACY, EARL OF LINCOLN** (1282), had an only daughter, Aleysia, espoused to Thomas Earl of Lancaster, but having an illicit connection with a certain Thomas Edgar, and no issue by her husband, the latter, on the death of her paramour, adopted his son, also named Thomas Edgar. I should be glad to know the authority for the above, and also who Thomas Edgar was? S. S.

**"THE HINDU PRIESTESS."**—In 1843 there was printed at London, in 8vo, the first part of the *Hindu Priestess, or the Affghan King*—a poem in six cantos, by Elizabeth Stewart. The publisher

[\* We have omitted that portion of our correspondent's communication respecting the much-contested question of the authorship of the Epistle to the Hebrews. The discussion of this mooted point would require more space than we can devote to it. Mr. Horne, in his *Critical Introduction*, has carefully methodised and abridged the productions of the most eminent biblical scholars on this disputed subject.—ED.]



was "T. C. Newby, 65, Mortimer Street." It is dedicated to James Baillie Fraser, the author of those very admirable oriental romances *The Kuz-zilbash* and *The Persian Adventurer*; and the "attempt" is to "give in English verse a melancholy passage in Oriental History." It contains the first two cantos complete, and four leaves of notes. Was this poem, in which there are passages of considerable beauty, ever finished, and who was the fair authoress? J. M.

**WILLIAM LITTLE, THE BRISTOL GRAMMARIAN.**—In the Appendix to vol. ii. of *The History of Bristol*, by Corry and Evans, I find the following passage:—

"The situation is precisely under the remains of a monument; which, from its style, must have belonged to the times of Henry VII., and has been always called the tomb of William Little, the Bristol Grammarian."

As I never heard the tomb referred to, nor any other in this city so called, and believe the name William Little, the Bristol *grammarian*, nowhere else exists, can any of the readers of "N. & Q." oblige me with information on the subject?

To save trouble, the writer has, I believe, mistaken William Little for William Lilye; who, however, was not connected with this city, either by birth or residence, being a native of Odyham, in Hampshire, and settled in London, where he died of the plague in 1523. His two sons were ecclesiastics; and, although good scholars, were not equal to their father. Besides which, neither of their names were William, but George and Peter. GEORGE PRYCE.

Bristol City Library.

**LONDON AN ECCLESIASTICAL METROPOLIS.**—Who are the authorities showing that the ancient Londinium was ecclesiastically a metropolis? In the Acts of the Synod of Arles (A. D. 314) it is styled *Civitas* only? C.

**MOSSING A BARN.**—In an account of works done in Lancashire, in the year 1602, the slater charges in November "for mossing of the great barn, and the pker, upon his owen chardges, wee getting the mosse, vij<sup>d</sup>." This occurs twice more, and evidently refers to the roof. I suppose the practice was to lay the tiles or slates on moss, now often substituted by reeds, hay, straw, or heather; but perhaps a local reader may be able to state whether or no I am correct in my supposition of the use of moss as mentioned, or what is meant by the words. W. P.

**DEATH OF THE CZAR NICHOLAS.**—This emperor died, it will be remembered, rather suddenly in the month of March, 1866. Has any *authentic* account of his last hours been published, and by whom, and where? X.

**NUMISMATIC QUERIES.**—Can some of your numismatic correspondents kindly answer the following questions:—

1. What is the best text-book for a beginner?
2. How (if it all) can verdigris be removed from old copper coins, *without injury to the coin*?
3. Between what dates were the archiepiscopal coins issued? Were they struck by bishops, or by archbishops only? Are they to be identified as the coinage of any particular prelate? If so, to whom do the following two coins belong?—

(a) Shield bearing lion exceedingly rampant. Legend, "Ave Maria Gratia Pii." Reverse, a cross.

(b) Shield bearing three fleur-de-lis. Legend, "Ave Maria Gratia Ovidi." Reverse, a cross. I have copied the legends letter by letter, without trying to make sense of them.

4. To whom does the following coin belong?—Copper, diameter about half an inch; workmanship ruder than that of Roman coins. Obverse, a crowned head, so large as almost entirely to occupy the coin. Legend, "..... rrandus Rex." (The first letter, or first two letters, are so obliterated as to be only conjectural; they look most like "Ve" or "Vi," or "W"). Reverse, a horse passant. Legend, ".... regni .... iquit."

I only ask these questions after having vainly consulted several works on the subject.

HERMENTRUDE.

**PROVERB RESPECTING TRUTH.**—There is a proverb to the effect, that "He who follows too closely at the heels of truth, is apt to get his brains knocked out." Who is the author, and what is the correct form of it? C.

**SIR JOHN STRADLING'S "GLAMORGAN."**—Having received no reply to my former query respecting the whereabouts of this laudatory ballad, perhaps some reader of "N. & Q.," recognising the two following stanzas, alleged to be a portion of it, will kindly inform me where the entire poem is to be found, and if it was really composed by Sir John Stradling? Possibly it may have been the work of some other hand.

"And in Glamorgan's hillie parts,

Cole greatly doth abound;

For goodness and for plenty, too,  
Its equal never was founde.

"With wood and iren, ledde and salt,

And lyme abundaintlie,

And every thing that mankind want,  
This land doth well supplie."

G. O.

**FAMILY OF BRAY.**—Can any of your correspondents inform me where Edmund Bray, Esq., lived, who in 1705-11 was *probably* resident on some estate near Blenheim, either in Oxfordshire or Gloucestershire? W. P.

**HANDASYDE.**—Where is a pedigree of Handasyde of Gains Park, Huntingdon, to be found?

S.

Handasyde.

**QUARTERMASTER, CARRIAGEMASTER, SERGEANT-MAJOR.**—Can any correspondent of "N. & Q." afford some information as to the rank and duties of these officers under the Tudor, and early Stuart sovereigns? The term "Quartermaster" is still used in both army and navy; but with a very different meaning in each service. Of a "Carriagemaster" we never hear now; and the "Sergeant-Major" has ceased to be a commissioned officer, though, if I rightly understand the references to him in the histories of Queen Elizabeth's Irish wars, he must then have filled a position on the general staff of the army, somewhat analogous to those of the Adjutant-General and Brigade-Major of modern times. S. P. V.

**REGIMENTS IN AMERICA.**—Can any of your readers inform me what regiments of the British army were stationed in America from 1755 to 1760? and particularly, what regiments contributed to the forces under General Braddock?

D. M. STEVENS.

Guildford.

#### SUNDREY QUERIES.—

1. There was published about 1821, *McJulian's Daughter*, a poem in five cantos, by Henry O'Neil Montgomery Ritchie. Can you give me any information as to any other poetical or dramatic works of this poet?

2. E. G. L. Bulmer, author of *Juvenile Poems*, 1820. Is he author of any other poetic or dramatic writings?

3. At the Oxford Encenia of 1763 a *Triologue* (written in honour of the birth of the Prince of Wales) was performed. Who was the author?

4. Miss G. Kennedy. This lady wrote several tales or novels, *Father Clement*, &c. There is a French translation of her works, about 1844. Who is the translator?

5. Hannah More's *Sacred Dramas*, 1782. There is a German translation. By whom, and what is the date?

6. Who is the author of *Railroad Eclogues*, Pickering, 1846?

#### ZETA.

**WHITEHALL.**—In the Royal Collection of Drawings in the British Museum, there is an etching quarto size, headed, "Plan of ruins of Whitehall, June 14, 1718." It apparently represents the foundations of the old hall, and of the chapel of the palace, with some adjoining buildings. On the plate is also given two coats of arms "found in the ruins," and a crest. I wish to ask if such a plan is known to be in any published work? A fire occurred April 10, 1691; a great fire, which finally destroyed Whitehall broke out Jan. 4, 1697-8, and lasted for seventeen hours, the ruins remaining undisturbed for several years. The plan may be supposed to be taken after this latter event, and the dates may give a clue to the publication, which I have not been successful in discovering.

One of the abovenamed shields exhibits the arms of the see of Canterbury, impaled with a cross that seems engrailed charged with five cinquefoils, and on a chief another cinquefoil between two birds. The second shield is this coat alone. To whom do these coats belong? The nearest resembling it is that ascribed to Wolsey, successively Bishop of Bath and Wells, and of Durham, and Archbishop of York in *commendam*; also to that of the see of St. David's, to which may be added that of Bishop Langton, of St. David's, but neither of these persons had any connection with the see of Canterbury. Bedford's *Blazon of Episcopacy* has no coat of arms of any Archbishop of Canterbury resembling the above. Does his drawing of the Langton coat agree with the description given by him? W. P.

#### Queries with Answers.

**ST. BRANNOCK.**—In the ancient church of Braunton, a village giving its name to one of the hundreds of the county of Devon, are many quaint carvings. One representing St. Brannock (to whom the church is dedicated) with a cow. When was the saint supposed to exist? Can any records of his miracles or life be traced? In Camden's *Britannia* the saint is mentioned as having converted the ancient Britons near this spot; and I faintly recollect having heard a legend, that a forest once stood where the large sand-drift, known as Braunton Burrows, now is found, which supplied timber for the building of the church. The wild deer were used by the saint as beasts of draught, and—

"..... with their legs so limber,  
..... draw the timber."

If any of your readers can give me the history of St. Brannock I shall be grateful.

E. C. I. WEBBER.

8, Down Street, W. Piccadilly.

[Riesdon, in his *Survey of Devon*, p. 887, ed. 1811, has left us the following traditional notices of this early saint: "Braunton, anciently Brannockstowne, so named of St. Brannock, the King's son of Calabris, that lived in this vale; and, as appeareth in the book of his commemoration of the place, arrived here in the days of Malgo-Coname, King of the Britons, and three hundred years after Christ, began to preach his holy name in this desolate place, then overspread with brakes and woods. Out of which desert, now named the Boroughs (to tell you some of the marvels of this man) he took harts, which meekly obeyed the yoke, and made of them a plow to draw timber thence to build a church, which may gain credit, if it be true. Historians write, that in foreign countries they cause red deer to draw, and milk their hinds. Of which Giraldus maketh no wonder, but avoucheth, that he had seen the same often used in Wales, where he did eat cheese made of hinds' milk. I forbear to speak of his cow, his staff, his oak, his well, and his servant Abel: all

which are lively represented in a glass window of that church, than which, you shall see few fairer of one roof."]

**TURKISH GUN IN ST. JAMES'S PARK.**—I have referred in vain to Cunningham's *Handbook*, Brayley's *Londiniana*, and similar works of reference, to ascertain the date of that fine specimen of early oriental cannon founding, the great gun in St. James's Park, and to find translations of the Arabic inscriptions with which it is decorated. Perhaps some of your readers will kindly furnish this information, or state where it is to be found.

J. H. L.

[A description of this piece of ordnance, which was placed in St. James's Park on March 21, 1808, will be found in *The Universal Magazine*, cxii. 288; *The Gentleman's Magazine*, vol. lxxiii. pt. i. p. 279; and *The European Magazine*, xliii. 814. At that time the two inscriptions had not been decyphered.]

**AN AMERICAN POET.**—Can you name the author and give the title of a volume of poetry published by an American clergyman a few years ago, in which are the following lines in a beautiful poem on the Church?—

"I love the Church, the holy Church, which o'er our life presides

The birth the bridal, and the grave, and many an hour besides;

Be mine through life to live in her, and when the Lord doth call,

To die in her, the spouse of Christ, the mother of us all."

J. F.

Whitehaven.

[This is the concluding verse of a poem, entitled "I love the Church," in the *Christian Ballads*, by Arthur Cleveland Coxe, M.A. Fifth edition. Philadelphia, 1855. It occurs at p. 96.]

**TWILL.**—Apropos of "pioned and twilled brims" (3rd S. iii. 464), it strikes me that it would be desirable to ascertain what is the etymology of *twill* as applied to kerseymere and other stuffs. The word is not to be found either in Johnson or in Bailey.

MELETES.

[To *twill*, according to Webster, is "to weave in ribs or ridges; to *quill*." It should at the same time be borne in mind that *twill* is a provincial term for a reed or quill. (Halliwell.) In this, which appears to be the primary meaning of the word, it has been proposed to derive *twill* from the Latin *tubellus*, diminutive for *tubus*. Should our correspondent fail, as we fear he may, to discover any Latin authority for the word *tubellus* thus ingeniously suggested, he may perhaps agree with us in thinking it possible that *twill* is from the Latin *tubulus*, a little tube.]

### Replies.

#### KNIGHTS HOSPITALERS, ETC.

(3rd S. iv. 11.)

We remember to have seen, from year to year, in the various public papers at home and abroad,

startling paragraphs put forth indirectly as manifestoes, apprising the world that the Order of St. John was about to shake off the dust from its glorious banner, and array itself once more in the garb of sovereign pre-eminence. At one time the scene of this recovered splendour was to be laid in Greece; at another, we were told to look out for the reconquest of Rhodes. Then the Holy Land, or a large portion of it (the actual limits were mentioned), was to be placed under the flag of the Knights; while, subsequently, as the hopes of the small, struggling community descended from point to point in the scale of expectancy, some smaller speculation was confidently announced: an obscure island or islet scarcely observable on the map of the stated locality was to be the long-sighed for seat of their restored independence, where—*risum teneatis*?—the knights could keep up a quarantine much wanted.

From a consideration of what I have written, my readers will apprehend that the members of the English Langue care not to derive any countenance, authority, or support from the *soi-disant chapitre* (to use the words of Admiral Count de Litta already cited) now seated at Rome, and the silly insinuation that the writer of the *Memoir of the Order of St. John of Jerusalem and the English Langue* "let the cat out of the bag," when he remarked that it would be desirable, or might be interesting, to form an union of the Roman and Anglian portions of the Order, only betrays the dulness or perverseness of its author. According to his false notion, the English Chapter "committed suicide" by adopting the *Memoir* in question, which contained a direct acknowledgment that their body had no confirmed connection with the Roman Council. But the *Memoir* met with the entire approval of the English authorities, on the ground that it clearly and succinctly showed the exact nature of the title under which the Langue was revived, and proclaimed that the association could stand alone without any confirmation of its powers and privileges from the "venerable *débris*" of the Order at Rome. They might, at the same time consistently with this view, consider it an event of common interest to the Order, that its segregated and enfeebled branches should be once more bound together, in accordance with the old maxim that "union is strength." And let it be here understood, though SIR GEORGE BOWYER is willing to conceal the fact, that the Roman Council were quite as willing as the English Chapter that an amalgamation of the respective bodies should take place. Extravagant, indeed, were the emotions of joy exhibited by the Italian party at the idea of the reconsolidation of the long-dissevered fragments of the Order. The limits of my paper here remind me that I have no space for more particular detail, in reference to the past contemplation of a restored union between the Italian and

English branches, and that I must devote its remaining portion to the concise account which I purposed to give of the renewed introduction into this country of its long *abeyant* "Langue." I now borrow the words of our able historian, Sutherland, to describe the authority under which the revival of the English Langue took place :—

"In 1814, the French Knights, taking heart at the humiliation of their arch-enemy Napoleon, assembled at Paris in a General Chapter, under the presidency of Prince Camille de Rohan, Grand Prior of Aquitaine, for the election of a permanent Capitulary Commission. The government of the Order being concentrated in this commission, it was empowered to regulate all political, civil, and financial affairs; and, under its direction, a formal but fruitless application was made to the Congress of Vienna for a grant of some sovereign independency in lieu of that of which the Order had been wrongously despoiled."

It is through this commission that the English party derive their rights, and those rights were strengthened, and put beyond any questionable source of objection, by the important fact, not noticed by Sutherland, that the Langues of Arragon and Castile lent their full and entire adhesion to the measure of resuscitating the dormant Langue of England,—a fact which is distinctly avouched by the instruments of Convention, given under the common seal at the hotel of the chancellery in Paris, bearing date respectively the 11th day of June, 1826, the 24th of August, and 15th of October, 1827. The steps thus taken for the restoration of the English branch were consummated on the 29th day of January, 1831, in accordance with the deliberations and instructions of the Council Ordinary of the French Langues, which, associated with those of Arragon and Castile, then formed, *by a wide majority*, a just representation of the TOTALITY of the Order. From the period of the dispersion at Malta to the present hour, no similar assemblage, justly claiming the power of completely representing the will of the greater portion of the members of the Order, has ever taken place; and the English Langue is now, in consequence of the utter extinction, under the Empire, of the Langues of Provence, Auvergne, and France, and the defalcation of those of Spain and Portugal\*, which have become appendages to the crowns of those kingdoms, the sole organised body representing the venerable Council Ordinary or Capitulary Commission, established at Paris in 1814; and in which, as we have seen from Sutherland, the whole political, civil, and financial power of the Order was concentrated. ANTIQUARIUS.

\* It was shown officially in our Prerogative Court, on the 16th December, 1841, that the Order was suppressed in Portugal in 1834; and by a decree in the *Madrid Gazette* of the 18th June, 1847, that it was put up for sale in Spain at that date.

## LAW OF LAURISTON.

(3<sup>rd</sup> S. iii. 486.)

The document you mention relating to the Laws of Lauriston is curious as a corroborative proof, but the facts it testifies to are well known to the English descendants of Jean Law, the great financier's sister; but I would remark, *en passant*, that the affinity of Law's mother, Jean Campbell, with the noble house of Argyle, is not so doubtful as your correspondent imagines. The exact link, in the somewhat confused pedigree of the Dukes of Argyle, is not quite manifest; but the M'Callum Mores of that day, the great Duke of Argyle and Greenwich, and his brother the Earl of Islay, who succeeded him as Duke of Argyle, both acknowledged the relationship by calling and treating John Law as their cousin. Jean Campbell's husband and John Law's father, William Law, can hardly, though a goldsmith, be termed a tradesman. He was both goldsmith and banker, and as such ranked among, and associated with, the gentry of Edinburgh. Sir Bernard Burke, in his *Vicissitudes of Families* (2nd Series), does full justice to John Law and his family, and he does so upon materials and pedigrees, clearly of undoubted authenticity. Indeed the document, whose discovery you record, tallies with what Sir Bernard says in the very letter. The account of John Law's descendants in the article in the *Vicissitudes* is in effect this :—

JOHN LAW, Marquis of Essiat, and Comptroller-General of the Exchequer in France, the famous financier, married Catherine, third daughter of Nicholas, titular Earl of Banbury, and by her (who died his widow in 1747) he had a son, Cornet John Law, of the Regiment of Nassau Friesland, who died unmarried at Mæstricht in 1734, aged thirty; and a daughter, Mary Catherine, married to William, Viscount Wallingford, M.P. for Banbury, Major of the first troop of Horse Guards, son of Charles, fourth titular Earl of Banbury. Lord Wallingford died, *vita patriæ*, 1740; his widow died in London in 1790, aged about eighty. They had no issue. This ended John Law's own line, but his name and family were to continue in France with increased rank and credit. His brother William's descendant was to add a coronet, and the renown of a warrior and statesman to the pedigree of the Laws of Lauriston. William Law of Lauriston, the younger brother of the great financier, was Director-General of the Indian Company in France, and dying 1752, left, with daughters, two sons, both distinguished men; the younger was General James Francis Law, Count de Tancarville, and Chevalier de St. Louis, who commanded the French king's troops at Pondicherry, and died in 1767, leaving issue; and from him descend the Laws of Clapennon. The Director-General, William

Law's eldest son, was John Law, Baron of Lauriston (being so admitted in France), Governor of Pondicherry, and Mareschal de Camp, who married Jane, daughter of Don Alexander Carvalho, a Portuguese noble, and with other issue (one son William Law, a naval officer, was lost in the great navigator La Peyrouse's fatal expedition) was father of James Alexander Bernard Law, a marshal of France, and Marquis of Lauriston, one of the celebrated men of modern France. His grandson is the present Marquis of Lauriston, a nobleman of high standing and rank in Paris.

With regard to the English descent in the female line from John Law, Sir Bernard Burke further relates thus:—

"Jean Law, a sister of the famous financier, and second daughter of William Law of Lauriston and his wife, Jean Campbell, of the house of Argyll, was married in 1668, in Scotland, to Dr. Hay of Lethim, a scion of the great families of Nisbets of Dirleton, and the Hays, Marquesses of Tweeddale. Dr. Hay's only child and heiress, Margaret, was married to the eminent physician Dr. William Carruthers of Edinburgh, whose family are the Carruthers of Dumfriesshire and Dorsetshire, and whose grandson Dr. G. E. Carruthers (now represented by his youngest daughter and coheir) obtained a share in the proceeds of the sale (for want of heirs male not aliens) of Lauriston Castle. There thus still survives a British connection with these Laws of Lauriston, whose fame and fortunes took such historic root abroad, and grew into that goodly tree, which still flourishes in France, verdant and unfading, unhurt by revolution, adversity, or change."

E. O. R.

As a descendant collaterally of John Law of Lauriston, the great financier and comptroller of the Exchequer in France, I shall feel obliged if, in justice to his memory, you will correct two or three mistakes which occur in your recent interesting article about him. In the first place, Lauriston was not a little but a large estate; and its seat, Lauriston Castle, has continued a residence of consequence down to the present day. It was not long ago inhabited by the late lamented Earl and Countess of Eglinton, and is now the mansion of Charles H. C. Inglis, Esq. Secondly, John Law's father was not what should be called a tradesman; he was a goldsmith and banker, and, during his life, a man of rank in Edinburgh. Thirdly, the relationship of Jean Campbell, his wife, John Law's mother, with the noble House of Argyll, was no dream. The great Duke of Argyll and Greenwich always acknowledged John Law to be his cousin, and as such visited him in Paris. Indeed, the Campbells of Argyll have no reason to disclaim their relationship with the House of Law; which has honourably flourished in England, and is at this day ennobled for its merit in France.

E. M. C.

## THE ROD.

(3rd S. iii. 436.)

That the practice of whipping in ladies' schools was common in the early part of this century, I can testify. At that time, whilst a boy, I was taken by the women servants, during the absence of the schoolmistress of a first-rate ladies' school, into her dressing-room; there, *in terrorem*, a draw was opened, wherein were about a dozen heavy birch rods, most of which had evidently been used unsparingly for purposes of punishment. The servants said that they had witnessed the infliction that morning on two pupils for talking at breakfast. In the following holidays I asked one of the young ladies if this was so, and she told me that it was almost a daily practice of her governess for every fault, however trivial, to order the culprit into her dressing-room where their cries could not be heard; the answer to their entreaties for pardon being—"Yes, Miss, after proper punishment." More than twenty years afterwards I used to meet this stern preceptress in society, as she had retired upon an independency acquired in her school; and was generally admired for her stately deportment and fund of information. She was a large powerful woman, fully capable of inflicting severe punishment, and also from her dictatorial manner, equally capable of lecturing sternly at intervals during its infliction.

The following extract from a poem entitled *The Terrors of the Rod*, is from a small collection of poems printed solely for private distribution, by the late Francis Newbery, Esq. in 1815. It records the practice in question still nearer to the present period; but, probably, some of your numerous correspondents may bring proofs of its existence yet closer to our own times:—

"The Muses smiled, and gave consent:—  
When, whisk, at once away I went!  
And, what was still more odd, and risible,  
I found myself become invisible;  
And silly seated on a stool,  
Among a pack of girls at school!—  
All tongues! as fast as they could chatter!—  
Sure never was there such a clatter!—  
But one, much louder than the rest,  
Amused them with a mighty jest—  
A word!—she had picked up in the street!  
A word!—the bard will not repeat.  
Now, hushed at once the little band,  
Behold! the Governess, so grand,  
The school-room enters!—not a word,  
Where all was riot, now is heard!  
Each head, by her majestic look,  
Bent down on sampler, or on book!  
When lo! the gloomy, lowering eye,  
Prognosticates a storm is nigh:—  
Too sure a presage!—Says the dame,  
'What girl, as down the stairs I came,  
Dared utter that vile naughty word,  
Which never in my school was heard?"

If now this instant you wo'n't own  
Who 'twas — I'll whip you every one.'

All — all — were ready then to cry —  
'Twas not me, Ma'am — 'Twas *Betsy Fry*.  
'Who — *Betsy Fry*? — I'm quite ashamed —  
Such a great girl! — to hear her named:  
But for this crime, a whipping ample  
Shall be to others an example.  
Indecent wretch! — You, *Sally Treacher*,  
Go run up stairs, and tell the teacher,  
To bring that rod she made, just new,  
And tied up with a ribbon blue: —  
Then such a punishment I'll give;  
As you'll remember, while you live.  
No begging, Miss, will be of use,  
For such a crime there's no excuse —  
No further parley! — Here *Miss Glyn*  
With the grand instrument came in: —  
So smartly tied up with a bow,  
It might be deemed a rod for show:  
Yet though thus elegant the plan,  
And wide expanded, like a fan; —  
When well applied, each twig apart  
Would tend to multiply the smart.

'You know, *Miss Glyn*, it is my rule,  
When wicked words invade my school,  
To employ this instrument of pain,  
To whip, and drive them out again: —  
So down with that vile hussy *Fry*,  
That I may flog her instantly.'

The ready teacher then, *Miss Glyn*,  
(A thorough friend to discipline)  
Proceeds the culprit straight to seize,  
Crying, and begging, on her knees: —  
But vain her tears, and vain her prayer! —  
She laid her down across a chair.

The governess now takes her stand:  
The birchen sceptre in her hand —  
With lofty air, inspiring awe;  
And upraised arm to enforce the law —  
She shakes the whistling twigs, and then,  
Whip — whip — whip — whip — inflicts the pain:  
Now pauses; — while *Miss* roars aloud  
Sad warnings to the little crowd: —  
Crying — 'Oh! dear Ma'am, pray give o'er,  
I never will do so no more.'

In vain: the rod's reiterations  
Produce fresh pauses, fresh orations.  
'These stripes I'm sorry to impart;  
But 'tis for your own good you smart.  
*Who spares the rod will spoil the child!* —  
By me the proverb sha'n't be spoiled.'  
This brought the conflict to a close;  
When quick the smarting culprit rose.

The governess, with awful state,  
And head erect, resumed her seat: —  
Then calling up her victim, *Fry*,  
(Sobbing, and wiping either eye),  
Descanted, with all due reflection,  
On crimes provoking such correction: —  
But still, to heighten the impression  
Of punishment, for this transgression,  
On a high stool she made her perch;  
And in her bosom stuck the birch; —  
Warning the school 'gainst crimes, and errors, —  
By the grand triumph of its terrors."

E. D.

# RALEGH ARMS.

(3rd S. iii. 149, 238, 295, 451.)

I am much obliged to the several correspondents of "N. & Q." for the trouble which they have taken upon this subject. It is one of considerable obscurity. The communication of J. D. on the page last referred to, possesses much information of interest. I am unable, however, to agree with that writer when he pronounces the arms in the housings on the official seal as being entoire of something. I have looked closely into it with a large glass, and although there is unquestionably a border, it seems to me not to be of an armorial character, but simply some trimming to the housing. I venture to think J. D. will agree with me upon a closer inspection. I do not think also that the third crest is a buok statant. It is not attired. Perhaps his engravings may clear it up.

After assigning the several coats quartered in Raleigh's private seal, J. D. says most of these names may be found in the Raleigh pedigree. I shall be much obliged if he will kindly give me a reference to the place where this pedigree may be found, or if he will state what authority it possesses. As mentioned in my notice, in p. 296, the official pedigree of this family recorded at the Heralds' College affords no authority for any quarterings. There is, however, among the Harl. MSS. (No. 1500, 71) a pedigree of considerable length, said to have been compiled by Mr. Joseph Holland. The following is the title: —

"The Pedigree of the Right Honorable Sir Walter Raleigh, Knight, Lord Warden of the Stanneries, Lieutenant General of the Province of Cornwall, Captayne of her Ma<sup>ty</sup> Garde, and Gouernor of the Ile of Jermsay, is here drawn by such Auncient Euidence as doth remayne in the possession of his Lordship at this day, anno Dni 1601."

I conceive this pedigree must be taken as possessing all the authority which Sir Walter Raleigh could produce at that date. It commences with a Wymond de Raleigh, Lord of Nettlecomb and Boleham, and of lands in Wales, whose grandson, or great-grandson, Sir John Raleigh, married Joanna daughter and heiress of William Newton of Fardel, by Elleyne Fitz-Waryn, daughter (and heiress?) of Juhell Fitz-Waryn, son of Waryn Fitz-Juhell. From this Sir John Raleigh every match, in the direct line to Sir Walter, is given; but, with the exception of Ferrers, not a single name mentioned by J. D. occurs. The match with Ferrers took place temp. Edw. III., but the lady is not described as an heiress. I forbear at present entering more into detail with this pedigree. As, however, the genealogy of a man of so great historical reputation as Sir Walter Raleigh, is worthy of investigation, I hope at some future time to return to the subject.

I am aware that the coat, az. three lozenges, arg., is borne by the family of Freeman of Northamptonshire. John Freeman of Great Billing died, 1614, leaving two daughters his heirs (Baker, vol. i. p. 20); but I am surprised to learn that it is found on a monument to one of the family of Hele of Devon. It is very singular, as the arms of Hele of Fleet, co. Devon, were arg. five lozenges in pale ermine, the very coat borne on the other seal of Sir Walter Raleigh, mentioned by J. D.; except that in the Hele coat the centre lozenge is charged with a cross and faced or. What makes the matter still more remarkable is the fact, that the Heles of Fleet possessed the manor of Helland, and the advowson of the parish church, in the window of which, the shield which formed the subject of my inquiry, p. 295, is found. This manor was parcel of the possessions of Humfrey Arundel the rebel, which, being forfeited, were granted to Sir Gawen Carew, Knt., who had been instrumental in suppressing the rebellion; and were by him demised, under licence from the crown, to Nicholas Hele (*Parl. Rolls*, 1 Mary, Parl. 7 m. 29.) The family of Hele, in this line at least, became extinct between 1716 and 1734, when this and other lands passed to the *Friese* (Trieze) family. Can any of your readers tell me how? whether by purchase or inheritance?

The variations in the arms used by Sir Walter Raleigh would lead to the inference that he was not very certain which arms he was really entitled to use.

One word with regard to the supporters. Mr. Woodward states (p. 335), that "Sir Walter Raleigh used supporters by virtue of his office as Lord Warden of the Stanneries." I have not been able to ascertain that the office in question entitles its holder to the dignity of supporters. Assuming, however, that it does so, I presume that a person not otherwise entitled could not assume them without authority. A newly created peer is entitled to supporters, but they must be duly granted, and registered in the Heralds' College. I have ascertained that no such grant, or registration, exists in the case of Sir Walter Raleigh.

JOHN MACLEAN.

Hammersmith.

ROBERT ANDERSON.

(3<sup>rd</sup> S. iii. 492.)

A much more complete edition of Anderson's *Cumberland Ballads* than either of those referred to was printed without date, at Wigton, by William Robertson. It contains one hundred and ninety-five ballads, besides sixteen by other writers; a memoir by himself, notes, and a glos-

sary. The Alnwick edition, printed by Davidson, has only eighty-five ballads.

The autobiography is said to be an "*abridgement*" of the memoir originally written by himself; which means only, I suppose, that some passages have been omitted; for there can be no doubt that the whole of what is printed is *verbatim* his. He says:—

"At six o'clock on the snowy morning of February 1st, 1770, I beheld the light of the world at the Damside, in the parish of St. Mary, in the suburbs of the ancient city of Carlisle. I was a poor little tender being, scarce worth the trouble of rearing. Old Isabel, the midwife, who had assisted at the birth of hundreds, entertained many fears that I was only sent to peep around me, and leave them to shed tears for my loss. Accordingly, 'Ere twelve times I'd seen the light, to the church they hurried me;' and I have not unfrequently had reason to exclaim, 'Oh! that near my fathers they that day had buried me?' I was the youngest of nine children, born of parents getting up in years; who, with all their kindred, had been kept in bondage by poverty, hard labour, and crosses. . . . At an early age, I was placed in a Charity School; supported at that time by the Dean and Chapter of Carlisle, for the education of children only. Blessed be the Founders and Supporters of such Seminaries. . . . Still do I remember the neat dress, slow speech, placid countenance, nay, every feature of good old Mrs. Addison the teacher; unlike her namesake, the immortal author of *Cato*—who published lessons of wisdom to the world that will last for ages—she only taught lessons in reading and plain sewing: yet, as Shenstone observes,

'Right well she knew each temper to descry,' and guided those committed to her charge with great tact and judgement."

Afterwards he says he was "turned over to a long, lean, needy pretender to knowledge. His figure was similar to that of the mad knight of La Mancha: never have I perused that inexhaustible treasury of humour without having my tutor in view." And lastly, he was placed in a "Quaker's school, under Mr. Isaac Ritson, a very learned and ingenious man." About the expiration of his tenth year, it was found necessary that he should quit the school, "in order to try and earn a little by hard labour," which was with his brother, a calico-printer; and "well do I remember," he says, "the happiness it afforded me to present my wages (one shilling and sixpence) to my beloved father." Afterwards he was bound apprentice to a pattern drawer, and before the expiration of his apprenticeship obtained an engagement in London.

"Unfortunately, I had engaged myself to a wretch of the most unprincipled character. I was compelled to arrest him for wages, and the distress occasioned me by his villany was of no inconsiderable amount. For some months I was confined to a wretched garret; and, but for the kindness of a sister, I must have perished of want and misery. Fortunately, I afterwards got employment under a master as remarkable for his goodness as my former one had been remarkable for his wickedness. By him I was used more like a companion than a servant. It was during my sojourn in London, that my first attempt at poetical composition was made. This was the

song called 'Lucy Grey;' which, with four others, I wrote one day after being at Vauxhall Gardens with a friend. These, and some others, were afterwards set to music, and sung by Mr. Phelps at Vauxhall in 1794. . . . My poor father, whom I had regularly supported, now paid me an unexpected visit. He was in his seventy-sixth year; and walked from Carlisle to London, a distance of 301 miles in six days. Tears of joy greeted our meeting; but such was his aversion to the noise and tumult of London, that I could only prevail on him to remain with me seven days; at the end of which time he returned to Carlisle."

The son followed, and afterwards spent many years in Ireland, at Brookfield, near Belfast:—"There," he says, "I must plead guilty to many irregularities of conduct, which often ended in misery." He ultimately returned to Carlisle; and a public dinner was given in honour of his return, "at which a numerous and respectable party attended."

To this memoir the editor adds:—

"He was very far from comfortable in his circumstances in the latter years of his life, having fallen into the vice of intemperance, which robs men of their purses as well as their senses—and made him 'poor indeed.' True, it may be urged in palliation of his dissipation, that he was a great favourite amongst his fellow citizens, and his company was much courted at the convivial board. At any rate it is well known that, for some years before his death, he became sadly changed. His mind became soured and distempered, and his person presented a hapless picture of indigence and misery. The fear that he would end his days in the workhouse haunted his imagination to an extent almost to induce the belief that he was a megalomaniac in this respect. The writer of these few remarks has frequently heard him express his dread that such would be his fate. However, such a misfortune was spared him. A few of his best friends entered into a subscription to provide for him,"—and so on, nearly in the words quoted in "N. & Q.," 3<sup>rd</sup> S. iii. 492.

But though Anderson's life was far from correct, and the rural manners and customs which he so vividly depicted were anything but refined, there is little in his ballads that can be morally objected to; and much to be admired, both in the poetry and the sentiment. Hence, I cannot but think that a new edition of them, better printed than the homely Alnwick and Wigton editions—the only ones that I have seen—with notes more numerous and less common-place (and especially a better glossary, which in both those editions is very imperfect), would be well received. The Cumbrian is one of the best marked varieties of the Northumbrian dialect; which, Mr. Garnett says (*Quarterly Review*, lv. 357) "is undoubtedly the most important and the most pleasing of our provincial forms of speech, especially as spoken in the North and East Ridings of Yorkshire." And though he thinks the Cumberland pronunciation "less pure" than that of some other varieties of the dialect, natives of the county are probably of a different opinion.

The following may be given as a specimen of Anderson's compositions. It is less poetical than

many others, but it is also less dialectic, and contains little or no local allusions; it will, therefore, be better understood by southern readers.

"THE DAWTIE.

"Jenny.

" 'Tho' weel I leyke ye, Jwohny lad,  
I cannot, munnet, marry yet!  
My peer auld mudder's unco bad,  
Sae we a wheyle mun tarry yet;  
For ease or comfort she has neane—  
Leyfe's just a lang, lang neet o' pain;  
I munnet leave her aw her leane,  
And wunnet, wunnet marry yet! "

"Jwohny.

" 'O Jenny! dunnet brek this heart,  
And say, we munnet marry yet;  
Thou cannot act a jillet's part—  
Why sud we tarry, tarry yet?  
Think, lass, of aw the pains I feel;  
I've leyk'd thee lang, nin kens how weel!  
For thee, I'd feace the varra de'il—  
O say not, we mun tarry yet! "

"Jenny.

" 'A weddet leyfe's oft dearly bowt;  
I cannot, munnet marry yet;  
Ye ha'e but little—I ha'e nowt,  
Sae we a wheyle mun tarry yet!  
My heart's yer awn, ye needna fear,  
But let us wait anudder year,  
And luive, and toil, and screape up gear—  
We munnet, munnet marry yet! "

" 'Twas but yestreen, my mudder said,  
"O dawtie! dunnet marry yet!  
I'll suin lig i' my last cauld bid;  
Tou's aw my comfort—tarry yet."  
Whene'er I steal out ov her seet,  
She seeghs, and sobs, and nowt gangs reet—  
Whisht!—that's her feeble voice—Guid neet!  
We munnet, munnet marry yet! "

D.

THE COUNCIL OF TEN (3<sup>rd</sup> S. iii. 510.)—The periodical to which your correspondent ZETA alludes, must I think have been one published by the late Rev. James Shergold Boone, A.M., once a student of Christ Church; he was very much distinguished in his early day, having won both the University prizes for Latin and English verse in 1817, that for Latin prose in 1820, Craven Scholar, and nominated a select preacher before the University at the time of his death, which took place about the year 1859. He then held, I think, a curacy at Paddington. Of his assistants in the work I can give no account. W.

IRISH AT CRESSY (3<sup>rd</sup> S. iii. 407.)—The statement of six thousand Irish having fought at the battle of Cressy is to be found in p. 424 of Rapin's *History of England*, fol. edit. 1732. The scorching of the bull, at the siege of Boulogne, is in Holinshed.

Could any of your correspondents inform me what the Irish force at Agincourt in 1415 was, and by whom they were led?  
M. P.



**A SINGULAR GENERAL: GUÉRIN DE MONTAIGU** (3<sup>rd</sup> S. iii. 469.) — Il est très-aisé de satisfaire la curiosité de M. ROBT. WRIGHT au sujet du *singulier* général dont parle le général Wolfe, et qui n'avait plus qu'un tout ce que les autres hommes ont deux. Ce guerrier si étrangement mutilé était le comte de Rantzau, Maréchal de France. (Voyez sa généalogie dans le *Dict. de Moréri*, édit. de 1759.) Il mourut au mois de septembre 1650, dans un âge peu avancé. Rantzau avait toutes les qualités d'un grand général. On dit qu'il avait été tellement mutilé dans les guerres qu'il ne lui restait plus qu'un œil, qu'une oreille, un bras, et une jambe. C'est ce qui donna lieu à l'épithète suivante : —

"Du corps du grand Rantzau tu n'as qu'une des parts :  
L'autre moitié resta dans les plaines de Mars.  
Il dispersa partout ses membres et sa gloire.  
Tout abattu qu'il fut, il demeura vainqueur :  
Son sang fut en cent lieux le prix de sa victoire,  
Et Mars ne lui laissa rien d'entier que le cœur."

Le portrait du Maréchal de Rantzau se voit au Musée de Versailles. Il a été gravé in-folio par Boulanger; il fait aussi partie du recueil in 4<sup>o</sup> de Montcornet.

Oserai-je, à mon tour, m'adresser pour un éclaircissement qui m'intéresse aux lecteurs des "N. & Q." qui s'occupent des recherches généalogiques? J'ai publié récemment les *Œuvres de Maurice et d'Eugénie de Guérin*, dont plusieurs Revues anglaises ont déjà rendu compte. Eugénie dit, dans une Notice sur sa famille : —

"Les chroniques de notre maison la disent d'origine vénitienne. On la trouve établie en France au commencement du neuvième siècle, vu un Guérin, ou plutôt Guirini, était comte d'Auvergne. D'après Moréri, ce fut la souche des Guérin de Montaigu, qui ont été long temps comtes de Salisbury."

Ce que je désirais beaucoup savoir, c'est si l'assertion de Moréri est exacte, et comment les Guérin de Montaigu, d'Auvergne, sont devenus comtes de Salisbury, en Angleterre?

Agréez, je vous prie, Monsieur, l'assurance de ma considération la plus distinguée.

L'ÉDITEUR DE MAURICE  
ET D'EUGÉNIE DE GUÉRIN.

Bibliothèque de Caen.

**ATTACK ON THE PRINCE OF WALES** (3<sup>rd</sup> S. iv. 9.) The late Colonel Lowther, for forty years M.P. for Westmoreland, and a cousin of James Earl of Lonsdale, was a constant companion of George IV. when Prince of Wales, in the Carlton House revels at the close of the last century. He frequently described to me the attack on the Prince of Wales, to which, probably, your correspondent, KAPPA, refers. The Prince and a party, among whom was old Colonel Lowther, General Hulse, and others whose names I do not remember, had been to a house of ill repute in Berkeley Street. They were returning up Hay Hill, when they

were stopped, and their money demanded, by a man who presented a pistol at them. Among them all they could only muster half a crown. When they passed on the Prince remarked, "Don't you know that fellow who robbed us? I could swear to him anywhere; it is Champneys, the singer." No stir was made about the event, or the apprehension of the offender. The house at which they had been amusing themselves was a sufficient reason for the Prince to avoid exposure. These are the circumstances precisely as narrated to me more than forty years ago by Colonel Lowther, one of the party. SENEX.

**THE GRAVE OF ANNE BOLEYN** (3<sup>rd</sup> S. iii. 488, 515.) — In a small French publication,\* edited by Francisque Michel, the indefatigable scholar and antiquary, I find it is stated that Anne Boleyn was buried in the Tower. The following are the words of the letter, the title of which is quoted in part below : —

"And one of her ladies then took up the head, and the others the body; and covering them with a sheet, did put them into a chest which there stood ready, and carried them to the church which is within the Tower; where, they say, she lieth buried with the others."

In M. Michel's publication, the letter is given in Portuguese, English, and French. The English translation is by Viscount Strangford. The English version had been published before by Sir Nicolas Harris Nicolas; but the original in Portuguese was printed by M. Michel apparently for the first time, and was probably written by an eye-witness. J. MACRAY.

**HEAD MASTERS OF REPTON SCHOOL** (3<sup>rd</sup> S. iii. 512.) — As an old Reptonian, I venture to supplement the reply you give to this Query. The palmy days of that school certainly did not end with Dr. Sleath. The Head Mastership of the Rev. J. H. Macaulay, M.A., commencing in 1830, and closed by his untimely death in 1840, was fruitful in honours gained by Reptonians at both Universities. He was succeeded by the Rev. Thomas Williamson Peile, D.D. (the editor of the *Choephore* and *Agamemnon*), in 1841; and that gentleman's retirement, in 1854, made way for the present able Head Master, Dr. Pears; under whom the school flourishes to the extent its warmest friends could desire.

Full information respecting the school and hospital may be gathered from the *History of Repton*, published in 1854, and ably edited by Dr. Bigsby. It was printed by Woodfall & Kinder, and sold by Richard Keene, Irongate, Derby.

The list of the Head Masters of the school, from

\* Lettre d'un Gentilhomme Portugais à un de ses amis de Lisbonne sur l'Exécution d'Anne Boleyn, Lord Rochford, Brereton, Norris, Smeton, et Weston, etc. 8vo, Paris, 1682.

1621 to the present time, will be found at p. 177 of the work referred to.

Among the Under-Masters of the school, in past days, were Dr. Lightfoot, the great Hebrew scholar (1621); and Lewis, translator of the *Thebaid* of Statius. A.

**MEANING OF BOUMAN** (3<sup>rd</sup> S. iii. 512.)—The word "Bouman" is, as you say, not in Jamieson; neither is the word "Bowing," pronounced *boo-ing*; although in every Scotch newspaper there are advertisements of "Bowings to be let." A farmer, having more grass land than he means to farm, lets it off as a Bowing: that is, he undertakes to find pasture for a certain number of cows, for which he receives so much a head from the Bowman; whose name I presume comes, not from Bought, but from the word for cows and oxen which occurs in so many languages.

Halliwell, in his *Dictionary of Archaic and Provincial Words*, gives: "*Booing*, roaring, bleating, making a noise like cattle." J. C. M.

**"RIGHT WORSHIPFUL THE MAYOR"** (3<sup>rd</sup> S. iii. 517, 518.)—We are obliged to your correspondent BRISTOLIENSIS, for having dug out what appears to be a genuine "Right Worshipful Mayor," the commission from the crown office being so addressed to him; and his powers, like those of the mayor of Yarmouth (see p. 378) being peculiar and very extensive within his jurisdiction. This seems entirely to agree with the opinion ably expressed by MR. KING, in the page cited above; and seems to make a proper distinction, by having the generality of mayors *worshipful* only. Q. IN A CORNER.

**SINAITIC INSCRIPTIONS: REV. THOMAS BROCKMAN** (3<sup>rd</sup> S. iii. 497.)—The above-named distinguished Orientalist, in a letter to me on this subject, expressed his conviction that these inscriptions are in the language of the Nabatæans, the Edomites of Scripture, whose rock-hewn metropolis, the primal type of all the great inter-oriental emporia, though long-forsaken of inhabitants, will outlast all other works of man, and yield only to the universal solvent of the judgment-fire.

Brockman died at Wadi-Beni-Tabor on the east coast of Arabia in July, 1846, while on a tour of exploration under the auspices of the British government and the Royal Geographical Society; but his papers, journals, and some score of sketches were preserved intact under the injunction of our ally, the late Imāām of Muskāt, and ultimately reached his father, then rector of Cheriton, near Sandgate. Have these reliquiae seen the light, or are they yet forthcoming? They must possess considerable antiquarian and philological interest; for Brockman was an indefatigable investigator, and possessed a conscientious truthfulness of character that ensured the genuineness of minutest details.

The Rev. C. Forster, in his *Oriental Treatises*, alludes (only in a cursory way) to Brockman's journals. J. L.

Dublin.

**RIDING THE STANG** (2<sup>nd</sup> S. x. 477, 519; xii. 411, 483.)—I was preparing a note on this custom, thinking it peculiar to Yorkshire; but I found by reference to your former series that it has been noticed in the volumes above-named, as having occurred in several counties. This noisy ceremony has been twice performed this month in this locality: one of which passed off with impunity, but the other came to grief, and figures in the police reports of a local paper, charged with obstructing the highway.

I will now put myself in order by making a note, and asking a question.

Note. The women of my parish look upon this *riding the stang* as a good old custom, and that the police are very officious by interfering with it; and the old women say it is a legal ceremony if it is performed in *three* townships. If less than three, the man has legal remedy on the plea of defamation of character.

Query. *Stang! unde derivatur?* Here it means a pole. Stanging a cart (much practised in this hilly country) is fixing a pole across the wheel, so as to act like a drag going down a hill. On the other hand, Johnson says it is a *perch*, derived from *træng*, and quotes examples from Swift:—

"These fields were intermingled with woods of half a *stang*, and the tallest tree appeared to be seven feet high."

GEORGE LLOYD.

Thurstonland.

**INSECURE ENVELOPES** (3<sup>rd</sup> S. i. 415, 474.)—In Plutarch's dialogue, *De Defectu Oraculorum*, Demetrius says,—

Ὁ ἡγεμὼν τῆς Κιλικίας, αὐτὸς μὲν ἀμφίδοξος ἐν ἑπὶ πρὸς τὰ θεῖα, δι' ἀσθένειαν ἀπιστίας οἰμαί· τὰλλα γὰρ ἦν ὑβριστὴς καὶ φαῦλος· ἔχων δὲ περὶ αὐτὸν Ἐπικουρείους τῶνς τὴν καλὴν δι', ὡς αὐτοὶ λέγουσι, φυσιολογίαν ἐνυβρίζοντες τοὺς τοιαύτους εἰσπέμπων ἀπελείθερον, οἷον εἰς πολέμιον κατὰσκοπον ἐνακαῶσας, ἔχοντα κατεσφραγισμένην δέλτον ἐν ᾗ τὸ ἐρωτήμα ἦν ἐγγεγραμμένον, οὐδεὶς εἰδότες· ἐννυχέσας οὖν ὁ ἄνθρωπος, ὥσπερ ἔθος ἐστὶ, τῷ σιγῇ, καὶ κατακοιμηθεὶς, ἀτήγγειλα μεθ' ἡμέραν ἐννύπνιον τοιοῦτον. Ἀνθρώπων ἔβοεν αὐτῷ καλὸν ἱστορῶντα φθέγγασθαι τοιοῦτον· Μέλαινα, καὶ πλὴν οὐθεν, ἀλλ' εὐθὺς οἰχέσθαι· τοῦτο ἡμῖν μὲν ἔσπον ἐφάνη καὶ πολλὴν ἀπορίαν παρέσχε· ὁ δὲ ἡγεμὼν ἐκείνο ἐξεπλάγῃ καὶ προσέκρινεν, καὶ τὴν δέλτον ἀνοίξας, ἐπέδεικνεν ἐρώτημα τοιοῦτον γεγραμμένον· Ποτερόν σοι λευκὸν ἢ μέλαν θύσω ταύρων; ὥστε καὶ τοὺς Ἐπικουρείους διαπραπῆναι, κἀκείνων αὐτὸν τὴν τε θυσίαν ἐπιτελεῖν, καὶ σέβεσθαι διὰ τέλους τὸν Μόρον. — *De Defectu Oraculorum*, chap. xiv. ed. Wyttenbach, tom. ii. p. 778. Oxon. 1796.

The governor and his Epicurean friends must have been very credulous and simple-minded not to guess that the handsome man was the priest,

and the arrangement of the temple such as to make a man suddenly awakened mistake a reality for a dream. The only difficulty lies in getting at the contents of the letter. Lucian explains the mystery. He says that Alexander imitated Amphilochous, who, after the death of his father, Amphiarus, settled in Cilicia, and answered questions at two obols a head.

'Ἐκέλευσε δὲ ἔκαστον, οὗ δέοιτο ἂν καὶ ὁ μάλιστα μαθεῖν ἐθέλοι, ἐς βιβλίον ἐγγράψαντα, καταρράψαι τε, καὶ κατασημῆσθαι κηρῶ, ἢ πηλῶ, ἢ ἄλλῳ τοιοῦτον· αὐτὸς δὲ λαθὼν τὰ βιβλία, καὶ ἐς τὸ ἄδυστον κατελθὼν (ἤδη γὰρ δ νῆος ἐγγίγερτο, καὶ ἡ σκηνὴ παρεσκευάστο), καλέσειεν ἑμεῖλα κατὰ τάξιν τοὺς δαδωκότας, πῶς κίρρυκε, καὶ θεολόγη. καὶ ὡς παρὰ τοῦ θεοῦ ἀποκρίναι ἕκαστα, τὸ μὲν βιβλίον ἀποδόσειεν σεσημασμένον ὡς εἶχε, τὴν δὲ πρὸς αὐτὸ ἀπόκρισιν ὑπογραμμισμένην πρὸς ἑκαστὸν ἀμειβομένου τοῦ θεοῦ περὶ οὗτου τίς ἔρατο. — *Alexander*, c. 19, ed. Bipont, 1790, tom. v. p. 82.

Lucian says that no intelligent man could be imposed upon by such artifices, but they were sufficient for τοῖς ἰδιώταις, καὶ κορύξιν μεστοῖς τὴν ρίνα. He then details at some length, the ways by which letters were opened without leaving traces of the operation on the seals.

J. R. also asks, whether any secure envelope has been invented? I beg to refer him to "N. & Q.," 2<sup>nd</sup> S. i. 381, &c. I believe we have made no advance. The present envelope has an inconvenience easy to remedy, but about which people seem not to care. The adhesive matter of the seal sticks to and often tears the letter within.

H. B. C.

U. U. Club.

**COSMOGONY OF JOANNES ZONARAS: FIRMAMENT** (3<sup>rd</sup> S. iii. 365, 497.) — In the *Cosmographia* of Apian, Antwerp edition, 1550, your correspondent will find a curious representation of the spheres. According to Apian, the universe (mundus) is divided into two parts or regions, the "regio elementaria," and the "regio æthereæ;" the former, consisting of earth, water, air, and fire, occupies the three inner circles; earth and water, surrounded by air, and this latter by fire. Then follow, in regular order, these spheres: —

"(1) Moon, (2) Mercury, (3) Venus, (4) Sun, (5) Mars, (6) Jupiter, (7) Saturn; mox sequitur firmamentum (8) quod stellifera sphaera est . . . illam circumdat (9) nona sphaera, quæ quum nulla in ea stellarum cernitur — (surely this is Lord Rosse's 'black ground'), — cælum crystallinum seu aqueum appellatur. Istas tandem ætheras sphaeras, Primum mobile, quod et decimum cælum dicitur, sui ambitu amplectitur . . . nullaque in eo existit stella. Ultra hunc quicquid est immobile est, et empyreum cælum (quem Deus cum electis inhabitat) nostræ orthodoxæ fidei professores esse affirmant."

In this account the firmament, or eighth sphere, is not considered to be "a solid dome of ice," but a "star-bearing sphere." Above this, however, we find the "cælum crystallinum seu aqueum"

destitute of stars, in locality corresponding to "the waters that are above the firmament;" and above this again we have the "Dei habitaculum" of Apian and "the professors of the orthodox faith," corresponding to the "totally distinct region of light" — "the third heaven," if you will.

As Zonaras died in 1116, and Apian in 1589, it is probable that the latter wrote with a knowledge of the discoveries made by astronomers during the four centuries which had elapsed since the death of the former.

If MR. SALA does not happen to be acquainted the *Jewish School and Family Bible*, a translation of the Holy Scriptures into English by Professor Benisch, it may perhaps interest him to see how this learned Jew renders the passage in Genesis i. 6, 7, 8: —

"And God said, Be there AN EXPANSE in the midst of the waters and let it cause a division between waters and the waters. And God made the expanse and caused a division between the waters which were under the expanse, and the waters which were above the expanse: and it was so. And God called the expanse Heaven."

The Mosaic account forbids the idea of this firmament or expanse being a solid dome of ice, for in it God is said to have set the sun and the moon, &c.: —

"And God said, Be there luminaries (i. e. light givers, light bearers, reflectors of light) in the expanse of the heaven . . . and they shall be for luminaries in the expanse of the heaven to give light upon the earth." — Verses 14, 15, Benisch's Translation.

CHESSBOROUGH.

Herbertonford.

**PROVINCIAL NEWSPAPER** (3<sup>rd</sup> S. iii. 470.) — The *Worcester Journal* was established at least two years earlier than the *Newcastle-upon-Tyne Courant*, though not under its present name: —

"From the best information it is conjectured, that a public paper was established in Worcester as early as the commencement of the Revolution, or about 1690. That Worcester was among the earliest, if not the first, of the provincial cities that opened this very important and ready channel of communication of foreign and domestic intelligence, is clearly ascertained. It is uncertain, however, in what order of succession these publications were first issued — whether monthly or weekly, on what day of the month or week, or in what form; but in June, 1709, they assumed a regular and orderly appearance, in a small folio, containing six pages, which formed a weekly number, published every Friday; and were printed by Stephen Bryan, under the title of the *Worcester Postman*." — Chambers's *Worcester*, p. 368.

This title was altered, in 1741, to that of the *Worcester Weekly Journal*; and on June 23, 1748, to the *Worcester Journal*, which title it retains.

CUTHBERT BEDD.

The *Newcastle-upon-Tyne Courant*, which was established in 1711, is not the oldest provincial newspaper. In 1706, *The Norwich Postman* was established, containing remarkable occurrences, foreign and domestic; printed by S. Sheffield, for

T. Goddard, bookseller, Norwich. This was a small 4to foolscap, for which the regular charge was a penny, but "a halfpenny not refused." In 1709, *The Worcester Journal* was commenced by Mr. Berrow, which exists to the present day.

HENRY T. BOBART.

33, Cambridge Terrace, Leicester.

REV. JOHN BALL (1<sup>st</sup> S. xii. 166.)—Turning over a volume of "N. & Q." within the last few days I met with a query respecting the Rev. John Ball; and though a considerable time has elapsed since it appeared, I send a reply, which your correspondent ABHBA may be glad to receive. He will find many particulars of Mr. Ball in *Anecdotes of Eminent Persons*, vol. ii. pp. 42-53 (London, 1813).

A. A. R.

ORIGIN OF THE WORD BIGOT (1<sup>st</sup> S. v. 277, 331; ix. 560.)—On this subject, I venture to send you the following passage from Ford's *Gatherings from Spain* (Murray, 1846). Speaking of mustachios, he says:—

"Their present and usual name is *bigote*, which is also of foreign etymology, being the Spanish corruption of the German oath, *bey gott*, and formed under the following circumstances: for nicknames, which stick like burrs, often survive the history of their origin. The free riding followers of Charles V., who wore these tremendous appendages of manhood, swore like troopers, and gave themselves infinite airs, to the more infinite disgust of their Spanish comrades, who have a tolerably good opinion of themselves, and a first-rate hatred of all their foreign allies. These strange mustachios caught their eyes as the stranger sounds which proceeded from beneath them did their ears. Having a quick sense of the ridiculous, and a most Oriental and schoolboy knack at a nickname, they thereupon gave the sound to the substance, and called the redoubtable garnish of hair *bigote*."

I commend this passage to those interested in the study of the derivation of words. If the Spanish *bigote* be indeed corrupted from a German oath, and if Dean Trench be correct in deriving our word *bigot* from the Spanish word for the hirsute covering of the upper lip, we are presented with one of the most singular instances in the English language of far-fetched derivation. It might throw some light on the two links in the chain of evidence if it could be ascertained—1. At what date was *bigote* first used as a Spanish word, signifying mustache?

2. At what date was *bigot* first used as an English or French word, signifying an intolerant religionist?

R. W.  
Dublin.

CLOUDBERRY (3<sup>rd</sup> S. iii. 512.)—In answer to MR. J. D. CAMPBELL's question concerning the cloudberry (*Rubus chamaemorus*), I beg to state that it still grows abundantly on the higher portions of Pendle Hill, near Clitheroe in Lancashire; and consequently, though it cannot be said literally "to come out of the clouds," yet it is frequently

among them. I have met with it in the same locality at different seasons during the last six or seven years, but I never saw it showing a sign of either blossom or fruit. A gentleman residing in Preston has informed me that he found the plant growing on Pendle Hill thirty-five years since, but could not find a single blossom on it although he was there in its blossoming season. Dawson Turner, in the *Botanist's Guide*, 1805, names Ingleborough as a habitat of this plant, and says "he was informed at Ingleton that it never bore flowers there." However this may have been at the time of Mr. Turner's visit, I cannot confirm the latter statement at the present period, for I was much gratified during an ascent of Ingleborough at the end of May, 1860, in finding the cloudberry blossoming abundantly.

CHAS. JOS. ASHFIELD.

51, Knowsley Street, Preston.

EPIGRAM (3<sup>rd</sup> S. iii. 499.)—It is a pity that your correspondent P. P. Q. did not furnish a correct copy of the riddle, as he terms it; as, had he done so, he would have seen that the lines are merely a hoax. The real version I subjoin:—

"When, from the Ark's unbending round,  
The world stepp'd forth in pairs,  
Who was the first that heard the sound  
Of boots upon the stairs?"

The answer is not "the kraken." The true reply is that which I adopt as my signature, viz.

OTUS.

JOHN GWYNN, ARCHITECT (1<sup>st</sup> S. xi. 406.)—If your correspondent HARVARDIENSIS of Cambridge, New England, be still interested in his inquiry for some account of this artist, he will find a few lines in W. Sandby, *History of the Royal Academy of Arts*, 8vo, 1862. A longer and better one, though with a few errors, in John Chambers, *Biographical Illustrations of Worcestershire*, 8vo, Worcester, 1820, pp. 504-6; and a more complete one in *The Builder* journal for this year, pp. 454-7, contributed by your humble servant.

WYATT PAPWORTH.

### Miscellaneous.

#### NOTES ON BOOKS.

*Chronicles of the Mayors and Sheriffs of London*, A.D. 1188 to A.D. 1274, from the Latin and Anglo-Norman of the *Liber de Antiquis Legibus*, attributed to Arnald Fitz-Tredmar; *The French Chronicle of London*, A.D. 1259 to A.D. 1343, from the Anglo-Norman *Chroniques de London*. Translated with Notes and Illustrations, by Henry Thomas Riley, M.A., &c. (Trübner & Co.)

It is not Mr. Riley's fault if the good citizens of the metropolis are ignorant of the early history of their ancient city. We have from time to time brought under

the notice of our readers the four goodly volumes, *Monumenta Gildhallæ Londoniensis*, containing the "Liber Albus, and the "Liber Custumarum," so ably edited by him for the Master of the Rolls, as well as his translation of the *Liber Albus*; and we have now to record his fresh labours in the same direction. The volume before us contains translations of two valuable contributions to early municipal history, which have been already published in the original by the *Camden Society*. The first of these, the *Liber de Antiquis Legibus*, was edited by the late Mr. Thomas Stapleton in 1846, but without any great attempt, by Notes, Glossary, or Explanation, to trace its origin, illustrate its history, or elucidate its manifold obscurities. This Mr. Riley has now done, showing it in all probability to have been compiled by Arnald Fitz-Tredmar, an Alderman of London; and who held an office under the corporation somewhat resembling that of Chamberlain and Town Clerk. The original text of the second work translated by Mr. Riley was very ably edited by Mr. Aungier for the Camden Society in 1844, and Mr. Riley does full justice to his predecessor's merits. Mr. Riley has added to the value of his book by a copious Index, and we cannot doubt that these Chronicles of Old London will find favour in the sight of many readers to whom, but for the editor's useful labour, they must have remained sealed books.

*A Tour in Turtan Land.* By Cuthbert Bede. (Bentley).

Those of our readers who contemplate making a visit to the Land of the Heather, will do wisely to make acquaintance with this volume. They will find Mr. Cuthbert Bede an amusing and instructive companion.

*Denise.* By the Author of "Mademoiselle Mori." (Bell & Daldy.)

As we have just recommended a volume to those who propose a tour to Scotland, so do we now venture to recommend one to those who propose a quieter holiday. For reading by the sea shore, or under the shade of melancholy boughs in this piping-hot summer weather, few pleasanter volumes will be found than the two whose title we have given above. They are every way worthy of the author of *Mademoiselle Mori*—and that is no small praise.

THE MAGAZINES.—The July Magazines are as brilliant as the July weather. *Fraser*, as usual, with a good intermixture of the solid and the imaginative. The *Cornhill* balancing "The Small House at Allington" and "Romola" with a paper which comes home to everybody's stomach, "Over-eating and Under-eating." If we want instruction, and more solid materials for our mental digestion, *The Journal of Sacred Literature and Biblical Record* will supply us with theological learning. *The Museum* furnishes us with good practical papers on education, literature, and science: the opening one, "Sir George Cornewall Lewis: In Memoriam," being one which will find favour with all readers of "N. & Q." Our old friend *Sylvanus Urban* is rich as ever in archaeological disquisitions; and *The Intellectual Observer*, one of the cheapest and ablest scientific journals ever produced, abounds with matters to delight lovers of natural history, microscopic research, and recreative science generally.

SHAKSPEARIANA.—A Calendar of the entire Records of the town of Stratford-upon-Avon, including an analysis of the Computuses of the Guild of St. Cross at that place, is in the press, under the editorship of Mr. Halliwell. Not only to the admirers of our great Bard, but to the local historian as well as to the genealogical student, this volume will no doubt be found acceptable, since in it the descent of almost every plot of town property will be accurately traced. Only seventy-five copies will be printed.

## "NOTES AND QUERIES" BOOK EXCHANGE.

Being desirous of making the intercommunication between Our Readers as complete as possible, We are willing to give our assistance to a trial of the plan for a *Book Exchange* proposed by the REV. F. TRENCH, and advocated by MR. PEACOCK and other correspondents; but so to carry it on as not to interfere with the legitimate business of the dealers in second-hand books. If the plan succeed, we propose to print a *Monthly Supplement*, in which LISTS OF BOOKS FOR EXCHANGE, with their prices (including the cost of postage, 4d. per pound) will be inserted at such a moderate charge as will serve to defray the expense. Gentlemen will add their names to such lists for our information, not for publication, and gentlemen desiring any books in such lists will apply to us, and enclose postage stamps for the amount. These shall be remitted to the owner of the books with the address of the would-be possessor, to whom the owner will of course forward the book by post, the expense of commission being divided between buyer and seller at the time of the transfer.

Our first experimental List, will be published on the 25th instant. We do not propose to charge for advertising on this occasion; but must beg to receive the lists intended for insertion in it not later than Saturday the 18th. Communications in the first instance to be addressed to the Editor, No. 186, Fleet Street, E.C.

## BOOKS AND ODD VOLUMES

### WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:—

SCOTTISH SONGS, collected and illustrated by R. Chambers. Vol. II. Published by W. Tait. Edinburgh, 1839.

Wanted by R., Box M 53, Post Office, Manchester.

HALLIWELL'S DICTIONARY OF ARCHÆOLOGICAL WORDS, &c. 2 Vols. 4to. EXTRACTS FROM THE DIARY OF THOMAS HEARNE, edited by Philip Bliss, D.C.L. Oxford.

Wanted by Rev. John Pickford, M.A., Sherington, Newport-Pagnell, Bucks.

## Notices to Correspondents.

THE INDEX TO THIRD VOLUME OF THIRD SERIES will be ready with next week's "N. & Q."

H. S. (Kenington Park) is referred to "N. & Q." 2d S. II. 436, for a notice of Tertullian's "See how these Christians," &c.; and to our 2d S. VI. 443, and xii. 285, 412, for a notice of "Bomba."

OXONIENSIS. The quotation, "*Palmarum qui meruit ferat*," is from an Ode to the Winds in the *Lusus Fœstici* of Dr. Jortin. It was selected by Mr. Pitt as a motto for Lord Nelson.—"Perimus Victis," was the favourite saying of Sir Matthew Hale; but whether it originated with him, or from what source he borrowed it, is uncertain. It was also the motto of the first Lord Teignmouth.

ERRATA.—2d S. III. p. 516, col. II. line 8 from bottom, for "Lepre marina" read "Lepre marina;" and line 4 from bottom, for "authority of" read "authority for."

"NOTES AND QUERIES" is published at noon on Friday, and is also issued in MONTHLY PARTS. The Subscription for STAMPED COPIES for Six Months forwarded direct from the Publishers (including the Half-yearly INDEX) is 12s. 4d., which may be paid by Post Office Order in favour of Messrs. BELL and DALDY, 186, FLEET STREET, E.C., to whom all COMMUNICATIONS FOR THE EDITOR should be addressed.

Full benefit of reduced duty obtained by purchasing Horniman's Pure Tea; very choice at 3s. 4d. and 4s. "High Standard" at 4s. 4d. (formerly 4s. 6d.), is the strongest and most delicious imported. Agents in every town supply it in Packets.

LONDON, SATURDAY, JULY 18, 1863.

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## Notes.

## THE MOZARABIC LITURGY.

The remarks which appeared in "N. & Q." some time ago on the *Complutensian Polyglot*, would be incomplete in reference to the great literary zeal and abilities of Cardinal Ximenez, without some additional observations on the Mozarabic Liturgy which he undertook to restore in Spain, in the sixteenth century.

The following account is taken from Gomez, Eugenio Robles, Florez, Hefele, and the preface of Lorenzana, Archbishop of Toledo, to his edition of the *Breviarium Gothicum*, published at Madrid in 1775.

Gomez mentions (*De Rebus Gestis à Francisco Ximeno*, Compluti, 1569, lib. ii. fol. 41), that in the year 1502, while the cardinal was residing at Toledo, he discovered some valuable manuscripts in the library of the cathedral. These manuscripts were written in old Gothic characters, and related to the ancient Spanish liturgy. Florez assures us (*Espana Sagrada*, tom. iii.) that this liturgy was introduced into Spain by St. Torquatus and his seven companions, who were disciples of St. James the Less. It resembled the Roman Liturgy in every essential part. Several prayers and ceremonies appear to have been added by St. James, which were afterwards introduced into the Spanish liturgy. Such seems to have

been the opinion of St. Gregory the Great, whose authority is quoted in the following words of Eugenio Robles, a Spanish writer of great authority on the Mozarabic Liturgy:—

"Tambien se averigua (San Gregorio, *Epist.* 67, lib. vii.) que la primera Misa que se celebró con solemnidad de ceremonias y oraciones añadidas, fue instituyda y ordenada por el Apostol Santiago el Menor, Obispo de Jerusalem: cuyo orden y nueva manera de celebrar, truxeron à nuestra España, introduziendola en ella, los siete Santos Discipulos de los Apostoles, viz., Torcato v sus Compañeros," &c. (*De la Antigüedad del Oficio Santo Muzarabe*, cap. xix. p. 204, Toledo, 1604.)

The resemblance, however, between the Roman and Spanish liturgy appears to have been soon lost, at least with respect to various prayers and ceremonies. Different popes made several alterations in the sacramentaries, viz. Leo the Great, Gelasius I. and St. Gregory the Great. And then, when the Suevi, the Vandals, and Visigoths conquered Spain, they introduced their own particular liturgy, which was infected with the Arian heresy. The Arian and ancient Spanish rite existed together for some time, until at last the Spanish Church, through the cruelties and intolerance of the Arians, saw herself reduced to such misery and destitution, that nothing but confusion existed in her rites and religious services. It is also probable, that the heresy of Priscillian had a considerable share in corrupting the ancient Spanish Liturgy.

But a very important change took place when the Visigoth kings were converted to the Catholic Church, at the end of the sixth century. In the fourth Council of Toledo, held in the year 633, the Spanish Bishops, with St. Isidore of Seville at their head, resolved to put an end to the diversity of rites which then existed, and to establish throughout the whole of the country one and the same liturgy. For this object, the bishops gave to each priest, at his ordination, a new ritual, which he was strictly obliged to follow, in the performance of his sacred duties and functions. This ritual was still, in substance, the same as the Roman. But St. Isidore, assisted by his brother St. Leander, had made certain alterations and additions in it, and suppressed whatever errors had crept in, through the malice and perfidy of the Arians. Hence the work often bears the name of *Ritus Isidorianus*; seu, *Breviarium et Officium, secundam Regulam Beatissimi Isidori*. But it must be remembered, that St. Isidore was not the *author* of the reformed liturgy. Robles is quite correct in stating that St. Isidore merely enlarged the sacred office, &c.:—

"Amplió este oficio Santa," he says, "añadiendo á la antigua Misa muchas oraciones, y otras cosas muy notables y devotas; expurgandole de algunas obras que con la antigüedad del tiempo se avian introduzido, no tan conformes al uso y costumbre de la Yglesia."—P. 205, cap. xix.

This liturgy soon came into general use. It seems to have extended in every direction, without being influenced, in any way, by the reform of Pope Gregory the Great. According to Father Lesley, a learned Jesuit, who published an edition of the Mozarabic Liturgy at Rome in 1755, St. Leander, the predecessor of St. Isidore, was the first who revised the ancient Spanish rite for the use of the Goths, to which additions were afterwards made by his brother, St. Isidore. (See Alban Butler's *Life of St. Isidore*, April 4th.) This liturgy continued in use until the invasion of Spain by the Moors, at the commencement of the eighth century.

At that unfortunate period, while numbers of Spaniards fought valiantly for their faith, and some retired amongst the sierras of the north, others submitted to the conquerors under certain conditions, the chief of which were, — that they should be allowed to preserve and practise their religion without danger or molestation. To these conditions the Moors generously agreed. Robles tells us, that when Toledo was surrendered by the Christians — after a most obstinate resistance and defence, one of the conditions was, “that the Christians should live according to their own law, and that six or seven churches should be given up to them, wherein the holy offices might be continued.” (P. 207.) Those who lived under the Moorish power received, according to the statement of Dr. Hefele, the name of “*Mostarabuna*” — an Arabic participle, signifying mixed with Arabs, while their liturgy was soon called the *Mostarabic*, the *Muzarabic*, *Mozarabic*, or *Mixed Arabic* : —

“Da nun aber die unter Maurischer Herrschaft lebenden Spanier, den Namen *Mostarabuna* — d. i. die Arabisirten oder Vermischten erhielten,” &c. (*Die Mozarabische Liturgie*, xiii. H.S. 152.)

The same etymology of the word is given, both by Gomez and Robles; the first writer says : —

“Nonnulli tamen quibus patris domesticique lares cariores libertate fuerunt, cōditione accepta, sub Arabum et Maurorum imperio sacris suis retentis, in urbe manserunt. Ergo ejusmodi homines quod Arabibus permisti viverent, *Mistarabes* appellati sunt, et illorum Ecclesiasticus-ritus-officium *Mistarabum*. Quæ vox, cum temporis diuturnitate tum barbarorum lingua est corrupta, et in *Mozarabum* degeneravit, quâ nunc vulgus utitur.” (*De Rebus Gestis Francisci Ximenii*, lib. ii. fol. 41.)

Robles also observes : —

“Este vocablo ‘Muzarabe’ es corrompido de *Mixtarabe*, que es lo mismo que dezir, ‘Christiano mezclado con Alarabes.’” (Cap. xx. *De la Explicacion deste vocablo-Muzarabe*, p. 207.)

Don Pascual de Gayangos, however, who is one of the best Arabic scholars in Spain, gives a different interpretation of the word in his *Mahommedan Dynasties in Spain* (English translation, London, 1840, 4to, vol. i. pp. 419-20.) He says : —

“Mozárabe, or Muzárabe, is the Arabic *Mustarab*, meaning a man who tries to imitate or become an Arab in his manners and language; and who, though he may know Arabic, speaks it like a foreigner.”

This etymology of the word seems very probable, for the Christians were so mingled up with their conquerors and masters, that in process of time they were distinguished from the Arabs amongst whom they lived by little except their faith. (Conde, *Hist. de la Dominacion de los Arabes en España*. Madrid, 1820, tom. i. p. 229.)

When Toledo was recovered from the Moors, and annexed again to the crown of Castile, in the eleventh century, the Gregorian rite was adopted in the place of the Mozarabic. This choice was confirmed in a council held in that royal and ancient city, in the year 1088. But the approval of the council raised such a powerful opposition amongst those who still adhered to the use of the Mozarabic Liturgy, that it was considered necessary to decide the dispute by the “Judgment of God.” A copy of both liturgies was accordingly thrown into a blazing fire. The Gregorian copy rebounded from the pile of wood and fell by the side of it, while the Mozarabic remained uninjured in the midst of the flames. The inhabitants of Toledo exulted over the victory; but the King Alfonso VI. decided that, as both liturgies appeared to be respected by the fire, so they should both be allowed in his kingdom. This decision gave rise to the proverb, “*Allá van leyes, donde quieren Reyes*” — “Where kings wish, there the laws go.”

But though the king recognised both liturgies, he did not think proper to grant them equal rights. The Mozarabic Liturgy was confined to only six parish-churches in Toledo, while all the other churches of the city and of the kingdom were obliged to use the Gregorian rite.

But in course of time the Mozarabic Christians in Toledo lost all attachment to their ancient liturgy, in consequence of which the Gregorian began by degrees to be adopted in the six parish churches above mentioned, and the Mozarabic was used only on certain festivals.

Such was the state of matters when Ximenez became Archbishop of Toledo, in 1495. His predecessor, the great Cardinal Mendoza, had already commenced the work of restoring the Mozarabic rite; but as death prevented him from accomplishing his object, Ximenez completed the work. He carefully collected all the best manuscripts of the said Liturgy, and chose Alfonso Ortiz — a Canon of the Cathedral of Toledo — together with three parish priests attached to the churches of the Mozarabic rite, with power to revise the manuscripts, and to change the ancient Gothic characters for the Roman letters. The Cardinal, when everything was arranged, published at his sole expense a great number of Mozarabic Mis-

sals and Breviaries, copies of which are now seldom or ever to be met with in Spain, though the Roman reprint of 1755, and the edition by Lorenzana of the *Breviarium Gothicum* in 1775, are to be found in most good libraries.

But in order that the Mozarabic Liturgy might rest on a secure foundation, Ximenez erected a beautiful chapel in the Cathedral, under the title of "Corpus Christi," and endowed a college for thirteen priests to officiate according to the Mozarabic rite: these were called *Mozarabes Capellani*, and the head-chaplain was named *Capellanus Major*. These celebrated the divine office every day, and recited the canonical hours according to the same rite. While the Roman Liturgy is now happily used throughout the whole of Spain, the Mozarabic is still kept up in the Cathedral of Toledo, the funds for this purpose which were left by Ximenez having been fortunately preserved, to a considerable extent.

It would be unsuitable for the pages of "N. & Q." to enter into any details connected with the ceremonies of this ancient and venerable Liturgy. They may be found in Robles, Thomasius, Bona, Martene, and Aguirre. A short description and explanation of the Mozarabic Mass are to be found in Hefele's *Life of Cardinal Ximenez* (English Translation, ed. London, 1860, p. 187.)

J. DALTON.

Norwich.

#### EXCHEQUER: OR EXCHECQUER—CHEQUE.

The following is half a "Query" and half a "Note." I want to know, first, as much as is patent as to the origin of the sign of the "Chequers," the oldest tavern cognizance, I believe, extant, and still visible on the door-jambs of a wineshop in Pompeii,—and as to the curious connection between such a convivial emblem and our grave legal finance tribunal the Court of Exchequer, the table of which court was, within the memory of living persons, covered with a cloth bearing a pattern of alternate white and black squares. I shall be told, doubtless, that our word exchequer comes obviously from the French "Echiquier" or chessboard, and that the "chequers" was anciently a very apt sign for a tavern where any modifications of the games of chess, draughts, or backgammon were played; but I cannot obtain a satisfactory solution of why the "chequers" should have had anything to do with the royal treasury.

Next: I noted recently in Venice, that the mint is called the "Zecca." Here, obviously the word is derived from the Venetian zecchino or Sequin. The Sequin is said to have been originally a Turkish coin; but not being an orientalist, I am unable to determine its possible Turkish or Arabic root, I will, however, observe that it is

quite as feasible for the Turks to have gotten their sequin from the Venetians, and not *vice versa*, seeing that the former inhabitants of the Adriatic city were, in the Middle Ages, the great "moneyers" of the world. Prior to the capture of Constantinople by Mahomet II. there was no Turkish coinage to speak of; and from their intercourse with the Greek Empire, the Venetians—and, through them, Europe—obtained not "sequins" but "Byzants" or "Besants," from "Byzantium." The "Besant" still lingers in heraldry.

I cannot help thinking that the Italian term "zecca" has something to do with our exchequer, the more so as the first die-sinkers, seal-engravers, and moneyers who settled in England were either Venetians or Greeks. A "zecca," exchequer, or absolute treasury for money coined may have been attached to the actual mint (*Monnaie, Moneta*). I have admitted that to connect the "Exchequer," in its pecuniary bearings, with the "chequers," as a pattern, passes my comprehension; still I am strengthened in my belief as to the affinity of "exchequer" and "zecca" when I come to the consideration of the word "cheque,"—the order or draft for payment of money deposited in the hands of a banker. Certain etymologists have been hasty enough to hold "cheque" as identical with "check," the act of curbing or restraining. Thus, in drawing a "cheque," you keep a "check" on your banker; but the real "check," as a curb or verificatory document, is not the "cheque" which departs from you, but the "counterfoil" or "stump" which you keep. Observe as a curious fact, that although we have borrowed "counterfoil" from the Norman "contrefeuille," the equivalent term in modern French banking is "souche," the "root" or "stump," or extraction of a thing, as in "*un gentilhomme de bonne souche*."

In old time the goldsmiths (Lombards and Venetians, by the way), were wont to keep their own and their customers' money in the king's treasury; and the flagitious shutting up of this treasury, and impounding of its contents by Charles II., will be remembered as one of the most impudent acts of dishonesty ever perpetrated by a king. What, however, could have been more natural than for the Veneto-Lombard goldsmiths to have called the treasury (then closely associated with the mint) the "zecca," and a draft drawing money thereupon (when they could get it) a "zeque" or "cheque"? There was once an official also called the "clerk of the cheque." Who and what was he?

I have transcribed this as I found it in my note-book, written when, from circumstances, I was debarred from access to any books of etymological reference. But I have gained very little, since my return to England, from the consultation of authorities readier to the hand, and am



therefore emboldened to appeal to the correspondents of "N. & Q." to point out more recondite sources of information.

GEORGE AUGUSTUS SALA.

"THE BOOK OF DAYS:" TRANSLATION OF  
ST. CUTHBERT.

The *Book of Days* occasionally gives some account of a saint, under the day of his feast. Accordingly, under the date of September 4, it has a long article on the "Translation of St. Cuthbert," characterised by the usual inaccuracies and prejudice of its other notices of the saints. It is well known that, in 1827, on the 17th of May, a stone slab was removed from the Feretory of St. Cuthbert, in Durham Cathedral, and a skeleton taken up, which was confidently asserted to be that of St. Cuthbert. It is not my intention to enter upon any discussion as to the correctness of this assertion: my only object here is to rectify the mistakes of the *Book of Days*.

"The next appearance of St. Cuthbert," it says, "was in May, 1827; when, in presence of a distinguished assemblage, including the dignitaries of Durham Cathedral, his remains were again exhumed from their triple encasement of coffins."

From this account, the reader would be led to conclude that the exhumation was a public proceeding, conducted before a large assemblage, and by the dignitaries of the cathedral. But the truth is, that it was quite a private undertaking; conducted by one prebendary, the Rev. W. N. Darnell, and one other clergyman, the Rev. James Raine, Rector of Meldon: and the "distinguished assemblage" was composed of the deputy-receiver, the clerk of the works, the verger, and the master mason. Mr. Raine, indeed, includes the Rev. S. Gilly, another prebendary, among the openers of his tomb. But I know, from his own declaration, that he was not present at the actual opening. He was engaged in the service of the choir; but hearing a strange noise in the Feretory, he ran thither in his surplice as soon as the service was over, to see what was going on. He there found the Rev. Messrs. Darnell and Raine, and the others. The two workmen were actually standing within the coffin, and trampling upon its contents. He ordered them out, remonstrated with the Rev. Mr. Darnell, and requested that witnesses might be sent for out of the town, and also some one from Ushaw College. Mr. Darnell was sub-dean; he seemed very nervous, and refused assent to Mr. Gilly's proposals. He wished to finish the investigation as quickly as possible, and to prevent any crowd assembling. So much for the "distinguished assemblage." Mr. Gilly then went down himself; and discovered a stole and two maniples; a portable altar of oak, covered

with silver; a gold cross on the breast of the skeleton, and a paten lying by it. The bones were all placed in a new chest, and buried again in the same place. The *Book of Days* goes on:—

"From all the appearances, it was plain that the swathings had been wrapped round a dry skeleton, and not round a complete body; for, not only was there no space left between the swathings and the bones, but not the least trace of the decomposition of flesh was to be found. It was thus clear that a fraud had been practised; and a skeleton dressed up, in the habiliments of the grave, for the purpose of imposing on popular credulity, and benefiting thereby the influence and temporal interests of the church."

It would be out of place in the pages of "N. & Q." to go into a refutation of this gratuitous imputation of fraud; but before any impartial reader adopts this assertion of the *Book of Days*, I would have him in justice peruse a work published the year after this exhumation, and entitled, *Remarks on the Saint Cuthbert of the Rev. James Raine, M.A., &c.*; with the following significant motto, "Quodcumque ostendis mihi sic, incredulus odi." It was written by the late Dr. Lingard; and the same learned author has a long note on the subject in the 3rd edition of his *History and Antiquities of the Anglo-Saxon Church*, vol. ii. p. 77. But the flippant and groundless imputation of fraud will be found well met in the *Remarks* above referred to, at p. 61. F. C. H.

KEMBLE'S VERSION OF "THE TEMPEST."

In the article in *The Cornhill Magazine* for July on the "Stage Adaptations of Shakspeare," mention is made of the adaptation of *The Tempest* produced by Mr. John Kemble in London "in the winter of 1789." The exact date was October 13, at Drury Lane Theatre. The *Cornhill* writer says:—

"This new version, in which Hippolito and Dorinda again made their appearance, and which altogether was a sort of compromise between Shakspeare and Dryden, was the recognised *Tempest* of the stage till Mr. Macready revived the original play at Covent Garden."

In connection with this subject it may be worth while to mention the following fact connected with the first production of *The Tempest* by the Kemble family, and (what I imagine to be) the first appearance of the future Mrs. Siddons in a play of Shakspeare; which facts have been overlooked by Boaden, Campbell, and other biographers of the Kemble family.

It was in 1767 that Mr. John Kemble became the manager of the Worcester Theatre, then held "at the Great Room, at the King's Head, in High Street," where Mr. Ward (the father of Mrs. Kemble, and the restorer of Shakspeare's monument) had been manager. At that time the managers of country theatres were driven to

various ingenious expedients in order to evade those penalties upon unlicensed playhouses threatened by Sir Robert Walpole's "Golden Rump" Act of 1737; and they usually advertised and charged for a concert in which a dramatic performance would be introduced *gratis*. Indeed, on one occasion, at Wolverhampton, Mr. Kemble's company performed a "Concert of Vocal and Instrumental Music, divided into three parts," together with the comic opera of "Love in a Village," all of which was *gratis*; but the gratuitous tickets could only be obtained at certain places where was to be had "a quantity of tooth-powder (from London), selling in packets at 2s., 1s. or 6d. each;" and it was "humbly hoped that no Ladies or Gentlemen will take it amiss, that they cannot possibly be admitted without a Ticket." In the above opera, the future Mrs. Siddons appeared as Rosetta, and Mr. Siddons as Young Meadows; and, as it was just before her residence with Mr. Greathead's family at Guy's Cliff, it was probably their last joint appearance before their marriage — the date of which is not given by Mrs. Siddons's biographers, but was Nov. 26, 1773, at Trinity Church, Coventry. On the 13th of December, 1773, the plays of *The West Indian* and *The Padlock* were performed by Mr. Kemble's company at Worcester, the characters of Charlotte Rusport in the former, and of Leonora in the latter, being sustained by "Mrs. Siddons;" which I imagine to be the first occasion on which we meet with that illustrious name, now a household word.

She had received a good education (given gratuitously by the then mistress) at Thorneloe House School, in Worcester, where her native talent was manifested at amateur theatricals; and she appears to have made her *débüt* on the Worcester stage when she was twelve years old, though, as we know from "the Boys and the Frog" anecdote, she had made her first appearance on other boards at a very tender age. (Her Worcester life, I may observe, is altogether passed over by her biographers.) At twelve years of age, on February 12 and 14, 1767, she performed at Worcester the character of the Young Princess in the play of *Charles the First*, and also sang in the concert. On April 16, 1767, Kemble produced his version of *The Tempest*. I copy so much of the bill as relates to the play and the Kembles. The future Mrs. Siddons, it will be seen, was the singing Ariel:—

"Worcester, April 16th, 1767.

"MR. KEMBLE'S Company of Comedians.

"At the THEATRE at the KING'S HEAD, on Monday evening next, being the 20th of April instant, will be performed a CONCERT OF MUSIC, to begin at exactly half-an-hour after six o'clock. Tickets to be had at the

usual places. Between the parts of the Concert will be presented, gratis, a celebrated COMEDY call'd

The TEMPEST; or the Inchaned Island.

(As altered from Shakspeare by Mr. Dryden and Sir W. D'Avenant.)

With all the Scenery, Machinery, Musick, Monsters, and other Decorations proper to the piece, entirely new.

Alonzo (Duke of Mantua), Mr. Kemble;

Hyppolito (a youth who never saw a Woman),

Mr. Siddons;

Stephano (Master of the Duke's Ship), Mr. Kemble;

Amphitrite, by Mrs. Kemble;

Ariel (the Chief Spirit), by Miss Kemble;

and Milcha, by Miss F. Kemble.

The Performance will open with a Representation of a Tempestuous Sea (in perpetual agitation) and Storm, in which the Usurper's Ship is Wreck'd; he Wreck ends with a Beautiful Shower of Fire.—And the whole to conclude with a CALM SEA, on which appears Neptune, Poetic God of the Ocean, and his Royal Consort Amphitrite, in a Chariot drawn by Seahorses, accompanied with Mermaids, Tritons, &c."

And it was in this fashion that the *Tempest* was produced by Mr. Kemble, twenty-two years later than this, at Drury Lane Theatre. The above extract from the Worcester play-bill is noteworthy as recording (at least, I believe so) the first appearance of the future Mrs. Siddons in a Shakspearian character; and it is a circumstance that has not been noted by her biographers.

CUTHBERT BEDS.

#### THE QUEEN'S MEMORIAL TO THE LATE PRINCE CONSORT AT BALMORAL.

A copy, in full, of the inscriptions upon this Memorial may interest the readers of "N. & Q." The "Memorial Cairn," as it is called in the locality, is situated upon a high mountain which overlooks the Palace of Balmoral, and a great portion of the upper district of Deeside. The monument is composed of native granite, is pyramidal in form, and has four sides. Upon the north side, cut in plain Roman capitals, is the following:—

"TO  
THE BELOVED MEMORY  
OF  
ALBERT,  
THE GREAT AND GOOD,  
PRINCE CONSORT.  
ERECTED BY HIS  
BROKEN HEARTED WIDOW,  
VICTORIA R.  
21st AUGUST,  
1862."

Upon another dressed slab, a few inches below the above, is this quotation:—

"He being made perfect in a short time,  
Fulfilled a long time;  
For his soul pleased the Lord,  
Therefore hastened He to take  
Him away from among the wicked.

Wisdom of Solomon, chap. iv. verses 13  
and 14."

Upon the east side of the Memorial there are ten separate stars, bearing the initials of the Queen and her family, viz.: V.R.; V.A.M.L.; A.E.; A.M.M.; A.E.A.; H.A.V.; L.C.A.; A.W.P.A.; L.C.D.A.; B.M.V.F." Below these initials, the date of "21st August, 1862."

There are no carvings on the south and west sides. Possibly some of your correspondents may be able to say whether the well-known couplet—

"He takes the good, too good on earth to stay,  
And leaves the bad, too bad to take away,"—

had been suggested by the last clause of the above beautiful quotation from the Apocrypha? which lately formed the subject of so uncalced-for an attack upon the Queen by a leader of the Free Church of Scotland; and which was so admirably answered, soon after, by a correspondent in *The Times*.  
A.

#### POPE AND SENAULT.

Pope in his *Essay on Man* appears to have caught many of his ideas from *The Use of the Passions*, by J. F. Senault: for instance, the following fine passage:—

"All are but parts of one stupendous whole,  
Whose body Nature is and God the soul:  
That, changed through all, and yet in all the same;  
Great in the earth, as in the etherial frame;  
Warms in the sun, refreshes in the breeze,  
Glow in the stars, and blossoms in the trees,  
Lives through all life, extends through all extent,  
Spreads undivided, operates unspent,  
Breathes in our soul, informs in every part,  
As full, as perfect, in a hair as heart;  
As full, as perfect in vile Man that mourns,  
As the rapt seraph that adores and burns;  
To Him, no high, no low, no great, no small;  
He fills, He bounds, connects, and equals all."

We find the germ of this eloquence in Senault's first treatise, on the *Nature of the Passions*, in which are these words:—

"Christian Philosophy, coming even to the original of the soul, hath made us know what effects she produceth in the body, by the very same which God produceth in world. For though this infinite essence depends not upon the world which He hath created, and that without increasing His might, He may undo His own workmanship, yet is He shed abroad in all parts thereof; there is no *intermedium* which He fills not up. He applies himself to all creatures in their operations, and without dividing His unity, or weakening His power; He gives light with the sun, He burneth with the fire, He refresheth with the water, and He brings forth fruit with the trees. He is as great on earth as in heaven, though His effects do differ; His power is always equal, and the stars which shine above our heads cost Him no more than the grass which we tread under our feet. So is the soul disposed in the body, and penetrates all the parts thereof. It is as noble in the hand as in the heart, and though, applying herself to the dispositions of the organs, she speaks by the mouth, seeth by the eyes, and heareth by the ears, yet is she but one spirit in her essence; and in her differing functions her unity is not divided, nor her power weakened."

This paragraph is from the *Use of the Passions* written in French by J. F. Senault, and put into English by Henry Earle of Monmouth, 1649.

Probably it would interest many of your readers if some one of your erudite correspondents would obligingly give us some information as to the circumstances under which this translation was made by the said Earl of Monmouth.

Under his effigies in the work quoted stands this inscription: "HENRICUS DOM. CARY BARO. de Leppington, Com. de MONMOUTH."

G. M., M.D.

#### Minor Notes.

THE LATE LORD HATHERTON. — In "N. & Q." (3rd S. iii. 366) appeared an ingenious and well-merited tribute to the memory of Lord Hatherton by MR. BUCKTON, of Lichfield. It is hoped that the following attempt to pourtray the character of that distinguished nobleman and admirable man, in a somewhat severer style, may likewise be allowed to find a permanent record in the pages of "N. & Q." It is from the pen of one who was honoured with Lord Hatherton's personal acquaintance, and has received the *imprimatur* of more than one scholar of the first eminence among his Lordship's most intimate friends:—

"Depositum  
Honoratissimi EDWARDI JOHANNIS  
BARONIS DE HATHERTON,  
Nominis primi,  
Per annos viginti tres e Comitatu Staffordiensis  
Ad Regni Comitatus legati;  
Postea Comitatus ejusdem per annos novem Vicarii Regii  
et VICTORIÆ Regiæ  
A consiliis secretioribus:  
Qui  
De LITTLETONORUM gente perantiqua et perillustri  
Editus,  
præclaram originem  
propriis virtutibus exornavit:  
Vir  
Fidus, integer, strenuus,  
Muneribus domesticis, senatoriæ, et civilibus defungendis  
solers æque et indefessus;  
Paterno erga clientes rusticos animo;  
Literarum et literatorum fautor,  
Ut pote ipse  
Optimarum artium et studiosus et sciens;  
Hospitalitate liberrima;  
Colloquio  
Supra modum affabili et festivo,  
Ideoque omnibus omnium ordinum ac partium  
Pariter acceptus.  
Tandem  
Annis, laboribus, iniqua valetudine  
Fractus,  
CHRISTI meritis in solidum confusus,  
Ex hac umbra rerum  
In lucem migravit,  
IV. Non. Maii, A.D. M.DCC.LXXII.  
Ætat. LXXII."

F. K.

**PUNISHMENT OF BEGGARS AT BATH, IN 1739.**—The *Curiosities of Literature* constitute a book of very agreeable reading. A legal compilation scarcely less interesting might be put together, and not improperly be denominated the "Curiosities of Legislation." The following extract (slightly abridged) from "An Act for Establishing and well Governing an Hospital or Infirmary in the City of Bath," bearing the date of 1739, may be regarded as a "curiosity" in these days of gentle dealing with transgressors of a much worse class than beggars:—

"Whereas, several loose, idle, and disorderly persons daily resort to the City of Bath, and remain wandering and begging about the streets and other places of the said City, and the suburbs thereof, under pretence of their being resident at the Bath for the benefit of the Mineral or Medicinal Waters, to the great disturbances of his Majesty's subjects resorting to the said City, be it enacted, that the Constables, petty Constables, Tything-men, and other Peace Officers of the said City, and also the Beadle, or Beadles of the said Hospital, are hereby empowered and required to seize and apprehend all such persons who shall be so found wandering, begging, or misbehaving themselves, and them to carry before the Mayor, or some Justice, or Justices of Peace for said City; who shall, upon the oath of one sufficient witness, or upon his own view, commit the said person or persons so wandering or begging, to the House of Correction for any time not exceeding the space of Twelve Calendar Months, and to be kept at hard labour, and receive correction as loose, idle, and disorderly persons."

X. A. X.

**MR. JOHN COLLET.**—A portion of the interesting volume, compiled by Mr. W. J. Thoms, and published in 1839 under the title of *Anecdotes and Traditions*, consists of the *Common-Place Book* of a Mr. John Collet; of whom Mr. Thoms could find little or no account. I see in a list of advertisements, at the end of Captain Edward Pantton's *Speculum Juventutis*, 1671, a book called "Dr. Collet's Daily Devotions, or the New Christian's Morning and Evening Sacrifice," 24mo, price, bound, 1s. 4d. Possibly this Dr. Collet and Mr. John Collet, the author of the *Common-Place Book*, may be the same person.

W. CAREW HAZLITT.

**OXFORD JEU D'ESPRIT.**—It is now some years since the following lines were circulated in MS. in Oxford. I believe that they have never yet been put into print, and they are too good to be lost. They refer to the answers given at a Divinity examination by a luckless undergraduate:—

"A small snob of Baliol had an idea  
That Joseph was loved by his Arimathea;  
And, coining a word in the fashion of Grote,  
Said, that Herod held office as Scholekobrote."

The last word, of course, enshrined his ideas of the meaning of *σκοληκόβρωτος*, Acts xii. 23.

CUTHBERT BEDR.

## Queries.

### PHILOSOPHER'S STONE.

On the sale of the pamphlets of the late Principal Lee recently, I acquired two very singular works on the philosopher's stone. The first is—

"*Five Treatises of the Philosopher's Stone*. Two of Alphonso, King of Portugall, as it was written with his own hand, and taken out of his closet. Translated out of the Portuguez into English. One of John Sawtre, a Monke, translated into English. Another written by Florianus Raudorff, a German Philosopher, and translated out of the same language into English; also a treatise of the names of the Philosopher's Stone, by William Gratacolle, translated into English. To which is added the Smaragdine Table. By the paines and care of H. P. London: Printed by Thomas Harper, and are to be sold by John Collins in Little Britain, near the Church door, 1652."

Who was H. P.? Could it be Henry Peacham, an author who wrote on all kinds of subjects? There is a list of his productions in Lowndes, but neither the above work nor the one next noticed, are mentioned there—a circumstance indicating their extreme rarity. Was the Alphonso, King of Portugal, the monarch referred to in the *Anti-quary* as Alphonso King of Castile, whose maxim was "Old wood to burn, old books to read, old wine to drink, and old friends to converse with"?

The second is styled—

"*Magnalia Naturæ*, or the Truth of the Philosopher's Stone asserted. Having been lately expos'd to publick sight and sale. Being a true and exact Account of the manner how Wenceslaus Seilerus, the late famous projection maker at the Emperour's Court at Vienna, came by and made away with a very great quantity of powder of projection, by projecting with it before the Emperor, and a thousand witnesses, selling it &c. for some years past." It is represented as published for the satisfaction of the curious, and "especially of Mr. Boyle. By one who was not only an eye-witness in the affair, but also concern'd as a Commissioner by the Emperor for the Examen of it. London: printed by Tho. Lawks, his Majesties British Printer, living in Black Fryars, 1686, 4to."

This is one of the strangest productions I ever recollect perusing. It gives most minute particulars of the discovery of the magic powder which converts lead and tin into gold, as well as a singular narrative of the adventures of Wenceslaus, who is left in possession of high honours, and who is positively appealed to as an existing person at the date of the publication. Could it have been got up for the purpose of hoaxing the Hon. Mr. Boyle? J. M.

### ANONYMOUS:—

1. Who is the author of *Selections from the English Poets, Shakspeare, Pope, &c.*: rendered into Latin verse? To which are added, the remarkable Adventures of Jack and Gill. Lewis, 1848, 4to. (Privately printed).

2. Who is author of *Love's Labour Lost Regained*? A continuation of Shakspeare's play. By C. J. London, 1841. 8vo.

3. Who is the author of *Education at Home, or a*

*Father's Instructions*: consisting of Miscellaneous Pieces for the Instruction and Amusement of Young Persons from ten to twelve years of age? Published by Baldwin about 1824. It contains two little dramas "Cyrus" (2 Scenes), and Charles II. (4 Scenes), and other miscellanies.

4. Who is author of *The Sister's Gift*, 1827?

ZETA.

A small 12mo volume, entitled *The True Impartial History and Wars of the Kingdom of Ireland*, was published anonymously in London, in the year 1692. By whom was it written?

ABBA.

BUNBURY'S ENGRAVINGS are very interesting. Two of them in particular appear very noteworthy, and suggest queries. First, "Conversazione" (published Feb. 11, 1782, by Dickinson, 158, New Bond Street): there is Dr. Johnson making a grab at a cup of tea; Bozzy, full to the mouth of something stronger than tea, is balancing himself on the edge of his chair; Mrs. Thrale, looking into her cup of tea, is evidently thinking of something clever that she is about to say. 1782 is the year Dr. Johnson left Streatham. What is its history? And who are the other figures that form this life-like and very interesting interior? Secondly, "The Gardens of Carleton House, with Neapolitan Ballad Singers," designed May 18, 1784 (published the following year by Dickinson). There are some twenty figures, all of them evidently most characteristic portraits. Can you help to give them names, and thus make them serve to illustrate the various memoirs of the day? The then fascinating prince stands in the foreground, a fair lady on either arm. In shade, and in the background, another fair dame is gazing intently on the royal youth; her figure, and the peculiar expression, lead to the not improbable supposition that she has loved, not wisely, but too well.

C.

CHARRON, "DE LA SAGESSE."—It is known that, between 1611 and 1658, four editions were printed of a translation of this work by Sampson Lennard. But, at the end of Pantton's *Speculum Juventutis*, 1671, I find an English translation in 4to, advertised for sale (6s. bound). Was this a later edition of Lennard's version, or a new one? The name of the translator is not disclosed in the advertisement. Stanhope's Charron did not appear, I believe, till 1697.

W. CAREW HAZLITT.

THE DOUGLAS CAUSE.—Having from accidental circumstances taken much interest in the celebrated old "Douglas Cause," of the pleadings and proofs in which I have a tolerably full set, I am curious to learn as to the following points, on which some of your numerous readers may perhaps supply information:—

1. Are there yet in Rheims families of the names Maillefer, or Andrieux?

2. Are any of the following hotels still existing in Paris, viz. The Hotel de Chalons, Rue St. Martin; The Hotel Croix de Fer, Rue St. Denis; or The Hotel d'Anjou, Rue Serpente?

T.

PLAYING "GERMANDS."—By an entry in the Hall Book of the corporation of Leicester, dated 1495, it is ordered "for the couionwell of the town, and of seche guds as ys yn a store hows in the sett' day marcat [Saturday market], y' ys to say, wodde tymber and vdyr *playing germands*, yf ther be ony, her[e] hys chosyn to be ou'sears [overseers] therof." Then follow the names of six persons, leading men of the town. I shall feel greatly obliged by information as to the meaning of the word "germands." My impression is, that the order has reference to the early dramatic performances; as it follows a few pages after a somewhat similar appointment of overseers to have the guiding and rule "of the Passion Play." Halliwell's *Archaic Dictionary* gives the word "*German*, a brother." Can it be used in this sense?

WILLIAM KELLY.

Leicester.

MAJOR-GENERAL HEANE.—There was a Colonel or Major-General James Heane, whose name occurs in military annals as very much distinguishing himself in the time of the Civil Wars, as connected with Elizabeth Castle, in Jersey. I have learned that he afterwards obtained some employment in the parliamentary service in America, wherein he died within a very short period. I am desirous of knowing in what part of the Western Continent he served, the nature of that service, and the time and circumstances of his death.

O. O.

HOPTON FAMILY.—Can any of your readers give me information as to any existing families, directly or remotely connected with the Hopton family? The last of the name being Lord Hopton of Stratton, in Cornwall, temp. Charles II.

F.

JAMAICA.—I should be greatly obliged if any correspondent of "N. & Q." will kindly refer me to any works bearing on the history of this island during the first quarter of the present century. I am more particularly desirous of meeting with a list of the names of the planters of that period, and also any charts and maps which may give the names of their several estates.

J. DILLON.

EPITAPH ON JOHN A'COMBE.—The well-known epitaph, said to be written by Shakspeare upon his friend John a'Combe (commencing "Ten in a hundred") has now received the corroborative evidence of Combe's being a usurer. A literary friend the other day imaginatively suggested to me the possibility of its being a play upon the initials IO. C., or *ten and a hundred*. Have any of the recent commentators elucidated the subject?

O. O.

**CAPTAIN THOMAS KERRIDGE.**—This person was engaged in the Great Mogul's country early in the reign of King Charles I., in settling the East Indian trade, and rendered good service in the matter. If any of your correspondents know anything concerning Capt. Kerridge as to his career, his parentage, or time of death, the information will oblige. He was supposed to have resided at Shelley, in the county of Suffolk. S. E. G.

**LOCKWOOD, EDWARD VI.'S JESTER.**—In the chamberlain's accounts of this borough, entries occur in the reign of Edward VI. like the following, in 1549: "Paid to Lockwood, the Kyng's Jester, iij' iiij<sup>d</sup>." And similar payments were made to him during the reign of Mary, and part of the reign of Elizabeth.

I do not find this name in Dr. Doran's *Court Fools*, or in the works of Dance and others treating directly on the subject. Are any particulars known respecting him? WILLIAM KELLY.

"**MILLER OF THE DEE.**"—Can any one inform me as to the origin and locale of the popular song, "The Miller of the Dee," containing the well-known refrain:

"I care for nobody, no not I,  
If nobody cares for me?"

A lecture was lately delivered in this city on its local legends, and the lecturer claimed the song as relating to Chester; basing his arguments for so doing partly on the great antiquity of the Dee mills, and partly on the absence of provincialisms referring it to any other place. Previously I had always understood that it related to one of the Scotch Dees—an impression that most of the antiquaries hereabouts retain. T. N. B. Chester.

"**THE NONSUCH PROFESSOR.**"—Could any of my fellow readers tell me anything about the author of this quaint book? He flourished in London during the Protectorate, and after the Restoration. He was, I should imagine, a royalist. He must not be confounded with the celebrated Archbishop Secker, born 1693, died 1768, the learned and excellent prelate who succeeded the antiquarian Potter, in the archbishopric of Canterbury; who refused Bolingbroke, and defended Butler. All I know of the author of *The Nonsuch Professor*, is the following:—

"William Secker, preacher of the Gospel, published two works: 'A Wedding Ring, a sermon preached at a wedding in Edmonton (or, as a title-page a few years later has it, St. Edmund's), 1658: Printed for Thomas Parkhurst at the Three Crowns.' Also, 'The Nonsuch Professor in his Meritum Splendor, laid open in Seven Sermons at Allhallows Church-in-the-wall, London: Printed by M. S. for Th. Parkhurst, to be sold at his shop at the Three Crowns, &c., 1660.' The latter is dedicated to the Honourable and truly Noble Patriots, Sir Edward Barkham, Knight and Baronet, and his religious Consort Dame Francis (sic) Barkham of Tottenham, in the county of Middlesex."

REDIGER.

**PETER'S PENCE.**—Can any one inform me in what countries "Peter's Pence" has ever been collected? or name a work in which the required information may be obtained.

JNO. H. BARNARD.

**QUOTATION.**—Where shall I find the line:

"And know the misery of a granted prayer?"

I am acquainted with the passage in the first satire of Horace, those in the tenth satire of Juvenal, and the lines in *Antony and Cleopatra*:

"We, ignorant of ourselves,  
Beg often our own harms, which the wise powers  
Deny us for our good: so find we profit  
By losing of our prayers."—Act II. Sc. 1.

The line I seek seems to have a fuller meaning than any of the above, except perhaps one line of Juvenal. J. H. S.

"A lie which is all a lie  
Can be met, and fought with outright;  
But a lie which is half a lie  
Is a harder matter to fight."

I shall be greatly obliged if any correspondent of "N. & Q." will tell me the author of the above lines, and direct me where to find the remainder of the verses? There are, I believe, some ten or twelve, equally quaint and true. E. J. D.

**MASTER RICHARD (RYDER) OF LEICESTER.**—Leland states that, when in Leicester—

"In this chirche of St Marie extra Castrum I saw the tumbes in marble of Thomas Rider, father to the master Richard of Leicester. This Richard I take to be the same that yn those dayes, as it apperith by his workes, was a greate clerk."

Nichols (*Hist. Leicester*, vol. i. part ii. p. 314, note) says, that he was presented by the abbot and convent of St. Mary de Pratis, in 1291, to the rectory of Eydon, in Northamptonshire, which he held till 1316; and that fruitless has been the research in Dupin for an account of Richard de Leicester's literary abilities.

Nichols adds that—

"Tanner, in *Bibl. Britan.* (p. 626), has noticed only a single MS. penned by this learned clerk; and might not this MS., even though the title of it be Articles of the Creed, be principally calculated for the meridian of Leicester? Might it not (he adds) have some reference to the procession [representing the Apostles and others] on Whit Monday, from the church of St. Mary de Castro to that of St. Margaret?—'Scripsit de Articulis Symboli distributione secundum numerum Apostolorum.' Could this MS. be examined, there might be found in it some particulars illustrative of this solemn procession. According to Tanner, this MS. was in Sion Library."

I am very desirous, for a particular purpose, to obtain early information on this point; and shall feel grateful to any correspondent of "N. & Q." who may know the present place of deposit of this MS. and have access to it, if he will kindly inform me either personally, or through the medium of "N. & Q.," whether the surmise of Mr. Nichols

is correct? In the year 1851 I sought information in these columns (1<sup>st</sup> S. iii. 352) respecting the churchwarden's accounts of the above church, which had by some means been sold by auction in London some twenty years before, but unfortunately without success.

WILLIAM KELLY.

Leicester.

**SKYRING ARMS OR PEDIGREE.**—I shall be obliged to any of your readers who will give me any information as to the family of this name. I cannot go further back than W. G. Skyring, an officer of the army about a century since, but I believe he came from Lancashire or Westmoreland.

G. W. SKYRING.

Admiralty, Somerset House.

**SPAIN: MOSQUE OF CORDOVA.**—On entering we turned to our left, and were conducted to a black marble pillar. On it was scratched a crucifixion, and above it the following inscription, as far as I could read it:—

“Este Esels TO Christo OA  
Hizoelc A' Tibocon La Vua.”

Murray, in his *Hand-Book* edition, 1847, p. 77, route 9, mentions only part of the above inscription.

Théophile Gautier, in his *Wanderings in Spain*, edition 1853, p. 254, also slightly mentions it. Another pillar near has also a crucifixion scratched on it, and an iron staple in it.

Another pillar near had many scars and deep narrow incisions on it. Near to these three pillars is a tablet fixed into the wall. On it is represented a kneeling figure of a man, with his legs chained together, and his cap on the ground.

Can any one give any information regarding these four queries?

C. M.

**ST. STEPHEN'S CHURCH, WALBROOK.**—

“When Richard, Earl of Burlington, celebrated for his architectural skill and taste, was in Italy, among the many beautiful churches which he visited in that country was one which had been built on the model of St. Stephen's, Walbrook. On expressing himself loudly in its praise, his vanity as an architect must have been somewhat piqued, when he was informed that he had left the original behind him in his own country. On his return to England, his first step, on alighting from his carriage at Burlington House, is said to have been a pilgrimage to St. Stephen's, Walbrook, a church of which, previous to his foreign travel, he had probably never even heard the name.”—Jesse, *London and its Celebrities*, second series, 8vo, London, 1850, i. 254.

To what church in Italy does this paragraph refer?

W. P.

**INSCRIPTION AT TRUJILLO.**—When at Trujillo in Spain I saw a shield fixed on the wall of a ruined church, around which was the following inscription, as far as I could read it:—

“SIACIS TERRA MA SIDO SABER EL ARCADIA NO  
DECON F or E.”

Can any one inform me of its meaning? C. M.

## Queries with Answers.

“A HELPE TO DISCOURSE.”—A short time ago I purchased a copy of—

“A Helpe to Discourse: or more Merriment mixt with serious Matters; Consisting of Witty, Philosophicall, Grammaticall, &c. Questions and Answers, as also Epigrams, Epitaphs, &c. Together with the Countryman's Counsellor, &c. 18th ed. 1640.”

It has the autograph of one Robert Holden, and this note:—

“This booke was given me by a Portugese priest, who lived at a hermitage called y<sup>e</sup> Calvarie neare y<sup>e</sup> City of Tavira, in Algarie in Portugal.”

Will some correspondent tell me whether it is of any value or rarity.

G. W. M.

[This must have been a popular work to have passed through thirteen editions between 1619 and 1640. W. B. the editor is supposed by Malone to be William Basse; but in the copy from Dr. Bliss's library (edit 1628) the name of William Baldwin is added with a query. (See also Bohn's *Louvdes*, p. 650.) About thirty years ago Thorpe offered copies for seven or eight shillings. Who was the other editor, E. P. Philomathem? A MS. note in a copy before us says Edward Phillips, but this is very doubtful.]

**DOGS.**—Will you kindly oblige me by information as to where can be found this quotation?—

“With eyes upraised his master's looks to scan,  
The stay, the solace, and the friend of man;  
The rich man's guardian, and the poor man's friend,  
The only being faithful to the end.”

Also, in what letter of Pope's he said, that “History was more full of examples of the fidelity of dogs than of friends”? G. R. JESSE.

83, Kildare Terrace, Bayswater, W.

[The second quotation occurs in Pope's *Works*, “Letters to and from H. Cromwell, Esq.” (Letter x. Oct. 9, 1709.) “Histories,” he says, “are more full of examples of the fidelity of dogs than of friends, but I will not insist upon many of them, because it is possible some may be almost as fabulous as those of Pyriades and Orestes, &c. I will only say for the honour of dogs, that the two most ancient and esteemable books, sacred and prophane, extant (viz. the Scripture and Homer) have shown a particular regard to these animals.” The authorship of the poetical lines remains a query.]

**BRINDLEY OF WISTASTON, ETC.**—What were the arms and quarterings of Brindley of Wistaston, co. Chester? Sims refers to Harl. MS. 1535. Also, the arms of Wyrall, or Warrall, of Wyrall, co. Chester? They are given in Harl. MS. 2187.

H. S. G.

[*Brindley*: Party per pale or and sable, a chevron between three escallops, all counter-changed. — *Wyrall*: Azure, three fleurs-de-lis argent, a bordure of the second.]

### Replies.

#### ON THE DERIVATION OF THE WORD THEODELITE.

(1<sup>st</sup> S. iv. 383, 457; 2<sup>nd</sup> S. i. 73, 122, 201; ii. 379; v. 466; *Phil. Mag.* Apr. 1846, Feb. or March, 1850.)

I have waited until all suggestion seems to be over, and shall now renew an account which I gave in the *Philosophical Magazine* for 1846. This I have no doubt contains the true source of the word; and I have found it to be satisfactory to many who are used to the study of etymology and the changes of language. I shall first enumerate the attempts which have been made. Remember that the word is certainly of English formation, as foreign writers tell us.

1. *Θέα*, prospect, *σηλόν*, make visible. The proposer properly says that this should give *theodelote*. But to this derivation and others it must be objected that they all suppose a *telescope* to be an essential part of a *theodelite*, to use the old spelling. Now the telescope was not invented till long after the word, and as late as 1726, Stone (*Math. Dict.*) says the instrument was (only) sometimes furnished with a telescope. The old theodelite had a bar, with two little pinhole sights upon it; no very good way of commanding a prospect.

2. *Θεδομαι*, see, *δολος*, stratagem, an old and favourite derivation. The instrument no great help to a policeman, for reason given. Besides, what mathematician ever confounded the measurement of an angle with the detection of a stratagem? I only remember one case in which the two things come together. Horace, in the ninth proposition of his first book, connects them as follows:—

“Nunc et latentis proditor intimo  
Gratus puellæ risus ab angulo,  
Pignusque dereptum-laceris,  
Aut digito male pertinacl.”

But though the proposition ends here, Horace does not annex Q. E. D. And if any one should charge the old mathematicians with being spoilsports, enough to suggest such an addition, and turn a telescope upon the process, I can only say, *Non ego credulus*.

3. *Θεάμαι*, see, *εἰδωλον*, figure. Never used for this purpose.

4. *Θεδομαι*, see, *δολιχός*, long. The instrument never a seer of lengths. Nothing better known to a mathematician than that no measurement of angles alone will determine a length.

5. *Θεδομαι*, see, *δῆλος*, manifest, *γυρ*, circumference. The ladies did not wear hoops till long after.

6. Take *δελός*, and transmute it into the Æolic *δελός*; accordingly, *odelited* is graduated. Let

*de* be *redundant*,—that venerable contrivance for getting rid of difficult syllables,—if not connected with *θεδομαι*.

The word appeared, for the first time yet recorded, in 1571, in the *Pantometria* of Thomas Digges. It is the “instrument called Theodelitus,” and consists of a graduated circle, with a diametral bar, furnished with a couple of sights. This bar always had the name of *alhidada*, or *alidada*, from the Arabic: the word is naturalised in French; see the Academy's Dictionary, *alidade*. In 1611, Hopton, in his *Topographically Glasse*, defines the *Theodelitus* as “an instrument consisting of a *Planisphere* and an *Alhidada*.”

Now *theodelitus* has the appearance of being a participle or adjective; and may therefore seem to refer to the circle as descriptive of an adjunct. A circle with an *alidade*: could it be possible that, in the confused method of forming and spelling words which characterised the vernacular English science of the sixteenth century, an *alidated* circle should become *theodelited*? I never should have believed this, if I had not found an intermediate form, which suggested the connexion.

William Bourne, in his *Treasure for Travellers*, 1578, describes the use of the circle furnished with an alidade; or, as his wood engraver spells it, *alideday*. But Bourne himself calls the alidade an *athelida* throughout the book; except only in the page which contains the engraving, in which he follows the engraver. I take this form, *athelida*, to be one part of the chain of confusion by which what should have been *alidated* became *theodelited*. If any one should conjecture, or think it possible, that in that day of rude word-building, the last who had it on the anvil helped the spelling a little towards the look of derivation from *θεός*, God, *δῆλος*, manifest, I will not oppose him. But no such fancy is to be positively imputed as reasonably likely. I am, of course, aware that Bourne comes after Digges in time: but I am not prepared to conclude that either was the first who used his word. In fact, Digges, as we see, disclaims invention in his “instrument called Theodelitus.”

This theodelite, whether Digges's or Hopton's, was in fact the thing well known as the *astrolabe*; and this is the name Bourne gives it. The *astrolabe* seems to have become a theodelite when it became a terrestrial instrument.

Further research may throw more light on the question. But to me it seems far more probable that the above derivation is the true one, than that recourse should have been had to Greek. I know of no contemporary of the word *theodelite* who formed words from Greek except John Dee, who did it plentifully in his preface to Billingsley's *Euclid* (1570).

I am afraid there is no use in searching the works of R. Recorde, whom one might suppose likely



to have had a band in the job. He refers all matters connected with instruments to his *Gate of Knowledge*, which is enumerated among his works, but either was not printed, or else is entirely lost.

In our day it is essential to a theodelite to have both a horizontal circle and a vertical semicircle for taking altitudes. Digges, Bourne, and Hopton had but one circle, which they made horizontal or vertical at pleasure. The first I can find who described horizontal and vertical graduation in one instrument is Aaron Rathborne, in his *Surveyor*, folio, 1616. This work was dedicated to Charles, Prince of Wales, whose portrait—assuredly not by Vandyke—has the following verses under it:—

"To whome greate Prince can els this work be due  
Then you, nowe plac'd where All is in yor' view?  
And, being the rule of what the people doo,  
Are both the Scale, and the Surveyor too."

If Rathborne had published about forty years later, instead of addressing this nonsense to a boy of sixteen, he would perhaps have thought it as pretty a conceit to say that the people had surveyed their king by their own scale, and found him too tall by a head. He was more fortunate about logarithms, which appeared while he was writing. He is one of the first who pronounced upon Napier, of whom he says that his "name and honour will never out." A. DE MORGAN.

#### BELL LITERATURE.

(1st S. ix. 241; xi. 32.)

I wish to correct an error in my list of books on bells and campanology, and to add a few more.

In 1668 there was a little book, printed in "London for Fabian Stedman," called *Tintinnalogia, or, the Art of Ringing*, "by a Lover of the Art." The licence of Roger L'Estrange is dated Nov. 1, 1667, and I find that it was registered at Stationers' Hall Feb. 8, 1667, by Fabian Stedman. So there can be no doubt about the author. This is the book so highly spoken of by Dr. Burney in his *History of Music*, vol. iii. 413; and not *Tintinnalogia*, by J. White (published without date), as was formerly supposed. It is the earliest book yet known; it is dedicated to the Society of College Youths, and contains the original peal of Grandsire Bob by R. R.

The author (who calls himself *Campanista*) says that "fifty or sixty years last past, changes were not known, or thought possible to be rang." And that "Walking changes, and whole-pull changes, were altogether practised in former times;" "but of late, a more quick and ready way is practised, called 'half-pulls:' so that now, in London, it is a common thing to ring 720 triples and doubles, and Grandsire Bob in half an hour."

This account is the more interesting, as it carries us back to the beginning of change-ringing as now practised.

In 1677, *Campanologia, or, Art of Ringing improved*, was published by F. S.; and this is clearly Stedman's second edition of the book, printed for him in 1668. The first name of the title is altered, but the second name is continued; afterwards, several other editions were published under the same name, as appears in my first list.

One would like to find out who was R. R., the author of Grandsire Bob, as stated above. The initials may be those of one Richard Rock, who was a ringer in 1632; in which year he was admitted a member of the "Schollars of Cheape-side," a ringing society founded in 1603, and which continued till 1634: three years after which, the Society of College Youths was established, to which Stedman dedicates his book.

I take this opportunity of adding other books and tractates on the same subject:—

Nuestra Senora del Puche, Camera Angelica de Maria Santissima.

Launay der Glockengiesser. Leipsic, 1834.

Corblet, Note sur une Cloche fondue par Morel de Lyon. Paris, 1859.

Heinrich Otta, Glockenkunde. Leipsic, 1858.

Durandus de Ritibus Ecclesiæ

Herrera, P. A. Del Origen y Progreso del Oficio divino.

Guac. F. Mar. de Sonitu Campanarum.

Sim. Maiol de Colloq.

Paul Grilard de Sortileg.

Pol. Virgil. de Invent. Rerum.

Macri, Hierolexicon. Rome, 1677, verbo *Campana*.

Sallengre, Novus Thesaurus Antiquit. 1785.

Pregius (Al.), de Pulsatione Campanarum pro defunctis. Theophilus, translated by Hendric, 1847. [In 85th chapter he minutely describes the founding of bells. He wrote circa 1200.]

D'Arcet (J.), Instructions sur l'Art de Métal des Cloches. Paris, 1794.

Roujon, Traité des Harmoniques et de la Fonte des Cloches. Paris, 1765.

Secquet (J. M.), Observations sur le Métal des Cloches. Paris, 1801.

Verhandlung des Vereins des Gewerbfleisses. Berlin, 1843, Sept. and Oct.

Handbuch zur Berechnung der Bankkosten, by F. Triest. 12th Part. Berlin, 1827.

Tansur's Elements of Music. 1772. [Chap. x. on Changes, Chimes, and Tuning Bells.]

Hone's Every Day and Year Book.

Ludham on Bell Founding, in *Encyc. Edinburgh*.

Lamberts, Noble Recreation of Ringing, in his Countryman's Treasure.

Feilleri (J.), Turden Clocks. Leipsic.

Emdenii (J.), Clocken, New. 1634.

Spiers (R. P.), Mainrad. Tractatus Musicus Compositoris practicus. Auxburgh, 1746.

Delfelde, Dissertatio de Origine et Nomine Campanarum. Jena, 1686.

Irenius Montanus Hist. Shemnitz, 1726.

Drabicius de Cælo et Cælesti Statu. Metz, 1618.

This superstitious enthusiast fills 428 pages, to prove that one of the employments of the blessed

in heaven will be the constant ringing of bells! Where is there a copy? It is not in the Bodleian nor British Museum: nor is it at Cambridge, Dublin, Manchester, or Paris.

The Brassfounder's Manual. London, 1829.

Powell's Tingles of Stedman's Triples. Folio. Dedicated to the College and Cumberland Youths. 1828.

Allen's Lambeth, 1826, has a good article, with references to many authors.

Quarterly Review, article "Church Bells," Sep. 1854.

Several Peals on Bells, in "Penny Post," 1856-7.

Changes; Literary, Pictorial, and Musical: by W. F. Stephenson. Ripon, 1857.

Denison on Bells and Clocks, in his Lectures on Church Buildings. 1856.

Many Papers on Bells in the "Musical Gazette" and "Proceedings of the Institute of British Architects;" 1856-7, "The Ecclesiologist," and other periodicals.

Baker on the Great Bell at Westminster. 1857.

Batty on Church Bells. Aylesbury, 1858.

Brown's Law of Church Bells. 1857.

History and Antiquity of Bells. 1856.

Lukis's Account of Church Bells. 1857.

Words to Churchwardens. 1858.

Words to Rural Deans. 1858.

Church Bells and Ringing, by W. T. Maunsell, M.A., 1861.

Suggestions on the Devotional Use of the Curfew, 1860. Ellacombe's Practical Remarks and Appendix on Chiming. 1859.

Sermon on the Bells of the Church, 1862.

Dean Ramsay's Letter to the Lord Provost of Edinburgh, on the Expediency of providing the City with an efficient Peal of Bells. 1863.

In poetry:—

Dixon's Songs of the Bells. 1852.

Matin Bells and Curfew. 1852.

Bells of St. Barnabas. 1861.

Our Sweet Bells; a Song for Bell Ringers: by Hony. (Novello.)

H. T. ELLACOMBE, M.A.

Rectory, Clyst St. George, Devon.

MARC DE VULSON: LUCRETIA MARIA DAVIDSON.

(3<sup>rd</sup> S. iii. 492.)

Je me permets encore de répondre à la question de M. T. H. LAURENCE. Marc de Vulson ou Wilson, sieur de la Colombière, est le véritable créateur de la science du blason, et naquit vers la fin du seizième siècle, dans le Dauphiné, d'une famille protestante, originaire d'Ecosse. Il était fils du Marc Vulson, conseiller à la chambre de l'Edit de Grenoble, auteur de quelques ouvrages de droit, et avec lequel on l'a souvent confondu. Vulson, dans sa jeunesse, dut embrasser la profession des armes, seule carrière ouverte, à cette époque, aux aînés des familles nobles. Ce qui est plus certain, c'est qu'il avait épousé une femme jolie et coquette. L'ayant surprise en adultère, il perça les deux amants de

son épée, et courut se jeter aux pieds du roi, dont il obtint sa grâce. C'est de là qu'on menaçait les femmes coquettes de la *Vulsonnade*. Après un tel événement, le séjour de Grenoble lui devint insupportable. Il s'établit à Paris, où il se livra tout entier aux recherches historiques. Il acquit une charge de Gentilhomme ordinaire de la Chambre, fut créé chevalier de St.-Michel, et mourut en 1658. Il avait choisi pour sa devise cet hémistiche de Virgile: "Uno avulso non deficit alter," entourant deux arbres, dont l'un est déraciné. On a de lui plusieurs ouvrages, dont il serait trop long de donner ici les titres. Le plus connu aujourd'hui est *La Science héroïque*, traité de la noblesse, de l'origine des armes, de l'art du blason, symboles, timbres, etc. Paris: 1644 et 1649, in-fol.

Le portrait de Vulson a été gravé plusieurs fois: 1. La tête, Nanteuil (non Nantun) del. Ornaments, Chauveau (non Channeau) del. Regnsson, sc., in-fol.—2. Chauveau, en pied et cartouche à la main, in-fol.—3. Bosse.

Si je vous écris, Monsieur, c'est beaucoup moins pour vous donner un renseignement qui, sans aucun doute, vous viendra d'autre part, que pour recourir moi-même à l'obligeance et aux lumières de vos nombreux lecteurs. On s'est beaucoup occupé en France, dans un certain monde poétique, il y a quelque trente ans, d'une jeune Américaine, morte à dix-sept ans, Lucretia Maria Davidson, dont les œuvres venaient d'être recueillies et publiées. Je crois que Southey lui consacra un long article dans le *Quarterly Review*. Depuis j'ai lu, mais sans pouvoir me rappeler où, que cette jeune Muse transatlantique était un personnage flutif et imaginaire, ou, comme vous dites en anglais, je crois, un *forgery*. J'aurais besoin de savoir à quoi m'en tenir sur la question d'authenticité.

Agréé, je vous prie, Monsieur, mes salutations bien sincères,

G. S. TRUBBULEN.

Bibliothèque de Caen.

DENNIS: ARMA INQUIRENDA.

(3<sup>rd</sup> S. iii. 457.)

I am glad to see the famous Gloucestershire coat of Dennis mentioned by MR. WOODWARD. He says, very justly, "Even this coat perhaps admits of an explanation." I think I can give evidence of the explanation which will be considered sufficient.

Guillim, in his *Display*, gives Dennis thus:—

"He beareth gules, three leopards' heads or, jessant flower-de-lis, Azure, over all a bend engrailed of the third, by the name of Dennis. This is that ancient coat-armour of that Family, as appeareth in the Cathedral Church of Worcester and Hereford, as also in the Churches of Durham and Aulse, and many other places: nevertheless,

some have of late years altered the *flower de lis* into Or, wherein they have much wronged the *Beavers*, in rejecting the ancient forme, which is both warranted by *Antique Monuments*, and no way discommendable, sith it is borne in the *natural colour*."

Opposite this blazon the coat is figured. The bend goes over all, that is to say, it *oppresses* the leopard's head in the dexter chief.

"Durham and Auste" are two places in Gloucestershire. Durham is more usually spelt Dyrham. It is the Dyrham where in 571 was fought the decisive battle with which began the English conquest of the Severn valley from the Welsh. Now Guillim, besides his great knowledge in all things relating to his profession, must have had a special knowledge of the Dennis coat; for his wife was Anne Dennis of Dyrham. Her father sold Dyrham to the Wynters.

Guillim died in 1621. At that time neither the beautiful house at Syston nor the two houses in Pucklechurch had been built by the Dennis family. Guillim, therefore, makes no mention of those places. They are both within a short distance of Dyrham. Till 1853 there stood in Pucklechurch a very beautiful house known as the Great Hall or House. It was in a state of neglect and decay, with the exception of the end nearest the road, which had been fitted up for a tenant, and still stands. In December, 1853, I saw this house sold, wall by wall, for destruction. It was accordingly pulled down soon after, with the exception of the end which I have mentioned. I have preserved notes of all the dates, initials, and arms, which for some years before 1853 I had been in the habit of seeing in this house. The date in the porch (now destroyed) was 1642; in the "Parlour," which opened out of the "Hall," the date was 1651. Probably these dates give the period within which the house was built. The initials showed that the house was built by John and Mary Dennis. But I must not be tempted into details beyond the subject in hand.

The arms in the porch were on two shields, one in each spandrel of the inner arch in which the door was set. The sinister showed, Gutté, three roses, *Still*; for Mary Still, wife of John Dennis. The dexter, Dennis, the bend being carried over the leopard's head. But, in the "Parlour," the coat was given, over the fire-place, with the bend not oppressing the head in dexter chief but going past it. However, in the "Hall," the central and most important room in the house, which had the passage from the porch on one side, and the "parlour" on the other, the coat appeared in great splendour, carved and painted, and sunk deep within a massive well-cut wreath of leaves, with the bend oppressing the head in dexter chief. It had impaled as femme, Argent, two bars azure, over all an eagle displayed double-tête gules, *Speke*: for Margaret Speke of White Lackington,

Somersetshire. These were the father and mother of John Dennis the builder of this house.

On the road leading out of Pucklechurch to Syston and Bristol, on the right-hand side, stands a very fine house of moderate size, now known as *Dod's Farm*. Over the entrance door is a shield showing eight quarterings,—Dennis, Corbett, Russell of Dyrham, Neremouth, Gorges of Wraxall, Danvers, Popham, *Still*. This house was probably built by William Dennis, who died in 1701; and, as the coat is unimpaled, probably before his marriage. He was the son of John Dennis and Mary *Still*; and in his shield his mother's coat, *Still*, is the last. His first quarter, *Dennis*, has the bend oppressing the head in dexter chief. Taking Guillim's blazon, and the examples which I have given of the bend going over all, to be the coat as intended by the race who bore it, the explanation is obvious: the bend has something interposed between it and the field. I think that the coat, as it appeared in the "parlour," was probably a mistake; but it is a mistake very likely to occur in the hands of an unskilful artist; and having occurred elsewhere, as well as here at the fountain-head, has given rise to questions about this ancient coat.

There were, close up to the ceiling on one side of the "Hall," five oak shields, painted: 1. Dennis and Berkeley; 2. Dennis and Speke; 3. Dennis. 4. Dennis and Still; 5. Dennis and Russell of Dyrham. But, I regret to say, my notes do not specify the arrangement of the head and the bend. These shields and the whole pannelled oak side of the room were sold for 4l. 10s. in my presence. They now probably decorate some room to which they have been furnished at a great advance of price. I tried, in vain, to induce the dealers to sell me the shields separated from the wood-pannelling. One can only hope that whoever has them is aware that he has the shields of one of the ancient families of the West. D. P.

Stuarts Lodge, Malvern Wells.

RALEGH ARMS: CORRECTION (3<sup>rd</sup> S. iii. 149, 238, 295, 451; iv. 33.)—It is not often that the contributors to "N. & Q." have to complain of typographical errors: but I would point out a misprint in the last insertion, probably arising from my own bad calligraphy. With reference to the Hele coat, it is said, on p. 34, that the centre lozenge is charged with "a cross and faced or." It should be, charged with "a leopard's face or." There is another error in the same article, which I can well account for. After having written the word *Triese*, I thought it did not appear very distinct, and I therefore re-wrote it more plainly over—hence it has been introduced as "*Friese* (*Triese*)."  
The family was never, I believe, called *Friese*. JOHN MACLEAN.

LUTHER (3rd S. iv. 7.)—As theology is wisely excluded from "N. & Q.," I did not and do not offer any opinion on the merits of *Luther on the Gulations*. As a part of "Fur's" library, and quoted effectively by him, I think it may be included among the "doubtful." (*Fur Prædestinatus*, p. 16. London, 1813.) H. B. C.  
U. U. Club.

SHERIFFS OF CORNWALL (3rd S. iii. 494.)—In C. S. Gilbert's *History of Cornwall*, Plymouth Dock, 1820, 2 vols. 4to, vol. ii. pp. 351–8, there is a list of sheriffs of Cornwall from 1139 to 1819, inclusive. W. SANDYS.

PARISHES OF ENGLAND (3rd S. iii. 494.)—A *General Directory to the Counties, &c. in England*, by Thomas Whillier, 8vo, 1825, professes to be a complete directory to every parish or district in England which maintains its own poor, comprising nearly 14,000 places. There is no Shilling Green, or Milling Green; there is a Shilling Okeford, or Shillingstone, in Dorsetshire, Cramborne hundred. W. SANDYS.

SIR CHARLES CALTHROP (3rd S. iii. 489.)—Sir Charles Calthrop, Knt. sometime Attorney-General, and afterwards one of the Justices of the Common Pleas in Ireland, died January 6th, 1616, aged about ninety-two, and was buried in Christ Church, Dublin. He was the son of Sir Francis, whose father, Sir William, was High Sheriff of Norfolk, 1st Henry VI.; and was son of Sir Bartholomew, who was son of Sir William, whose father, Sir Oliver, was son of Sir William Calthrop, Knt., who lived in the time of the Conqueror.

Sir Charles married, first, Winifred, daughter of Antonie Toto, a Florentine, of King Henry VIII.'s Privy Chamber, and his serjeant-painter; she died Aug. 1st, 1605. He married, secondly, Dorothea, daughter of John Deane, of London, widow, first, of Henry Perkin, by whom she had several children; and, second, of Robert Constable. She died June 14th, 1616. Sir Charles had no issue by either wife. His arms were, "chequy or and azure, a fess ermine;" impaling for Toto or Tote, "Argent, a fess gules, between three human hearts vulned, and distilling drops of blood on the dexter side;" and for Deane, "barry of six, argent and azure, a canton gules."

The above account I have extracted from vol. iii. of the *Funeral Entries*, in Ulster Office, Dublin, by permission of Sir J. Bernard Burke. In these entries the name is spelt "Calthrop," "Calthroppe," and "Calthorpe."

H. LOFTUS TOTTENHAM.

SWIFT: "TALE OF A TUB" (3rd S. iv. 5.)—The original of the passage quoted from St. Optatus is as follows:—

"Querendi sunt iudices; si Christiani, de utraque parte dari non possunt; quia studiis veritas impeditur. De foris querendus est iudex; si paganus, non potest nosse

Christiana secreta; si Judæus, inimicus est Christiani baptismatis; ergo in terris de hac re nullum poterit reperiri iudicium; de cælo querendus est iudex. Sed ut quid pulsamus ad cælum, cum habeamus hic in Evangelio testamentum? Quia hoc loco recte possunt terrena cælestibus comparari; tale est quod quisvis hominum habens numerosos filios. His, quamdiu pater præsens est, ipse imperat singulis; non est adhuc necessarium testamentum; sic et Christus, quamdiu præsens in terra fuit (quamvis nec modo desit) pro tempore quiddam necessarium erat Apostolis imperavit. Se quomodo terrenus pater, dum se in confinio senserit mortis, timens ne post mortem suam, rupta pace, litigent fratres, adhibitis testibus voluntatem suam de pectore morituro transfert in tabulas diu duraturas. Et si fuerit inter fratres nata contentio, non itur ad tumultum, sed queritur testamentum; et qui in tumultu quiescit, tacitus de tabulis loquitur: vivus, is cuius est testamentum, in cælo est. Ergo voluntas ejus, velut in testamento, sic in Evangelio inquiratur."—*S. Optati Op. Parisiis*, 1631, folio, lib. v. p. 84.

The translation is given with tolerable fairness, though it is not always strictly correct. But it is not of the Rule of Faith in general that St. Optatus is speaking; but merely of the single point of rebaptism, which was defended by Parmenian, the successor of Donatus in the schismatical see of Carthage. As both parties claimed to belong to the Catholic Church, St. Optatus very obviously refers to the Gospel, as authority admitted by both, for the decision of the question. For, as he observes immediately before—

"Cujus de sacramento (Baptismatis) non leve certamen innatum est, et dubitatur, an post Trinitatem in eadem Trinitate hoc iterum liceat facere. Vos dicitis: Licet; nos dicimus: Non licet; inter licet vestrum, et non licet nostrum, nutant et remigant animas populorum. Nemo vobis credat, nemo nobis; omnes contentiosi homines sumus. Querendi sunt iudices," &c.

That a passage like this could have suggested to Swift the leading idea of his *Tale of a Tub* I think very unlikely; but that Swift ever read a line of St. Optatus, much more unlikely.

F. C. H.

PIZARRO'S COAT OF ARMS (3rd S. iv. 8.)—A recent visitor to Trujillo—the Rev. R. Roberts, B.A.—gives the following explanation of Pizarro's arms, which I hope may interest your correspondent C. M.:—

"The mansion built by Pizarro, after the conquest of Peru, stands in the Plaza; and, though indifferently situated, is a handsome building of freestone, decorated after the Spanish custom, with boldly-sculptured coats of arms, and other heraldic devices, the most conspicuous being a couple of pigs feeding under an oak-tree—a badge that not only recalled his origin and early employment, but proved, moreover, that the conqueror of Peru was not ashamed to own himself the son of a swineherd," &c.—*An Autumn Tour in Spain in the Year 1859*, London, 1860, p. 262.

Ford, in his *Description of Trujillo*, speaks of a legend connected with Pizarro, viz. "that he was suckled, not by a Romulean wolf, but by an Estremenian sow—a very proper and local wet-nurse," &c. (*Handbook for Spain*, Part II. p. 479, edit. 1859.)

J. DALTON.

TO "SPEAK BY THE CARD" (3<sup>rd</sup> S. ii. 503, &c.)—I subjoin the following quotation from Hooker's *Laws of Ecclesiastical Polity*, which may serve to throw additional light on the exact meaning of this saying. It occurs in book i. chap. ii. § 5, ed. Keble. Speaking of the Eternal Law, which "God himself hath made to himself, and thereby worketh all things whereof he is the cause and author," he terms it "that Law which hath been the pattern to make, and is the card to guide the world by." This guiding Law is what Hooker terms further on, "the first Law Eternal;" or more fully, "that order which God, before all ages, hath set down with himself, for himself to do all things by." Of course, it is not to be identified with Plato's doctrine of the *Idea*; indeed, our author expressly disclaims this tenet of the Ultra-Realistic or Platonic schools. In the above quotation, *card* would evidently seem to bear the sense of "chart." The *Encyclopædia Londinensis* defines *card* to be "the paper on which the winds are marked under the mariner's needle," and quotes the following lines of Pope:—

"On Life's vast Ocean diversely we sail,  
Reason the Card, but Passion is the gale."

W. BOWEN ROWLANDS.

CHURCH USED BY CHURCHMEN AND ROMAN CATHOLICS (3<sup>rd</sup> S. ii. 56, &c.)—The division of the same church between two rival bodies of worshippers, is found in Germany. I recollect remarking, during my stay in Heidelberg some two or three years back, that the principal church of that lovely town—the Heiligengeist-kirche—was thus allotted to the Roman Catholics and Lutherans: the former occupying the eastern, and the latter the western portion of the sacred edifice. A partition effected a complete separation between the various parts, and the different services went on at the same time without interrupting each other.

W. BOWEN ROWLANDS.

CHURCH v. KING (3<sup>rd</sup> S. iii. 447.)—The incident alluded to is the test offered to Lothaire, King of Lorraine, by Adrian II. in 869; when he made him swear on the Eucharist that he had fully complied with the orders of Nicholas I. as to putting away Valdrada, and taking back his queen, Theutberga. He was shortly after attacked by a fever, of which he died at Piacenza. The same ordeal was proposed at Canossa to Henry IV. by Gregory VII., who had previously subjected himself to it, in token of his being innocent of the charges brought against him by the emperor. Henry, however, declined to take it. The story of Lothaire will be found in his Life in the *Biographie Universelle*; and is also alluded to in a note at p. 180 of vol. ii. of Bowden's *Life of Gregory VII.*, where original authorities are referred to.

VENNA.

GODOLPHIN: WHITE EAGLE (3<sup>rd</sup> S. iii. 448.)—I believe that, even Editorial answers in "N. & Q." are not exempt from comment. It seems highly improbable that Carew should have given the explanation "white eagle," without some grounds of apparent probability at least. First then, the Cornish form of the name is Godolghan, or Godolcan (or Godalcun): the last syllable may be the adjective *can*, white. *Godol*, or *Gedol*, may have been a Welsh or Cornish word unknown to the dictionaries, signifying "eagle" (probably as a descriptive epithet, etymologically combatant); even though we have no other voucher than Carew himself. That such a word (whatever be the meaning) existed in Welsh, we may learn from the name of Cors-y-Gedol in Merioneth.

Davies Gilbert seems to have imagined English elements in this Cornish name. But although it is possible that Carew may be right in his division and interpretation of the name, there is another explanation to be found, I believe, in Camden. *Godalcun* is rendered, "wood of tin," as though it were a wood in which there are tin mines (*Gdd*, mutation from *Coit*, a wood; and *alcun*, tin); but while I believe that *alcun* is an element in the name, the first syllable seems to me to be from *Cody*, to raise,—“a place where tin is raised.” I believe Carew to be quite right as to what the several parts of the Cornish name might mean, though wrong in so dividing the word, and applying them to this particular example; while Davies Gilbert is quite astray.

LÆLIUS.

The derivation of this Cornish name from *Godolghan* or *Godolcan*, "white eagle," is ridiculous. There can be no such compound in Cornish. Scawen says "*Godolphin* in keeping still displayed abroad the white eagle, from the Cornish *Gothulgon*;" and Gilbert adds, in a note, "*Godolanec*, in the Phœnician, is a place of tin." Pryce renders the name "the little valley of springs" (*go*, little; *dol*, valley; *phin* or *fince*, of springs.) This is a more reasonable derivation; but I am disposed to think that *godol* is simply a harsh pronunciation of *dol*, and that the name may have been originally *Doloean*, "the little valley;" or *Dolfsyn*, "the little spring."

R. S. CHARNOCK.

THE SONG OF THE BATTLE OF HEXHAM (3<sup>rd</sup> S. iii. 511.)—This song was written by the alleged discoverer, the Rev. George Hunt Smyttan, late rector of Hawksworth, Notis. W. BEAMONT. Latchfield, Warrington.

UNIPODS: MUSKY H—(2<sup>nd</sup> S. xi. 428.)—I have little doubt that "Musky H—" is intended for Admiral Hawke. From what I have read about him (I forgot where), my impression is that he had the reputation of a "fine gentleman."

Hawke, in 1758, was "under a cloud," on account of his recent abortive expedition to the

coast of France. But his flag-ship was, on that occasion, the unfortunate "Ramilies," which, as a contemporary poet says, never had any luck, "e'en from her rising to her setting day." —

"Not e'en Hawke's valour could reverse thy doom,  
But silent slept the thunders in thy womb;  
What time the foe, from Rochfort's tottering towers,  
Dismayed, yet safe, beheld the British powers."

*Scots' Mag.* x. xii. 94.

He recovered his popularity the following year, in consequence of his glorious victory over Confians.

Hawke, in 1780, headed the representation of the twelve admiral against the management of the navy by Lord Sandwich: —

"Ye sailors cheer each honest name,  
And waft them to immortal fame  
Who clothed with honour shone;  
Your Hawke, who Albion's thunder hurl'd  
When Chatham's genius awed the world,  
Lays truth before the throne!"

*N. F. H. for Wit*, ii. 161.

This family is now flourishing in Yorkshire at their patrimonial seat, Scarthingwill Hall. It was once alienated, but was recovered by a fortunate marriage. W. D.

CHRISTIE (3<sup>rd</sup> S. iii. 478) is doubtless one of the nicknames of *Christopher*, and *Stopher* may be from the last part of the name. From the other nickname, *Kit*, we have *Kitchen*, "little Kit;" while *Kitchener* and *Kitchiner* are perhaps from *cyttener*, an old word for a citizen. R. S. CHARNOCK.

PLATFORM (3<sup>rd</sup> S. ii. 426, 475.) — Shakespeare uses the word in the *First Part of Henry VI.*, Act II. Sc. 1: —

"And now there rests no other shift but this,—  
To gather our soldiers, scatter'd and dispe's'd,  
And lay new *platforms* to endamage them."

In a foot-note to the word, Collier says: —

"*I. e. plots or plans.* The plot of a play was formerly called a 'platform.' — See the *Hist. of Eng. Dram. Poetry and the Stage*, vol. iii. p. 893," &c.

ERIC.

Ville-Marie, Canada.

PRAED'S POEMS (3<sup>rd</sup> S. ii. 519.) — I notice that J. P. O. suggests a reason for the publication of Praed's *Poems* in the United States. He was descended, I believe, from a branch of that family which continued in England; and to which belonged a Stephen Winthrop, an eminent London merchant, who died about 1750. I think Miss Mitford was hardly just in terming his name "the vulgar abomination of this conglomeration of inharmonious sounds." Winthrop is more correctly spelled *Winthorpe*, and not so very inharmonious. Was not the other a compound name, Muckworth-Praed, and the result of the alliance of the two families?

The reason of the publication here was the admiration felt by the late Dr. Rufus W. Griswold

for the poet. After waiting for the appearance of a complete collection of Praed's poems, Mr. Griswold published a volume of such as he could gather, and it ran through several editions.

In 1859, I edited another edition in two volumes; adding whatever I could, though I believe not to the acceptance of most of my critics. I do not repent of the step, because I think that these successive editions have kept alive the interest in the author; and have made him known, though imperfectly, to thousands of readers here who will eagerly seek a more complete issue.

I believe I have the best authority for saying that the work of preparing a proper edition has been placed in hands most suited to it.

W. H. WHITMORE.

Boston, U. S. A.

STRADELLA (3<sup>rd</sup> S. iv. 9.) — Alessandro Stradella wrote numerous cantatas, &c. One of the most interesting of his works is a serenata, from which Handel has borrowed much for "Israel in Egypt;" the oratorio of "San Giovanni Battista" is also an important work, and contains an aria, "Anco in cielo," bearing some resemblance to Meyerbeer's "Ré del cielo" in the *Prophète*. Stradella's published songs are "Se i miei sospiri," or "Pietà Signore," "Anco in cielo," and "Se nel ben." Amongst those in MS. will be found "San Giovanni Battista" (an oratorio), a serenata, sixteen duets, thirty-one Italian madrigals, "Idalma," opera (this is doubtful), twenty-eight duets, and various motetts, &c. R. E. L.

PRINCE CHRISTIERN OF DENMARK (3<sup>rd</sup> S. iii. 477.) — Your correspondent, T. J. BUCKTON, has mistaken my query (3<sup>rd</sup> S. iii. 407), and indeed I do not see how he has answered it at all. He has merely given the reigning sovereigns since Christiern III., and should therefore have written No. 9 in his list, as Christiern VIII., and his son as Frederick VII. But what I want is the direct male descent of Prince Christiern from Christiern III., through a son John, who was, I believe, Duke of Holstein. G. W. M.

BURNING ALIVE (3<sup>rd</sup> S. iv. 5.) — JEAN LE TROUVEUR says: —

"Burning alive was no more a reality than John Doe and Richard Roe; and the obstinate retention of the form of the sentence, for generations after it had ceased to be executed, proves not the cruelty of our ancestors, but the extraordinary pedantry of our lawyers," &c.

To be drawn on a hurdle and burned alive was the sentence of the law on women convicted of petit treason. By 30 Geo. III. c. 48, hanging was substituted for burning; and by 3 Geo. IV. c. 114, petit treason was placed on the same footing as murder. The pedantry of lawyers has nothing to do with sentences, and a judge before the 30 Geo. III. c. 48, had no more power to order a petit traitor to be hanged than to be boiled. Up

to that time many women were strangled contrary to law, and I believe one or two, from carelessness or mismanagement, legally burned.

H. B. C.

U. U. Club.

**BLACK MONDAY** (3<sup>rd</sup> S. iv. 6.)—My friend, MR. NORTH, may rest assured that the term "Black Monday," in the extract from the parish accounts of St. Martin's quoted by him, refers to *Easter Monday*, and to no other day; for, although, as is very probable, neither the Mayor of Leicester, nor few, if any, of his municipal subjects might be aware of its origin (as stated by Mr. Halliwell), we know that a popular epithet, or nick-name, is as tenacious of existence as a cat, and may be in common use long after its origin may have passed beyond "the memory of the oldest inhabitant."

The reason why the Mayor commanded the bells to be rung on that day is to be found in the fact, that an annual hunting took place on the Dane's Hills, near Leicester, on Easter Monday, which was attended by the Mayor and Corporation in state, the proceedings ending with a feast at the Mayor's expense.

There is an entry in the Hall Book, dated 1633, of the ten occasions in the year, appointed for the wearing of scarlet robes, the seventh being "Easterday and Blacke Munday."

WILLIAM KELLY.

Leicester.

**SUBSTANTIA** (3<sup>rd</sup> S. iii. 470.)—The equivalent of the Latin *substantia* is the Greek *οὐσία*\*, of universal adoption from the categories of Aristotle. So in the fourth century, during the Arian divisions, the compound *consubstantialis* was the equivalent of the Greek *ὁμοούσιος*.

In the Stoic philosophy, *οὐσία* is equivalent to *ἄν, matter*. Substance is that which *stands under* and supports the attributes of form, colour, &c. whereby such substance or matter is made apparent to the mental faculties. Instead of *substance*, the word *essence* will better represent the *οὐσία* of Aristotle. Spinoza's definition of *substance* is *existence*.

The word *ὄγκρασις* is appropriate to medicine, as an abscess, or sediment; to architecture, as the base of a temple. Metaphorically it meant ground-work, argument, firmness (2 Cor. ix. 4; xi. 17; Euseb. *Hist.* v. 1), a resolution, reality as opposed to appearance (Heb. i. 3, Aristot. *Mundo*, iv. 19; Artemidor. *Oniocr.* iii. 14); substance or nature, and finally, in Greek dogmatic theology, *persona*, or person of the Trinity, the idea being borrowed from the Latins.

Quotations from the Greek and Latin fathers, showing their use of these terms, would be tedious

and unsatisfactory. The Greeks impugned the poverty of the Latin tongue (Greg. Naz. *Orat.* xxi. p. 46.) Dr. Hampden says: "The theological vocabulary of the Latins appears not to have been settled before the writings of Augustine." (*Bampton Lectures*, p. 471.) But Augustine's terminology is not up to the standard of the present age or that of the Scholastic Fathers; thus he speaks of the three persons as *tres substantiæ* (*De Trin.* vii.) Aquinas says that *substantia* answers to *hypostasis* in Greek (*Summa*, xxix. 3), which is true only as to previous and erroneous use. The Athanasian Creed applies the word *substance* in two distinct senses, in the expressions "God of the substance of the Father, and man of the substance of his mother," where the meaning in modern phraseology is God of the essence or spiritual substance of the Father, and man of the fleshly substance of his mother. (See Hampden's *Bampton Lecture*, iii. pp. 126, 469.)

T. J. BUCKTON.

**FIRST DANISH INVASION** (3<sup>rd</sup> S. iii. 467.)—There is no historical authority for the impression that England was first invaded by Normans from France. Bede and other authorities date the first invasion in 787; but Snorre, speaks of Ivar Vidfadme, King of Scania, in the sixth or seventh century, who subjected to himself a fifth part of England or Northumbria. (Turner's *Anglo-Saxons*, iv. iii. 474.) It was not till 796 that the Normans commenced infesting the coasts of the empire of the Franks. (Koch, i. 79.) The palaces built by Charlemagne at Nimeguen and Aix-la-Chapelle were burnt by the Normans in 881 and 882, when they sacked Liege, Maestricht, Tongres, Cologne, Bonn, Zulpich, Nays, and Trèves (Koch, i. 81.) They first invaded Ireland in 796. They established a colony in Iceland in 874, and the empire of Russia in 860. The power of Charlemagne, who died in 814, preserved France from their incursions; but in the reigns of Charles the Bald and Charles the Gross, 840 to 887, that country suffered greatly from the Normans. Their ravages were extended to Spain, the Balearic Isles, Italy, Greece, and the shores of Africa (Koch, i. 81.) The words "tridud, flantibus Enris, vela penduntur" (*Script. Rer. Dan.* i. 236) which are Thierry's authority, apply, I conceive, to the three days they were under sail from shore to shore; thus the distance being about 360 miles, gives a rate of five miles the hour, and this would bring them to the east coast of England only, whence they would proceed to the south coast in about three days more with favourable winds. Thierry has not regarded this question from a nautical point of view.

T. J. BUCKTON.  
Lichfield.

\* Ambrose, *De Fide*, iii. 7, p. 74 a; Augustin, *De Trinitate*, vii. 6, p. 861 a.

The Anglo-Saxon Chronicle, as all know, ascribes the first incursion of the Danes into Eng-

land to the year 787. It may be doubted, however, whether this is the correct date. It is not improbable that it is a postponement.

In the Collection of letters of S. Boniface and others published by Dr. Giles, there occurs an epistle from Bregwin to Lull, the successor of S. Boniface. Dr. Giles attributes to this epistle the date "circ. A.D. 761."

The poem of the letter is in these words:—

"Dies multi elapsi sunt, ex quo sollicitus præoptabam, ut Deo favente, tandem aliquando prosperum iter legatarii nostri perveniendi ad Beatitudinem vestram invenire potuissem; quia per hos scilicet proxime decurrentes priores annos, plurimæ ac diversæ inquietudines apud nos in Britannia vel in Gallia partibus audiebantur existere, et hoc videlicet nostrum desiderabile propositum sæpius impedit, et perterrendo valde prohibuit de nostra aliquos ad vos dirigere per tam incertas tamque . . . crebris infestationibus improborum hominum in provincias Anglorum seu Gallia regionis. Nunc vero, pace ac tuitione nobis a principibus indubitante undique promissa, misimus ad vestram Venerabilem Fraternalitatem hunc præsentem fratrem istarum præsentium literarum bajulum, &c."—*S. Bonifacii Opera*, vol. i. p. 245, epist. cxx.

These passages can refer to the incursions into England and France of no other barbarians than the Danes; but the date of the epistle clashes materially with the epoch assigned by the chronicle.

Is Dr. Giles's imputed date correct? (See his own warning *Postscriptum* to the first volume.)

H. C. C.

PROVERB: "THE GRACE OF GOD IN THE HIGHLANDS" (2nd S. xii. 309, 357.)—Pennant records an ill-natured proverb applicable to the people of the Carse of Gowrie in Perthshire:—"They want water in the summer, fire in the winter, and the grace of God all the year round." (*Chambers's Journal*, 1834, p. 79.)

JOB J. BARDWELL WORKARD, M.A.

ABBOT WHITING'S WATCH (3rd S. iii. 448, 476.) As Abbot Whiting's watch has been made a subject of inquiry in "N. & Q.," perhaps the following notice of a portion of its history, previous to the Duke of Sussex's sale, may not be unacceptable.

The Rev. Richard Warner, in his *History of Glaston*, tells us (p. lxxiv.) that the watch and the abbot's private seal appending, were at that time (1826) in the possession of the Rev. John Bowen, Minister of St. Margaret's Chapel, Bath, holding also other preferments in the county of Somerset, and well known for his musical partialities. Mr. Warner has added that Mr. Bowen purchased it in 1783 of Mr. Howe, a watchmaker, at Bishop's Lydeard, Somersetshire, who had acquired it at a sale by auction of the goods of the Rev. Mr. Paine, who had lived to the age of nearly 100 years, and in whose family a tradition had been held that the watch and seal had been successively worn by himself, his father, and his grandfather, and that they had been purchased

by an ancestor of the grandfather at the sale of Abbot Whiting's personal property after his execution, and the dissolution of the monastery. On Plate xvii. in the *History of Glaston*, is given a representation of the watch and seal. X. A. X.

MOSSING A BARN (3rd S. iv. 28.)—It is now generally the practice, especially in exposed situations, to "point" the inside of the roof of a barn similarly to that of a house, i. e. to plaster up the joints between the slates so as to prevent driving rain and snow from finding an entrance. Formerly the same end was attained by "mossing" the roof; in other words, by stuffing the joints and crevices in the slates, from the *outside*, with dry moss or other suitable material. The slates then, as now, were laid on laths and spars. In proportion as blue slate has been introduced, mossing has been discontinued. Your correspondent will still find, in some wild out-lying districts of Lancashire, where the native rough grey (stone) slate is used, the old custom retained.

J. M. H.

EPIGRAM (3rd S. iii. 499.)—I think the *Soles* and *Eels* were more likely than the Kraken to have heard first the sound of boots on the stairs of the Ark.

C. W. B.

TWILLED BRIMS: FLORAL CROWNS (3rd S. iii. 464.)—S. H. M.'s explanation that "*Thy* banks" are the banks, not of rivers, but of Ceres and cereals, and mine that the relative "which" has reference to these banks, and not to their "twilled brims;" and that the "chaste crowns" were primrose wreaths, agree with and support one another, and this unintentional agreement may be taken as a further proof of their correctness. Another proof is to be found in the now easy interpretation of *twilled*. In modern French, the word *tuillé* is used, I believe, in a more restricted and technical sense; but Cotgrave gives it as meaning "filthily to mix or mingle . . . Also, to bedist, begrime, besmear, smeech, or beray." And in evidence of its use as an agricultural term, we find under *tuillé* the old saying, "Avoine touillée croist comme enragée"—"In miry ground oats grow like mad." Shakspeare, therefore, companionship the strange and foreign word *pione*d with another, has used *twilled* as derivable from this root; and the digging and bemiring of the brims or edges of the banks is the "ditching" and throwing up of the dug soil mentioned by S. H. M. Moisture is favourable to primroses, and the earlier showers of February and March produce that miry state of the ditch bottoms which is euphemised by *twilled*.

BENJ. EAST.

SERMONS ON INOCULATION\* (3rd S. iii. 476.)—In the *Classical Journal* for 1812, vol. v. p. 158, there is an epilogue to the play of Terence acted

\* *Quare, Vaccination?*



at Westminster School, 1811. The subject of vaccination and the attacks made upon it is treated with great humour. *Quære*, Would it be worth reprinting in "N. & Q."? H. H.

### Miscellaneous.

#### NOTES ON BOOKS.

*Portraits of Men of Eminence in Literature, Science, and Art; with Biographical Memoirs. The Photographs from Life by Ernest Edwards, B.A. Parts I. and II.* (Lovell Reeve & Co.)

This is a good idea, well carried out. Public taste, which is never wrong in the long run, is so decidedly in favour of the small *carte-de-visite* size for portraits of notabilities, that a series of such portraits to be successful must consist of what Hamlet so well describes as "pictures in little;" while the want of some short biographies to accompany the portraits, with which everybody's Album is now filled, has long been felt. In the work before us, Mr. Lovell Reeve combines the two desiderata. The first two parts contain excellent portraits of Lord Stanhope and Thackeray, who represent the men of eminence in literature; while the department of science is as fitly represented by Sir C. Lyell and Sir R. Murchison, and that of art by Foley and David Roberts. The biographical memoirs are short, and to the point; and if the work continues to be carried on in the spirit in which it is commenced, it can scarcely fail to be a very popular one.

*The Races of the Old World. A Manual of Ethnology.* By Charles L. Brace. (Murray.)

One glance at the extensive list of authorities appended to Mr. Brace's volume, sufficiently justifies his remark, that the facts in ethnology are scattered through such a number of varied works, that it is impossible to take a thorough survey of the subject without a vast deal of labour. It is the object of the work before us to abridge that labour, and to furnish the large number of persons who are interested in the study of history, whether in academies or colleges, or among people of business and professions, in a brief and clear form; with the latest and most trustworthy results of scholarship and scientific investigation, bearing on the question of races. The manual treats, first, of the leading races in the earliest historical period; secondly, of the primitive races in Europe; thirdly, of the leading races of Asia in the Middle Ages; fourthly, of the modern ethnology of Asia; fifthly, of oceanic ethnography; sixthly, of the ethnology of Africa; seventhly, of the races of modern Europe; and lastly, of the antiquity of man, and the question of unity or diversity of origin. The present treatise, which is rendered more useful by a very full Index, is to be followed by another upon the "Races of the New World."

*Lectures on the History of England.* By William Longman. *Lecture IV., comprising the Reign of Edward I. A.D. 1272 to A.D. 1307; Lecture V., comprising the Reign of Edward II., A.D. 1307 to A.D. 1327.* (Longman.)

Mr. Longman is a bold man to venture, after enjoying the sweets of publishing, to encounter the pains and perils of authorship. But boldness in this, as in most other cases, has been attended with success; and those who desire to refresh their memories with the more striking points in the history of England, have reason to be thankful to the incumbent of Chorleywood for inviting Mr.

Longman to lecture to his agricultural neighbours. It is clear that, when the Lecturer undertook the task, he determined to discharge it in a satisfactory manner. The facts have been collected with diligence and judgment, and the story is told in good plain intelligible English; and we are very glad that the good sense of the Chorleywood audience showed such an appreciation of Mr. Longman's labours as to induce him to revise and publish them.

*Worcester and Worcestershire Antiquities. Descriptive Catalogue of the Museum formed at Worcester during the Meeting of the Archaeological Institute of Great Britain and Ireland in 1862.* (Worcester: Deighton & Son.)

Those who had not the good fortune to be at Worcester will find in this Catalogue of the Museum there formed, some idea of the loss they thus sustained. The Collection was one of special interest for its richness in objects of local interest: and antiquaries generally are greatly indebted to Mr. Way and his Worcestershire friends, first, for forming so interesting a Collection, and next, for giving us so good an account of it.

**THE RECONNOITERER**—We have received from Messrs. Salom one of the extraordinarily cheap and excellent glasses sold by them under this title. We have tested it very strictly, and find it as good as it is cheap. It is powerful, sharp, and distinct. What intending tourist, who has not a good glass, will now start without one, when half a sovereign will make him master of such an indispensable companion to a pleasure trip?

### BOOKS AND ODD VOLUMES

#### WANTED TO PURCHASE.

Particulars of Price, &c. of the following Books to be sent direct to the gentleman by whom they are required, whose name and address are given for that purpose:—

THE RECORD OF THE HOUSE OF GOURNAY.  
JACOB BERNARD'S WORKS. 4 Vols. 4to.  
BAYNE'S BRITISH BIBLIOGRAPHY. 4 Vols.  
CENSURA LITERARIA. 10 Vols.

Wanted by Mr. E. Simpson, 10, King William Street, Charing Cross, W.C.

### Notices to Correspondents.

Archbishop Leighton's Library at Dumbland, The "Fairie Queene" Unravelled (Letter II.), Mr. Perry's paper on The Traitor's Gate, Tower of London, Ring Notices, The Knights Hospitalliers, and other interesting papers are unavoidably postponed until next week.

C. Received

F. R. R. (Milnrow) has our best thanks.

C. M. Q. The Earls of Moray appear to have descended from the Royal House of Stuart. See Douglas's Peerage, II. 265; and Burke's Peerage, 1698, p. 759.

G. P. L. Only a second part of The Book of Entertaining Knowledge was published, containing Religious Sects and Ceremonies, and the Habitations of Man.

F. MANSBURN. The most convenient work to consult on the Roman Roads is Richard of Cirencester on the Ancient State of Britain, reprinted in Bohn's Antiquarian Library.

ERRATA.—3rd S. IV. p. 31, col. II. line 1, for "Davidson" read "Davison;" line 48 after "afforded me," add "at the end of the first week;" p. 33, col. II. line 2, for "allusions" read "allusion;" line 34, for "bed" read "bed."

"NOTES AND QUERIES" is published at noon on Friday, and is also issued in MONTHLY PARTS. The Subscription for STAMPED COPIES for Six Months forwarded direct from the Publishers (including the Half-yearly Index) is 11s. 6d., which may be paid by Post Office Order in favour of Messrs. BELL & DALRYMPLE, 10, FLEET STREET, E.C., to whom all COMMUNICATIONS for the EDITOR should be addressed.

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LONDON, SATURDAY, JULY 25, 1863.

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Notes on Books, &amp;c.

## Notes.

## HUDIBRASTIC COUPLET.

It was in the autumnal month of August, 1784, as the story goes, that some wits over their wine at Brooks's Club House in St. James's Street, were found wrangling among themselves respecting the authorship of the famed couplet:—

"For he who fights and runs away  
May live to fight another day."

A wager of twenty to one was offered that the lines would be found in that inimitable production, Butler's *Hudibras*. *Pendente lite*, they agreed that James Dodsley, the bookseller, should be the arbiter. The worthy bibliopole, on being summoned, felt somewhat ruffled in temper on leaving his business to decide a point which, to his own satisfaction at least, did not admit of any question. "Every fool," said he, "knows that they are in *Hudibras*;" so true is it that men are too apt to be mistaken in the exact proportion as they are positive. George Selwyn, who happened to be one of the dissentients, coolly replied, "Will you be good enough then to inform an old fool, who is at the same time your wise worship's most humble servant, in what canto they are to be found?" Dodsley, feeling confident that he was right, immediately opened the volume, but unluckily for himself could not discover the required passage in it. After passing a tedious night in the pursuit of the pugnacious fugitive, he was at last compelled to confess, "that a man might be

ignorant of the author without being absolutely a fool."

Nevertheless, as we shall find, Dodsley was more to be excused than censured for his authoritative averment. He never dreamt for a moment, good soul, that any one would have the presumption to *interpolate* the text of Butler with the lines in dispute, as unquestionably had been the case. A literary fraud had however been played off upon him, and the public generally, and that too by one of his own former associates—

"Who wrote like an angel, but talk'd like poor Poll."

It was in the year 1762 that John Newbery first published a valuable collection, entitled

"THE ART OF POETRY ON A NEW PLAN: illustrated with a great Variety of Examples from the best English Poets; and of Translations from the Ancients: together with such Reflections and Critical Remarks as may tend to form in our Youth an elegant Taste, and render the Study of this part of the Belles Lettres more rational and pleasing." London, 2 vols. 12mo. 1762.

This work is admirably calculated to lead the youthful mind to an acquaintance with the writings of the best English poets, and appears to have been well received by the public; for at least four editions, with different title-pages, were published between the years 1762 and 1776.\* In its compilation a sound judgment was displayed in the selection of the choicest passages from each author; whilst in the rules and observations which accompany them, the pen of a poetical genius of no ordinary ability is clearly to be traced.

The selection of the metrical specimens has always been attributed to John Newbery; but for their revision and alterations we are indebted to the critical taste of Oliver Goldsmith, as he himself acknowledged to Dr. Percy.† In the perusal of the examples from the works of our poets, the reader, naturally enough, would infer that the extracts had been made in good faith,

\* The Second Edition I have not been able to trace. The Third and Fourth are clearly abridgments, with considerable variations, but both contain the passage from *Hudibras*. These are entitled:

"Poetry made Familiar and Easy to Young Gentlemen and Ladies, and embellished with a great variety of the most shining Epigrams, Epitaphs, Songs, Odes, Pastorals, &c. from the best Authors. Being the Fourth Volume of *The Circle of the Seasons*. Published by the King's Authority. Third Edition, London: Printed for Newbery and Carnan, No. 65, the north side of St. Paul's Churchyard. 1769." 82mo, pp. 224.

"Logic, Ontology, and the Art of Poetry; being the Fourth and Fifth Volumes of *The Circle of the Sciences*, considerably enlarged, and greatly improved. London, Printed for T. Carnan and F. Newbery, jun. at No. 65 in St. Paul's Churchyard, 1776, 12mo."

† Prior's *Life of Goldsmith*, i. 399; Forster's *Life of Goldsmith*, i. 298, edit. 1854.

*ipsissima verba*, especially as not the least intimation is given, either in Newberry's Dedication to the Earl of Holderness or in his Advertisement to the Reader, of any variorum readings.

Part III. of Butler's *Hudibras* was first printed in 1678. In canto iii. lines 241—246 of that edition, Ralph and his Quixotic superior, having been unhorsed and beaten, very prudently refrain from another encounter, but resolve —

"To make an honourable retreat,  
And wave a total sure defeat;  
For those who fly may fight again,  
Which he can never do that's slain.  
Hence timely running's no mean part  
Of conduct in the martial art."

The same reading will be found in the editions of 1684, 1689, 1693, and 1700. Goldsmith, however, in the *Art of Poetry on a New Plan*, ii. 147, has not faithfully copied the original text; and forgetting, for once, what Shakspeare has taught us, that "Brevity is the soul of wit," has paraphrased a couplet into four lines. The variations in the following passage, as cited by him, I have distinguished by small capital letters: —

"Who can forbear (says he) smiling at that *sound* and *salutary* reasoning, whereby Squire *Ralpho* demonstrates the prudence and advantage of a timely flight, rather than staying to be slain in battle? It is generally allowed, that a well conducted retreat is almost as honourable as a victory; but perhaps the wisdom of running away from an enemy was never proved by such arguments as are contained in the following lines: —

—— I, with reason, chose  
This stratagem, t'amuse our foes,  
To make an hon'rab<sup>le</sup> retreat,  
And wave a total sure defeat:  
FOR HE WHO FIGHTS AND RUNS AWAY  
MAY LIVE TO FIGHT ANOTHER DAY;  
BUT HE WHO IS IN BATTLE SLAIN  
CAN NEVER RISE AND FIGHT AGAIN.  
Hence timely running's no mean part  
Of conduct in the martial art;  
By which some glorious feats atchieve,  
As citizens, by breaking, thrive;  
And cannons conquer armies, while  
They seem to draw off and recoil.  
'Tis held the gallant'st course and bravest,  
To great exploits, as well as safest,  
That spares th' expence of time and pains,  
And dang'rous beating out of brains;  
And in the end prevails as certain  
As those that never trust to fortune,  
To make their fear do execution  
Beyond the stoutest resolution;  
As earthquakes kill without a blow,  
And, only trembling, overthrow.  
If th' ancients crown'd their bravest men  
That only sav'd a citizen,

What victory could e'er be won,  
If ev'ry one would save but one?  
Or fight endanger'd to be lost,  
Where all resolve to save the most?  
By this means, when a battle's won,  
The war's as far from being done;  
For those that save themselves, and fly,  
Go halves, at least, i' th' victory;  
And sometimes, when the loss is small,  
And danger great, they challenge all;  
Print new additions to their feats,  
And emendations in gazettes;  
And when, for furious haste to run,  
They durst not stay to fire a gun,  
Have don't with bonfires, and at home  
Made squibs and crackers overcome;  
To set the rabble on a flame,  
And keep their governors from blame,  
Disperse the news the pulpit tells,  
Confirm'd with fire-works and with bells:  
And tho' reduc'd to that extreme  
They have been forc'd to sing *Te Deum*,  
Yet with religious blasphemy,  
By flatt'ring heaven with a lie,  
And, for their beating, giving thanks,  
They've rais'd recruits, and fill'd their banks:  
For those who run from th' enemy  
Engage them equally to fly;  
And when the fight becomes a chace,  
Those win the day that win the race.

But it is time to have done; for to select all the beautiful passages of this inimitable poem, we should be obliged to transcribe almost the whole."

To most readers it is well known that the sentiment conveyed in the above memorable lines may be found in the verse made either by or for Demosthenes, as his best apology for running away at the battle of Chæroneia, and leaving his shield behind him; and which sentiment subsequently was adopted by Aulus Gellius, Erasmus, Jeremy Taylor, and by the author of the *Satyre Menippée*, 1594.

Since the publication of Lowndes's *Bibliographer's Manual* in 1834, where it is stated that these lines occur in the *Musarum Deliciæ*, p. 101, ed. 1656, our literary antiquaries have comfortably consoled themselves with the idea that Sir John Mennis was the author of them; but although most of our public and private libraries have been carefully searched with the lantern of Diogenes, no copy as yet has been discovered containing them. To get over the difficulty, the editor of the new edition of Lowndes tells us (p. 1635) that "in some copies a cancelled leaf (reprinted in the new edition) is found, in which are the lines;" but he has not informed us that, during his long experience in literature, the original leaf had either been seen by himself or by any one else.

Goldsmith died in 1774, just ten years before

the inquiry was started respecting the origin of this familiar couplet. Great, indeed, would have been the saving of ink and paper, not only in the *European* and *Gentleman's Magazines*, but in the *Two Series of Notes and Queries*, had poor Goldy been permitted, in the visible order of things, to have made one of the literary gathering at Brooks's Club, when doubtless he would have humbly confessed, that during a convenient temporary seclusion with his friend Newbery in Canonbury Tower he had unwittingly penned these celebrated lines, the authorship of which, for eighty long years, has baffled the researches, and puzzled the ingenuity of the whole literary brotherhood.

J. YEOWELL.

4, Minerva Terrace, Barnsbury.

#### ARCHBISHOP LEIGHTON'S LIBRARY AT DUNBLANE.

On the 17th of last September I paid another visit to Dunblane, and spent three weeks there, during which time I made a catalogue of Archbishop Leighton's books, and took copious extracts from his fly-leaf memoranda. The catalogue is ready for the press, but I have given up the intention intimated in a former paper ("N. & Q." 3<sup>rd</sup> S. i. 6) of publishing it in a separate volume, as it seems more desirable to include it in my forthcoming edition of the works. In the catalogue the lost books are denoted by italics, and every book containing any of Leighton's writing is marked by an obelisk (†) prefixed, or by two when there is much writing. A few illustrative notes are appended to the rarer and more remarkable books.

I am happy to say that but one hundred of the archbishop's books have been lost, and these include pamphlets and small works; besides, there are some twenty-four odd volumes missing. Of these hundred works, but sixteen were lost during the fifty years that elapsed between 1793 and 1843, when the two catalogues were respectively printed; \* and of the odd volumes but two, viz. vols. iii. and vi. of S. Austin's Works. The books of Leighton's library now extant number about 1230; of these, 206 contain his MS. notes and memorabilia.

The following are some of the lost works, chiefly pamphlets, which as yet I have not been able to identify in any bibliographical works within reach, and therefore should be thankful for assistance:—

1. La Vita di Leo Hebr.
2. Warning anent the Re—g [*sic*. Re-establishing?] Scottish Discipline.
3. Confessions of the Protestant Divines concerning Episcopacy.

\* I am indebted to the kindness of Sir James Campbell, Bart., one of the Trustees, for a loan of the catalogue of 1793, perhaps the only existing copy.

4. The Puritan turned Jesuit.
5. Zeal Examined.
6. Persuasive to Moderation to Church Dissenters.
7. Account of the Bloodshed occasioned by the Jesuits.
8. Sufferings of the Protestant Ministers in Hungary.
9. Lex Talionis.
10. Five Pence.
11. Marionis Enchiridion Loc. Com. Theol.
12. Mayerus de Vulneribus Ecclesiæ Romanæ.
13. Apuleius Castigated.
14. La Sylvie Tragicum Pastorale [by Jean Mairet, 1621?]
15. Les Bergeries de Maistre.
16. Thorndike's Way of Composing Differences.

With regard to the first, all I know is, that Leo, or Leone, was an Italian Jew, a physician by profession, who became a Christian, and published some mystical *Dialogi di Amore* at Rome in 1635, frequently reprinted and translated. His *Life* must be a book of extreme rarity. Some writers say that his real, or original, name was Rabbi Judah Abarbanel; if so, probably a relative of the celebrated R. Isaac Abarbanel, who died at Venice in 1508. Brunet, amongst others, calls him Abarbanel.

No. 2 seems connected with the following pamphlet:—

"Letters from Several Ministers in and about Edinburgh to the Ministers of London, concerning the Re-establishing of the Covenant. Edinb. 1659," 4to.

No. 4 is, no doubt, Dr. John Owen's treatise, *The Puritan turned Jesuit*, Lond. 1643, 4to. I should be glad, however, to get some notion of the scope of this attack on his "Puritan" brethren by the great Independent divine?

One of Leighton's books is entitled *Minus Celsus Senensis de Hereticis Capitali Supplicio non Afficiendis*, s. l. 1584, 12mo. Is not the name fictitious, and was not this book really written by the celebrated Hungarian Bishop, Andrew Dudith?

Did the great Port-Royalist, Antoine Arnauld, write *La Tradition de l'Eglise touchant l'Eucharistie*, 2 vols. 8vo, Paris, 1659? He did write a supplement to it, entitled *Table Historique des SS. Pères, &c., dont les passages sont compris dans l'ouvrage intitulé, Tradition de l'Eglise sur l'Eucharistie*.

Leighton had a great reverence for one whose character and career in many respects strikingly resembled his own, the pious Dom Barthelemy des Martyrs, Archbishop of Braga. He often recommended the *Stimulus Pastorum* of the Portuguese prelate, and used to lament that he never could get a copy of the original Latin, but was obliged to be content with the French version, now in the library. Will some one kindly inform me respecting the first and chief subsequent editions of this book so much prized by Leighton? The *Vie de D. Barthelemy* has been attributed to each of the celebrated brothers, Antoine and Louis Isaac Le Maistre, but is said to have been really written by Thomas Du Fossé. What is known of Du Fossé?

Is it known who wrote the curious Gallican treatise, entitled:—

"Moyens Surs et Honnêtes pour la Conversion de tous les Hérétiques. Et Avis et Expédiens Salutaires pour la Réformation de l'Eglise, 2 vols. 12mo. Cologne, 1681?"

Archbishop Wake translated it in 1688. Leighton has written in the fly-leaves a long note in French, which begins:—

"Il faut confesser que dans ce Traité il y a beaucoup de vérités franches et hardies, l'auteur estant de la Communion Romaine: mais c'est chose étrange qu'un homme de si bons sens s'attache tant à une fantaisie chimérique que de s'imaginer une Separation de la Papauté sans se separer de l'Eglise Romaine, ces deux estant la mesme chose, ou bien inseparablement liées ensemble," &c.

What is the Blackloan Heresy which forms the subject of Lomini's *Blackloane Heresis Historia et Confutatio*, 4to, Gand, 1675.†

Who was the Bishop of Puy that wrote *Instructio Pastorale sur la pretendue Philosophie des Incrédules Modernes*, 2 vols. 12mo, 1674? And who are the *Incrédules Modernes* referred to?

Who wrote *L'Inquisizione Processata*, 2 vols. 12mo. Colon. 1681? *Parrisiastes' Discourse of Enthusiasme*, 12mo, Lond. 1656? And *The Christian Sacrifice, a Treatise on the H. Communion*, 8vo. Lond. 1671?

The following is an extract from a cotemporary MS. account of Archbishop Leighton now before me:—

"Some one was telling Leighton of a little piece called *Naked Truth Whipt and Stript*, as Mr. Observer had done his *Trimmer*: † 'Truly,' said he, 'they should rather have clothed it;' adding that he knew not what those poor men would have, but that he would rather trim the boat than overturn it. 'Oh!' said one who was present, 'that man is a mighty wit.' 'He hath done great service,' saith another. 'Then, truly,' replied Leighton, 'he was drawn to the dregs before we had the hap to see him.'"

The above is written in a very confused and obscure way: Will some one better versed in this controversy than I am, kindly help to make it more intelligible? *The Naked Truth, or the True State of the Primitive Church* was (at least part 1.) written and published anonymously by Dr. Herbert Crofts, Bishop of Hereford, Lond. 1675, 4to. The reprint 1680-1681 in folio is still extant in a dilapidated state among Leighton's books, as also Dr. Turner's *Animadversions* upon the same, Lond. 1676, 4to. Mr. Observer, I

[\* "Il a été impossible, suivant Bayle, de découvrir l'auteur de cet ouvrage. Voyez ses *Œuvres Diverses*, t. ii. p. 780."

† This work was written against the Blackloists, the leaders of whom were Thomas White, the follower of Sir Kenelm Digby, and John Sargeant, the voluminous Roman Catholic writer. The real author of the book was Peter Talbot, the brother of Richard Talbot, Duke of Tyrconnel. See "N. & Q." 1<sup>st</sup> S. iv. 239, 240.—Ed.]

‡ Does this sentence mean "as also of another piece which Mr. Observer called *The Trimmer*?" or have we here different parts of the same title?

suppose, is the redoubted Sir Roger L'Estrange, as editor of the paper so called. Did he write *Naked Truth Whipt and Stript*? What is the date, &c., of his piece called *The Trimmer*? There is a pamphlet written against L'Estrange, I believe, entitled *The Observer turned Trimmer*, Lond. 1685, folio.

Leighton has written several sentences in his books from a treatise by a certain Diadochus, e. g.:—

"Nihil eâ mente egentius quæ de Deo extra Deum philosophatur."—Diadoch. *De Sac. Sp.* iv. 4.

"Nemo nisi se valde submittat, et pro nihilo ducat, potest de Dei magnitudine enarrare."—*Ib.* cap. x.

The only Christian writer of the name that I have met with is Diadochus, Bishop of Photice in Epirus, circa A.D. 400. He wrote *De Perfectione Spirituali Capita Centum*, which is given in *Bibl. Maz. Patr.* v. 884. I have not the latter within reach to refer to, but believe it to be the only extant treatise of this Diadochus. What, then, is that which Leighton quotes?\*

I should be glad to have references for the following apophthegms written in Leighton's books:—

1. In necessariis Unitas, in dubiis Libertas, in omnibus Caritas.

2. In adiaphoris Charitas et Pax Ecclesiæ suprema Lex.

3. Καλῶς κρατεῖσθαι κρίσιν ἢ νικᾶν κακῶς.

4. Erit sapiens in consortio eorum qui patiuntur, non qui persequuntur.

5. Sufficit ad beatitudinem cognitio Dei solius et imitatio.

6. Nil magnum in terris præter animum terrena spernentem, et sola spirantem asperantemque Cælestia.

7. O Felicitatem animi liberi et interriti extra turpem metum et cæcas libidines et fœdas cupiditates positi; cui unum bonum sit Deus et Voluntas Divina, unum malum aversio à Deo et Divina Voluntas! Hanc nec extollent fortuita, nec . . . . . illegible.

8. Sabbatum sabbatorum est requies animæ in Deo.

9. Optimus quisque vir pessimus civis est, quia solitudinem quærens totus in Cælum contemplatione.

10. Quid est diu vivere nisi diu torqueri?

11. Vivre c'est souffrir et pecher.

12. Ἐγγὺς Κυρίου πλήρης μαστίγων.

13. Dulce periculum est . . . . . [?] Deum sequi.—Hor.

[Distinctly written so, but query, *Her. i.* e. Hermes?]

14. Sit Oratio clavis diei et sera noctis.

15. Oratio sine distractione est summa intelligentia mentis.

16. La Oracion sin mortification es illusion.

17. Ὁ κενεοφροσύνης ἀπεργάνων ἄλπος ἀπαντα.

Ὁ ματίας μανίης τε βροτῶν.

\* The passages quoted above are by Diadochus, Bishop of Photice, and will be found in his *Capita centum de Perfectione Spirituali*, reprinted by Migne, *Patrologia cursus completus*, tome lxxv. (of Series Græca), col. 1167, &c. Translated from Greek into Latin by Fr. Turrianus, a Jesuit. At the end of cap. vii. col. 1169: "Nihil enim egentius illa mente, quæ de Deo extra Deum philosophatur." Again, at the end of cap. x. col. 1170, "Nemo enim, nisi sese valde submittat, et se pro nihilo ducat, poterit de amplitudine Dei enarrare."—Ed.]

18. O Litera, Litera, quam semper a vobis aliqua vanitas, et quam illud hic verum, oportere omnibus corydali inesse cristam!

This last is written in his copy of Erasmus' *Encomium Moria*, and refers to some old proverbial saying, in which the *κορυδαλλίς* is applied as we apply the peacock and cock's comb.

Who is the Capuchin Mystic referred to in the following passage in one of Leighton's letters?—

"I thank you for the notice of your Capuchin; but I almost knew that he was not here before I looked. It is true the variety of his book refreshes us, and by the happy wording, the same things not only please, but sometimes profit us; but they tell us no new thing, except it may be some such thing as, I confess, I understand not, of Essential Unions and Sleeps of the Soul; which, because I understand them not, would rather disorder and hinder than advance me," &c.

Having the above passage in mind, I examined with some care a rare mystical work of Leighton's, *The Kingdom of God in the Soule, by the R. Father John Evangelist of Balduke, Capucin, Maister of the Novices in Lowvaine*, but did not meet with any mention of "Essential Unions and Sleeps of the Soul."

EIRIONNACH.

#### THE "FAERIE QUEENE" UNVEILED.\*

##### LETTER II.

Books III. and IV.—These two books, the third and fourth, form in reality only one book; containing only one knight's adventure, a poem of twenty-four cantos instead of twelve. On looking into the history of the publication of the first three books, we find Raleigh visited Ireland in the summer of 1589, and persuaded Spenser to return with him to London: consequently the third book must have been already finished, or merely needing a little filing and polishing; and it follows, Spenser must at that time have conceived an outline of the fourth book, and may have jotted down the principal items, if he had not already written out a rough sketch of the whole book, which is merely a continuation of the other, or, as Upton says, in it "the poet gives a solution of former distresses and plots." We have not space to enter into particulars; but I hold the Shield of Love was the adventure which Scudamour undertook, and that Spenser's statement in his letter to Raleigh, and the happy termination of the third book in the first edition, were both made merely for a temporary purpose.

On a further inspection of these two books, we find Spenserian imitations of various scenes and characters in the *Arcadia*. Thus, the imprisonment and sufferings of Amoretta and Florimell remind us of the persecutions of Pamela and Philoclea, at the castle of Amphialus; and when we remember the court of Helen of Corinth was

"the marriage-place of Love and Virtue, and that herself was a Diana apparelled in the garments of Venus," we seem to have the germ of the beautiful description of the Temple of Venus. In the *Arcadia*, Queen Elizabeth is represented as the love-sick maiden, the warlike maid, and the politician, under the names of Erona, Artaxia, and Helen of Corinth; but in Helen we have also a portrait of true love. Whilst Sidney, in his discontented mood, thus satirises the queen, Spenser pours forth all the riches of his imagination in the most lavish adulation of her majesty as Britomart, Belphebe, Amoretta, and Florimell, pure virginity—a transcript of Mira, the wonderful, on whom was showered every gift of Venus and Diana. More lovely than Amoretta, and as chaste as Belphebe, Florimell is the centre of interest, pity, and suspense; always present, though fathoms deep in Proteus' cell, the Ladie of the Sea, in love with Marinell, Sir Walter Raleigh, the Shepherd of the Ocean. The Rich Strond, the Pretious Shore, would be the English Channel. The supposition that by Marinell, or Marin, Raleigh is intended, receives a curious support from *Colin Clout's come home again*:—

"Then gan a gentle bonylasse to speake,

That Marin hight: 'Right well he sure did plaine,  
That could great Cynthia's sore displeasure breake,  
And move to take him to her grace againe.'

And further on, the Shepherd of the Ocean says:—

"And I, among the rest, of many least,  
Have in the Ocean charge to me assign'd;  
Where I will live or die at her behest,  
And serve and honour her with faithful mind."

The poet then discourses on true love—Venus, Cupid, and the Garden of Adonis; having evidently in his recollection this third book of the *Faerie Queene* and the hymn to Venus in the fourth book.

The story of Belphebe and Timias is founded on Raleigh's lamentable lay of Cynthia, which, I opine, is a purely imaginative poem; and the beautiful incident where Belphebe, seeing Timias kissing Amoretta, exclaims—

"'Is this the faith?' she said,—and said no more,  
But turn'd her face and fled for evermore,"

Book IV. vii. 26,—

is in perfect harmony with that poem, where Cynthia "from her presence faultless him debarred." For are not Amoretta and Belphebe representations of the same lady? They are not merely sisters, but twins, that "twixt them two did share the heritage of all celestial grace," the two halves of Queen Elizabeth, as Venus and Diana; and thus Timias, kissing Amoretta, was merely kissing Belphebe. Amoretta wanders a long time secure under the guardianship of Britomartis; at last, accidentally strolling out of her sight, she is seized by the giant Lust, wounded

\* Continued from 3rd S. iv. 22.

by Timias, and ultimately saved by Belphebe. Have we not here a most perfect allegory? for is not Amoretta the impersonation of Queen Elizabeth's amorous disposition, of her Venus blood, which is fortunately kept in subjection and controuled by her chastity?—as Sidney says of Gynecia: "of most unspotted chastity, but of so working a mind, and so vehement spirits, as a man may say, it was happy she took a good course; for otherwise, it would have been terrible."

And is not Scudamour also intended for Raleigh? As Amoretta and Belphebe are representations of the same lady, the same rule must be applied to their lovers, or the whole allegory falls to the ground. The seven months' captivity of Amoretta, and Scudamour's inability to rescue her, may refer to Raleigh's campaign in the Netherlands in 1578: whilst the flames and sulphurous enchantments of Busirane would represent the Spanish artillery; and the assistance of Britomartis might be an allusion to the battle of Rimini, gained by the valour of the English and Scots. It should also be noted, Florimell suffers a seven months' captivity, so that the poet appears to refer to some particular period.

These three beautiful tales of Amoretta, Belphebe, and Florimell, denote not only Spenser's love and esteem for Raleigh, but also testify to the high position Raleigh must have held in her majesty's favour at that time. In support of these opinions, we may adduce the beautiful apostrophe to Raleigh in the Introduction to the third book, which must be regarded as the key-note to these two books.

It is generally supposed Spenser became acquainted with Raleigh in Ireland, during his secretaryship, but this is a serious error; as Raleigh is Timias, Prince Arthur's squire, he must have been Spenser's honoured friend long before April, 1580.

The false Florimell is of course Mary, Queen of Scots; with her lovers, Blandamour and Paridell, the Earls of Northumberland and Westmoreland. Mary—who, like Helen of Greece, was an apple of discord to Britain—is also very distinctly depicted in Dame Hellenore; whose husband, old Malbecco, would be the Earl of Shrewsbury.

Book V. "The Legend of Artegall or Justice." It seems to be universally accepted that, by Artegall, is intended Lord Grey, Earl of Wilton, to whom Spenser had been secretary during his administration in Ireland from 1580 to 1582; but it may be suspected Sir Henry Sidney is intended, and this supposition is based on the circumstance that Philip very ably defended his father's conduct in the autumn of 1577. Artegall probably means Prince Arthur's equal in Spenser's estimation, and that was more likely to have been Sir Henry, the father of Philip, and Leicester's bro-

ther-in-law, than the Earl of Wilton; and, although the book was written after 1590, it must have been conceived several years earlier, at the same time as the legend of Britomart in the third book—perhaps in 1585, when the Queen buckled on her armour, and sent Leicester as Captain-General into the Netherlands. And it should not be overlooked, that Artegall is mentioned in the second book:—

"As Artegall and Sophy now been honoured."

Book II. ix. 6.

It has been shown, the three preceding books of the *Faerie Queene*—the second, third, and fourth—are intimately connected with the *Arcadia*: in which romance Sir Henry, as Euarchus, is appointed judge in the trial of the two princes, and condemns them to death; nor will he revoke the sentence, even after the discovery of their being his only son and nephew:—

"At length, with such a kind of gravity as was near to sorrow, he thus uttered his mind: 'I take witness of the immortal gods,' said he, 'O Arcadians! that what this day I have said hath been out of my assured persuasion, what justice itself and your just laws require, &c. . . . If rightly I have judged, then rightly I have judged mine own children: unless the name of a child should have force to change the never-changing justice. No, no, Pyrocles and Musidorus, I prefer you much before my life, but I prefer justice as far before you.'"

When we see in numerous passages how warmly Philip eulogizes his father's love of justice, we can scarcely have a doubt of Spenser's intention; especially as it is the Redcrosse Knight who, in the third book, describes to Britomartis the virtues of Artegall; and the line—

"Achilles' arms which Artegall did win,"—

so puzzling to Upton, and inexplicable with reference to Lord Grey, is singularly applicable to Sir Henry Sidney, who "distinguished himself on many occasions, and particularly in single combat with a Scottish chieftain, whom he overthrew and *stripped of his arms*;" and this very combat occurred in Ulster.

Radigund, the Amazon, who takes Artegall prisoner, "and in his hand a distaffe to him gave," is a satire on Queen Elizabeth, who repeatedly interfered with Sir Henry's upright and impartial administration of justice. In this fifth book we have the trial of Mary, Queen of Scots, "hight Duessa," who is accused of murder, sedition, and adultery: so there can be no doubt the poet points at her as Acrasia, Hellenore, and the false Florimell.

(To be continued.)

#### TRAITORS' GATE, TOWER OF LONDON.

There was a recent visit by the members of the Ecclesiological Society, under its President, A. Beresford Hope, Esq., to the Tower of London,

to inspect the restoration of the early Norman chapel in the White Tower (which happily is about to be used again for sacred purposes); and also to take note of other praiseworthy works, now going on within this most interesting citadel. Great credit is due to the present authorities, and especially to Lord de Ros, for the determined manner in which ill-judged innovations are resisted; and there seems good hope that the Tower will now be spared from further wanton mutilation. Perhaps no part of this fortified enclosure has suffered more from improper use than the Traitors' Gate. Few people can be aware of the solemn grandeur which this water-gate must have presented in bygone times, when its architectural features were un mutilated. Gateways and barbicans to castles are usually bold and striking in their design; but a water-gate of this kind, in its perfect state, must have been quite unique. The internal features can now scarcely be discerned, but it may be well to describe the general plan of the structure. It consists in plan of an oblong block, each corner having an attached round turret of large dimensions. The south archway, which formed the water approach from the Thames, guarded by a portcullis, is now effectually closed by a wharf occupying the entire length of the Tower. The water originally flowed through the base of the gatehouse, and extended probably beyond the north side of it to the Traitors' Steps, as they were called. Here the superincumbent mass of the gateway is supported by an archway of extraordinary boldness. Unlike the south entrance, which is of moderate span, this segmental arch, with a double order of moulding, spans the entire width of the front from turret to turret—a distance of more than sixty feet. Such an arch, I think, is not to be found in any other gateway, and is a piece of masterly construction. A staircase in the north-west turret conducts to the galleries, or wall passages, formed on a level with the tops of the archway. These passages are lighted by loopholes through the outer walls; and have a breastwork on the inner faces, pierced and crenellated, so that each side of the gateway could be guarded by soldiers, commanding the space below as well as the outside. A little above these passages can be traced the stone corbels, from which the stone groining of the gateway originally sprung. The four angular turrets are approached by the wall passages; each turret has two tiers of chambers, well worthy of examination. They are beautifully groined, having elegant vaulting shafts with capitals and bases. The spandrels of the groins are filled with alternate courses of light and dark stone. A lancet window on each side (for the rooms are octangular within), lights the apartment. No stranger, on looking at the Traitors' Gate as it is now encumbered, could possibly form an idea of its ancient dignity. The whole

of the upper part is crammed with offices, and disfigured in every possible manner; and the gloom of the Traitors' Gate is now broken up by the blatant noise of steam machinery for hoisting and packing war weapons.

The vibration of the machinery has already so shaken the south-east turret, that it is now shored up in order to prevent its falling.

Can any of your readers supply particulars as to the ceremonials attending the reception of state prisoners at the Traitors' Gate, when consigned to the Tower? It would seem that the enormous size of the north archway must have been for the admission of several barges or vessels to pass within the present boundary of the gateway walls when the outer portcullis was closed, and that the Thames once penetrated further to the north.

BENJ. FERREY, F.S.A.

### Minor Gates.

CURIOUS ANACHRONISM BY AN OLD DRAMATIST.—In *The First Part of the True and Honourable Historie of the Life of Sir John Oldcastle*, 1600, 4to, Act IV. Sc. 4, the following passage occurs:—

"Rochester. What bring'st thou there? what, books of heresy?

"Sumner. Yea, my Lord, here's not a Latin book, no, not so much as our Lady's Psalter. Here's the Bible, the Testament, the Psalms in metre, *The Sick Man's Salve*, the *Treasure of Gladness*, all English; no, not so much but the Almanac's English.

"Rochester. Away with them, to the fire with them, Clun:

Now fye upon these upstart heretics.

All English! burn them, burn them quickly, Clun.

"Harpool. But do not, Sumner, as you'll answer it; for I have there English books, my lord, that I'll not part withal for your bishopric: *Bevis of Hampton*; *Owleglass*; *The Friar and the Boy*; *Elinour Humming*; *Robin Hood*; and other such godly stories; which if ye burn, by this flesh I'll make you drink their ashes in Saint Marget's ale."

Sir John Oldcastle was executed in Dec. 1417. The first edition of the Bible in English, if a printed book, indeed, be here intended, appeared in 1535. Becon's *Sick Man's Salve* was printed in 1561. *The Treasure of Gladness* in 1564, &c. As to the articles in early English popular literature, mentioned by Harpool in the text, none of them are known to have come from the press till the beginning of the sixteenth century. *Sir John Oldcastle* is generally assigned to Mun-day, Drayton, Houghton, and Wilson. Which of these was in the present case the offender?

W. CAREW HAZLITT.

ERRATA IN KING'S "LIFE OF LOCKE."—In Lord King's *Life of John Locke* (ed. 1830, vol. i. pp. 357, 358), occurs a letter from Tyrrell to Locke, in which the Oxford Heads of Houses are



made to lament the "decay of *long-cut* exercises in the University." This must surely be a blunder for *logical*; another instance of Lord King's carelessness may be seen in the same letter, where he calls Dr. Dunster Dunstan.

JOHN E. B. MAYOR.

St. John's College, Cambridge.

ROLLING THE R's.—A friend of mine, a clergyman, pronounces the letter *r* with a whirr-r, and I am sorry to say I cannot avoid occasionally feeling inclined to smile in church when listening to him reading—more especially the prayer for the High Court of Parliament, when he unconsciously turns "religion" into "*ir*religion," while coupling it with "piety." THEODORE.

LETTERS OF MARQUE.—Looking over a state paper, viz. President Lincoln's little-known proclamation of the 19th April, 1861, I have found a very curious misstatement. In that document the President purports to say:—

"Whereas a combination of persons engaged in such insurrection have threatened to grant pretended letters of marque to authorise the bearers thereof to commit assaults on the lives, vessels, and property of good citizens of the country, &c."

But in point of fact, letters of marque never authorise their grantees to commit assaults upon the lives of enemies. The common form of the *mandatum* of these letters runs:—

"Know ye, &c., that we license and authorise the said A. B. to set forth in a warlike manner the said ship called the C. D. under his command, and therewith by force of arms to apprehend, seize, and take the ships, vessels, and goods belonging to, &c. &c."

H. C. C.

A NIECE OF OLIVER GOLDSMITH.—The following, which I extract from the *New York Atlas* of June 20, will no doubt be interesting to the readers of "N. & Q." :—

"The niece of Oliver Goldsmith is now living in Hoboken, N. J., in somewhat reduced circumstances. She is the daughter of his youngest sister, Kate Goldsmith, of whom Washington Irving, in his life of the poet, asks,—'What has become of his sister Kate?'"

ROBERT KEMPT.

### Queries.

#### APPARITIONS.

What would be a good name for visions, apparitions, ghosts, spectral illusions—call them what you will—which become sensible to two or more persons at once? Your columns have brought out the Sherbrooke and Wynyard case in a very satisfactory manner; that is, have procured the real statement of the alleged facts in as definite a form as could have been expected. But there is another case of the same kind, which has long been spoken of in private, like the Sherbrooke

case, but has not been more than hinted at in public. If any of those who are in possession of the details should feel able to state them, they will know to what I refer when I say that the story is directly connected with the late Dr. B., a clergyman of good position. At the same time, so frequent are the stories which stagger all but those who are blessed with *a priori* knowledge of what can and what cannot be, that I should not be surprised if I brought out more than one narrative about more than one Dr. B. So much the better; the state of opinion is now favourable to the discussion of the evidence; and your columns are well adapted for its collection. To use the slang of the market, superstitions are lively, and philosophy rules dull at less than the old prices.

Thirty years ago, when I was what Goldsmith calls "a philosopher and a man of learning, as the rest of us is," I was in a party which was entirely composed of the like. And I was much struck by finding that every man brought forward, as within his own knowledge, a "very remarkable thing," which was attested to him by a person on whose general veracity he had entire reliance. Each of these very remarkable things was a sheer ghost-story, and nothing but it; and I found that the law of evidence was, that the better such stories were attested, the stronger the proof that they were all delusions. In fact, the poor ghost was like Lord Say in Jack Cade's hands,—"he shall die, an it were but for pleading so well for his life." I mention this to remind those who know strong evidence in favour of any case that they will not commit themselves by producing it. Public opinion will tolerate belief in *two*, and belief in other *two*, without demanding belief in *four*.

It naturally occurred to myself, and has often been suggested by others, that these stories are all one, or it may be two, removes from the speaker; the person who actually saw it does not happen to be in the company. On this it may be observed that those who have actually seen or heard are usually shy of communicating to more than one person at a time. And I know it may happen that the narrator of a story about another person, who professes himself completely staggered by it, owes some, it may be most, of his state of suspense to something that has happened to himself, which he does not like to tell, something which he "does not know what to make of."

Those who are personally cognizant of such wonders do not like to speak of them to more than one at a time. Why? I conjecture that it is partly because one and the same person will frequently be an inquirer and a weigher of evidence when alone with another, who has his omniscience to keep up when other persons are present.

For myself, my omniscience subsided so long ago that I hardly remember the feel of it. With

it went, first, the assurance that all ghost-stories are delusions; secondly, the inference that, if true, they would prove their point. Even supposing that the death of one person should be the efficient cause of an apparition to another, it does not follow that the *apparent* person knew anything about the matter, either before or after death. When such things can be mentioned without any crackling of thorns under the pot, we shall get many instances for comparison, and may possibly arrive at a sound conclusion.

A. DE MORGAN.

“BOADICEA.”—

“So the fierce tigress, when she hears afar  
The hunter's murmur, rouses for the war.  
Each spot grows rough, she opens her pliant jaws,  
Loosens her knees, and agitates her claws;  
Then rushes boldly on her trembling prey,  
And bears a living breathing man away,  
A dinner for her cubs.”—*Boadicea*, Act II.

The above is quoted in *Selections from the Best Poets*, p. 93, 12mo, London, 1768. It is in the part of the volume occupied by dramatic poetry. It is not in Glover's *Boadicea*. The *Biographia Dramatica* mentions *Boadicea*, a Tragedy, by Charles Hopkins, 1697, which I have not been able to see. I shall be obliged by being informed whether the lines are there, and, if not, where.

E. H.

ROBERT BURNS AND GEORGE THE FOURTH.—In these days of royal presents, it might be interesting to know their ultimate destination. In the account of his majesty's visit to Scotland in 1822, it is stated, that—

“Mr. Auld, of Ayr, presented to the King, through the medium of the Rt. Hon. the Lord Justice Clerk, a splendid library chair, formed out of the rafters of Kirk Alloway, which his Majesty was pleased to receive most graciously. The general design of this valuable chair is after the manner of the enriched Gothic. On the front part of the back are formed four compartments, terminating in pointed arches, and surrounded with appropriate carvings, executed in a style of uncommon boldness and beauty. In these are placed as many tablets of polished brass, having inscribed on them, at full length, the well-known humorous and highly descriptive tale of ‘Tam o’Shanter;’ while on the other side, is a clever painting by Steven, an able Ayrshire artist, representing ‘heroic Tam,’ mounted on his grey mare Meg, and dashing onwards amidst the appalling horrors of the midnight storm. His Majesty, out of respect to the genius of the great national bard, gave orders that particular care should be taken of this elegant gift.”

I should much like to know where this chair is located now.

SCOTUS.

CATHERINE DE MEDICIS.—Who purchased a very interesting picture of Catherine de Medicis as an infant in swaddling clothes at the Alton Towers sale, and what was the price paid for it? It was lot 86, page 6 of the Catalogue. P. P.

COWTHORPE OAK, NEAR WETHERBY, YORKSHIRE.—I shall feel obliged if any of your readers will inform me whether or not this celebrated oak is still in existence, and if it still exists, what distance it is from Wetherby. The latest record of the tree I can meet with is in the *Parliamentary Gazetteer*, 1843, in which publication, under the head of “Cowthorpe,” it is stated that, “On the estate of Lord Petre here there is a gigantic oak, surpassing in size the famous Greendale oak at Welbeck, Notts.”

A friend of mine in Preston, who has seen the latter tree, will be obliged if any one will give him the dimensions of it and of its venerable neighbours, the Porters and the Shambles oaks.

CHAS. JOS. ASHFIELD.

51, Knowsley Street, Preston.

GERMAN DRAMA.—Are there any translations from the German Drama in a volume entitled, *Poems and Translations from the German*, London, 8vo, 1821? The translator was General Sir Wm. Gomme.

ZETA.

HERALDIC QUERIES.—An old seal being found in some clay, some little time since, was found on cleaning to bear the following arms, which I will, if not heraldically, yet correctly, attempt to describe.

Azure, the figure of a woman with bow and arrow, sitting astride what appears to be a duck or goose, having a tail of a dragon or wivern. The crest, an animal like a porcupine or armadillo. There is also a close helmet, and unicorns for supports. The motto is, “Opiferque ditor per orbem.”

To what family or person do these arms belong?

E.

To what family is the following coat of arms likely to belong? On the dexter side, gules, a cross argent; sinister, argent, three rabbits or. Crest, an angel with outstretched arms.

J. W. BRYANS.

Belfield, Windermere.

CARDINAL HOWARD.—In Neale's *Jansenist Church in Holland*, pp. 200, 201, 204, there are facts stated which rather lead to the inference that the Cardinal did not regard the Jansenists unfavourably. I am also told that a French writer (whether of this or a preceding century I cannot say) has some remarks which tend to prove a Jansenist leaning in the Cardinal. Can any of your correspondents throw light on this point?

J. K.

Highclere.

JOHNSTONE THE FREEMASON.—Where can I obtain any particulars about this Johnstone, who represented the Scotch masons at Berlin? He died in prison there in 1775.

C. B. CARR.

**LONGEVITY OF INCUMBENTS.**—In "N. & Q." 1<sup>st</sup> S. xi. 407, you gave some particulars of the Rev. Potter Cole, who was Vicar of Hawkesbury, near Tetbury, during a period of seventy-two years, which many people considered an incumbency of longer duration than any upon record; however, upon perusing an old Magazine, I have found one stated to have been held for a much longer series of years by the Rev. Thomas Sampson, who was minister of Keym, or Keyham, near Leicester, for ninety-two years, and who was buried there August 4, 1655. Various details are given that appear to verify this statement; which is moreover authenticated by the inspection of the register on February 28, 1743, by the Rev. — Juxon. Still it is rather extraordinary, and I trust some reader of "N. & Q." will ascertain if this account is correct, and favour us with the result of his investigation.

**AN OCCASIONAL CORRESPONDENT.**

**"MACBETH."**—Who is editor of *Macbeth*, with selected and original Anecdotes and Annotations, Biographical, Explanatory, &c., 1807, 8vo?

**ZETA.**

**MORRISON'S CRYSTAL.**—In the will of Sir Henry Wotton, I find the following bequest among others:—

"Item, a piece of Crystal Sexangular (as they grow all), *grasping divers several things within it*, which I bought among the Rhetian Alps, in the very place where it grew."

Did this possess any of the marvellous properties laid claim to by the ball of which Admiral Belcher ran foul? **W. BOWEN ROWLANDS.**

**THOMAS, DUKE OF NORFOLK.**—This prince was the eldest son of Edward I., by his second wife, Marguerite of France. How many times was he married, and who were his wives? Alice Halys is given as the name of his wife, I think, in all genealogies; but some add a second wife, Margaret de Ros; and I have seen mention of a third, named Maude, whose surname is not given. Who was she? And is it a fact that the Duke was thrice married? **HERMENTRUDE.**

**ELIJAH RIDINGS.**—Can any reader of "N. & Q." give me any information regarding Elijah Ridings, author of *The Village Muse*, &c.? **ZETA.**

**ST. GERMAIN.**—Can you tell me what were the armorial bearings of the French family of St. Germain? **MELETES.**

**SUGAR-TONGS LIKE A STORK.**—There are foreign sugar-tongs (are they German or Danish?) in the form of a stork. They open scissor-wise, and contain in a small hollow inside the body of the bird a swaddled bambino about the size of a house fly. Are they Christmas gifts, or christening presents? or are they merely allusive to the stork bringing the baby, which is, I believe, the German nursery folk long on that subject? **P. P.**

**Queries with Answers.**

**RADNORSHIRE RHYME.**—The following old rhyme may be worth preserving. There are, I believe, different versions of it. I was reminded of it by a statement which appeared lately, in one of the London newspapers, to the effect that there is not a single titled person resident in Monmouthshire:—

"In Radnorshire,  
Is neither Knight nor Peer,  
Nor park with deer,  
Nor gentleman with five hundred a year,  
Save Sir Wm. Fowler of Abbey Cwm heer."

**W. W. E. W.**

[We believe the correct version of this epigram, which was *invented* in the early part of the eighteenth century, is as follows:—

"There is neither a park nor a deer  
To be seen in all Radnorshire;  
Nor a man with five hundred a-year,  
Save Fowler of Abbey Cwm Hir."

The person here complimented at the expense of his neighbours was Sir William Fowler, Bart., of Harnage Grange, Shropshire, who built the present parish church of Abbey Cwm-Hir in 1680. He was high sheriff of Radnorshire in 1696, and was created a baronet in 1704. We suspect the above epigram dates from that period—say about the year 1710—when, in the language of a contemporary political ballad,—

"The *furias* of the Church  
Came foremost with the wind;  
And Moderation, out of breath,  
Came trotting on behind."

We need scarcely add that, contemporary with the Radnorshire house of Fowler (and the majority of them more ancient than his), were those of Roberts, Earls of Radnor; Harley, Earls of Oxford; the Cornwalls, baronets; Howarths, many of them knights; the Jones's of Boulitbrook, also knights; and, among the untitled gentry, the Lewis's of Harpton (whence the late lamented Sir G. C. Lewis); the Mynors of Evan Coed; the Lloyds, the Walshes, and the Gwynnes—all of them quite as opulent as their fellow-countryman, Sir William. But he, belonging to the High Church party in the roistering days of Queen Anne, has been, as was once remarked of Swift, "absolutely damned by the praises of his friends!" With respect to Monmouthshire, our correspondent appears to have forgotten that the Duke of Beaufort, and Lords Tredegar, Llanover, and Ragland, are titled personages possessing residential properties there, and we know not how many more besides.]

**JACOB'S STAFF.**—PROFESSOR DE MORGAN, in his learned article "On the Derivation of the word Theodelite," observes:—

"This Theodelite, whether Digges's or Hopton's, was in fact the thing well known as the *Astrolabe*; and this is the name Bourne (in his *Treasure for Travellers*, 1578,) gives it. The *Astrolabe* seems to have become a Theodelite when it became a terrestrial instrument."

The above suggests to me the Query: What is the origin of the old English name of this same instrument, viz. *Jacob's Staff*? It reminds me also that, in my collections for illustrating Abp. Leighton's *Works*, I have a note on this word. After

quoting a fine parallel passage from G. Herbert, I have extracted the following description of the instrument from Sylvester's *Du Bartas*:—

"The Jacob's Staff, to measure heights and lands,  
Shall far excel a thousand nimble hands,  
To part the Earth in Zones, and Climates even,  
And in twice twenty-and-four Figures—Heaven."

Part IV., Day 2, Week 2, folio edit. (1621),  
p. 291.

"The Jacob's Staff" is here used to denote the Astrolabe, both celestial and terrestrial. At p. 299 of the same poem, *Du Bartas* mentions the Astrolabe, and speaks of it as a purely celestial instrument. In the characters of Sir Thos. Overbury, the Jacob's Staff is connected with the heavens alone. Of the "almanack maker," it is said:—

"His life is upright, for he is always looking upward;  
yet he dares believe nothing above *primum mobile*, for 'tis  
out of the reach of his Jacob's Staff."

The word seems to be still in use in Ireland; for, in the "Advartaisement" for a hedge-school-master, given in Carleton's sketch of *The Hedge School*, among the qualifications required, we find "Surveying, and the use of the Jacob-staff."

#### EIRIONNACH.

[For applying this term to the instrument used in taking altitudes, various reasons have been assigned. The Catholic explanation is, that the divisions marked upon the instrument resembled the steps of Jacob's ladder (Gen. xxviii. 12): "On l'appelait, dit-on, baton de Jacob, parceque les divisions marquées sur le montant ressembloient aux degrés de l'échelle mystérieuse de Jacob."—*Encyc. Cathol.*, under "Baton."]

AGRICOLA'S VICTORY. — Can any of your correspondents inform me on what authority the inhabitants of Aberdeen state that the victory of Agricola over Galgacus (A. D. 85) took place on the hills in the immediate neighbourhood of that town? Tacitus (*Agric.* 29) merely says, "(Agricola) . . . ad montem Grampium pervenit," which would seem more likely to have occurred farther south.

U. C.

[We are at a loss to conceive what authority the Aberdonians have for concluding that Agricola vanquished Galgacus in the immediate vicinity of their town. Ancient as the latter is, the earliest notice of it occurs in the geographical work of Claudius Ptolemy (ii. 3, § 19), where it is distinguished by the name of Devana (Δηύανα), the chief city of the Texali or Tazali, and Ptolemy flourished a century, at least, later than the Roman conqueror. The exact locality of the conflict ("ad montem Grampium") between the Caledonians and the Romans has been a vexed question from the days of Richard Cirencester to our own, and likely to be so to the end of time. This is owing to the error which Tacitus commits in the map which he made of the country, wherein a range of Grampians "montes Grampii" appears in a part of Scotland where there are no hills of any kind, at least in the present day. Some maintain, therefore, that the battle in question was fought at Stonehaven, in Kincardineshire, fifteen miles south by west of Aberdeen; others in the Lomond hills in Fife; and others again, in the

Grampian range at the head of Forfarshire. In fine, every antiquary follows his own whim in the matter; all controversy, therefore, is profitless.]

SANDTOFT REGISTER. — In 1634, or the following year, a chapel was built at Sandtoft, in the parish of Belton, in the Isle of Axholme, for the use of the Flemish and Dutch settlers, who were then engaged in draining the level of Hatfield Chase, and cultivating the reclaimed lands. At this place the various ordinances of religion were performed in the French and Dutch languages. The register of the chapel was carefully kept from 1641 to 1681. It was examined by the late Mr. Hunter when he was engaged collecting the materials for his *History of South Yorkshire*. Where is it now? I am anxious to consult it for an antiquarian purpose.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

[The Sandtoft register was a portion of the manuscript collections of George Stovin, Esq., of Crowle. When Joseph Hunter, in 1828, wrote his *History of South Yorkshire*, Stovin's collections were in the possession of his grandson, the Rev. Dr. Stovin, Rector of Rossington. In 1839, when the Rev. W. B. Stonehouse published his *History and Topography of the Isle of Axholme*, these documents belonged to Cornelius Hartshorn Stovin, Esq., of Hirst Priory. Mr. Stonehouse, in his useful work, has not only given a biographical account of the Stovin family, but also at pp. 355-357, a list of the names of the French and Walloon Protestants settled at Sandtoft in the seventeenth century.]

COCKPIT. — In Mr. Wilberforce's *Life*, vol. i. p. 190, he states that, on Dec. 3, 1788, he "reached London, and attended cock-pit at night." A young friend having inquired of me what this meant, the most I could do was to assure her that it could not be to see a cock-fight. Would you kindly enlighten us?

C. W. B.

[The Cockpit was at Whitehall. After the fire here in 1697, it was converted into the Privy Council Office, and here, in the Council Chamber, Guiscard stabbed Harley, Earl of Oxford. The Treasury Minutes, circ. 1780, are headed "Cockpit."—Cunningham's *London*.]

#### Replies.

##### WONDERFUL ANIMAL.

(3<sup>rd</sup> S. iii. 387.)

The animal, as inferred by Dr. O'Donovan, must certainly have been a camel or dromedary, but that, in my opinion, is the least wonderful part of the matter. The great wonder is, from what place was this "Wonderful Animal sent to Ireland by Henry VI., A.D. 1472"? Henry, as is well known, having died in the previous year, to say nothing of his deposition some ten years earlier. Without pursuing that inquiry, however, it may be concluded that the king of England who sent an animal to Ireland in 1472 could be no other than Edward IV. As a not uninteresting point in English history, I should not

pass without mention the fact that Henry VI. had a short period of restoration to the throne immediately preceding his death. The first instrument issued in his name, after his restoration, is dated the 9th of October, 1470, and thus attested:—

“*Teste meipso apud Westmonasterium, nono die Octobris, anno ab inchoatione regni nostri quadragesimo nono, et readeptionis nostræ regis potestatis anno primo.*”

Indeed all documents issued by Henry, at this period, are attested in the same words, his restored reign not lasting a year; for the battle of Barnet, fought in April, 1471, hurled him from the throne, and he was put to death about a month afterwards. His last instrument extant is dated the 27th March, 1471.\*

The querist asks, in reference to the wonderful animal being in Ireland, “to whom was she sent, and why?”—questions most difficult to answer, though a very probable explanation of the strange beast’s presence in Ireland may easily be given. In the olden time, kings possessed a kind of prescriptive right of being the sole possessors of wild beasts and other wonderful animals, which were frequently presented by one crowned head to another. But such appendages of royalty being less useful than ornamental, more expensive than profitable, monarchs used to let them out to speculators for certain sums of money, the hirers profitably reimbursing themselves by exhibiting the animals in various parts of the country. These speculators received also from the king letters of license, authorising them to wear the royal livery; to beat a drum; to exhibit the animals in fairs, markets, and borough-towns, free of local taxes; to impress horses, wains, ships for their conveyance; to claim and obtain aid and protection, in their lawful pursuits, from all magistrates, constables, borough-reeves, &c. &c. The custom of hiring out royal animals to exhibitors continued down to our own times, and without doubt was the origin of showmen placing the royal arms over their booths and bill-heads, and wearing the cast-off uniforms of beef-eaters. It is most probable, then, or, indeed, it may be considered certain, that the wonderful animal belonged to the king, and was brought to Ireland for the purpose of exhibition; and that the word “sent” was a slight misconception of the annalists, caused by the exhibitor holding the king’s license, usually given to such persons. WILLIAM PINKERTON.

MISS VANE: “DISAPPOINTED LOVE.”

(3<sup>rd</sup> S. iv. 4.)

W. D. would appear to have fallen into an error, owing to a confusion of names. Anne Vane,

\* See *Fadwa*, vol. xi.

“The Beautiful Vanella,” to whom Johnson’s lines refer, and whose conduct was the theme of the playwrights of the time, as well as of poets and historians, was the daughter of Gilbert, Lord Barnard, and sister to the first Earl of Darlington. She was maid of honour to Queen Caroline, whose consideration procured for her apartments in St. James’ Palace for her confinement, where was born her son, who on June 17, 1732, was christened by the name of Fitz-Frederick of Cornwall.\*

Lord Baltimore, one of the Lords of the Bedchamber of Frederick Prince of Wales, was sent to Vanella to say how necessary it was, the treaty for his marriage being then nearly concluded, for the prince to take his leave of her; and as the most proper manner of parting, that she should go immediately for two or three years to Holland and France; this she refused, but shortly afterwards, by the advice of her brother, she took herself to Bath, where she finished her unhappy life,† not without suspicion of having poisoned herself. Her son predeceased her a few days,‡ and Lord Hervey relates that the “Queen and Princess Caroline told him they thought the prince more afflicted for the loss of this child than they had ever seen him on any occasion.”

The following lines have reference to Vanella:

“Ev’n man, the merciless insulter man,  
Man, who rejoices in the sex’s weakness,  
Shall pity V—, and with unwonted goodness,  
Forget her failings, and record her praise.”

“The fairest forms that nature shows  
Sustain the sharpest doom;  
Her life was like the morning rose,  
That withers in its bloom.”

Anne Vane, who was disappointed in her object of marrying Lord Lincoln, was the daughter of Henry, first Earl of Darlington. Born in May, 1726, she was in her nineteenth year when she wrote the touching verses (quoted by W. D.), dated on the day of Lord L.’s marriage with her cousin, Catherine, eldest daughter of the Right Hon. Henry Pelham, Chancellor of the Exchequer. By this marriage, Lord L. ultimately acquired the large possessions of the Holles family, and the ducal coronet held by his descendants.

Anne Vane married, in March 1746, the Hon. Charles Hope Weir of Craigie Hall, son of Lord Hopetown.  
HENRY M. VANE.

GUÉRIN DE MONTAIGU.

(3<sup>rd</sup> S. iv. 36.)

I think it will be difficult to show that Moréri is correct in saying, that the Earls of Salisbury

\* *Gent. Mag.* vol. ii. 1782.

† *Ibid.* vol. vi. 1736.

‡ *Ibid.* vol. vi. 1786, pp. 112, 168.

were of the line (trunk, or *souche*.) of Guérin de Montagu of Auvergne.

There had been two D'Evreux Norman Barons of Salisbury since the Conquest, when Stephen raised a third successor to be earl. This earl was succeeded by his son, whose daughter and heir (Ela), on marrying William de Longespee, natural son of Henry II., took with her estate the title of Earl to her husband. The great granddaughter of the latter was commonly called Countess of Salisbury; and by her husband, Henry de Lacy, Earl of Lincoln, became the mother of two sons, who died early; and also of that strong-minded, loose-principled Alice, concerning whom S. S. puts a Query; at p. 27, I shall rejoice to see answered.

The next Earl of Salisbury was one by creation, not descent. There was a Norman, Drogo de Montacute, who came over with the Conqueror. His grandson was the first Baron of Montacute. Five barons by tenure enjoyed this title; and these were followed by three barons by writ, lineal descendants of the Norman Drogo. The last of these barons was created Earl of Salisbury by Edward III. This was the earl who lost an eye in the Scottish wars, and who exercised the other in actively ogling the ladies. His third successor was the earl who fell at Orleans, leaving no heir but a daughter, who married Richard Nevill; and who, on her having promise of a child, enabled Richard to call himself Earl of Salisbury, in which he was confirmed by patent. Their son, the famous Earl of Warwick and Salisbury, left two daughters; of whom the elder married "Malmsey Clarence," who was styled Earl of Salisbury, and all of whose honours became forfeited. But the title of Earl of Salisbury was then conferred on the short-lived son of the Duke of Gloucester (afterward Richard III.), by Lady Anne, the other daughter of the famous Warwick. This earl (a Prince of Wales too), of course, left no heirs; but the Duke of Clarence left a son Edward, and a daughter Margaret. The luckless boy was better known by the title of Warwick than of Salisbury. His luckless sister was created Countess of Salisbury in 1513; and, widow of Sir Richard Pole, fell on the scaffold in 1541. Sixty-four years later, the title of Earl of Salisbury was conferred on the Hunchback Cecil; of whose line the seventh successor is now Marquis of Salisbury. But in Margaret Pole the Norman line of Drogo de Montacute expired—as far as the Wiltshire earldom went.

The blood of the Norman has not died out in another branch. The youngest brother of John, third Earl of Salisbury, lineally descended from Drogo de Montacute, was Sir Simon Montacute, the common ancestor of the late Duke of Montagu, the late Earl of Halifax, and of the present Duke of Manchester and the Earl of Sandwich;

but in none do I know of a descent from the Guérins, or rather the Guerinis of Auvergne. Moréri does not say that Drogo himself was descended from a Guerini: at all events Drogo, the Norman, is the origin of the Montacutes and Montagus of whom I have spoken.

Some of the baronies, held by heirs of Drogo, have fallen into abeyance. That of Montacute is claimed by Mr. Lowndes of Whaddon; that of Monthermer, by Mr. Lowndes of Chesham. Both of these gentlemen must have been looking up pedigrees. Do they know anything of the Guerinis of Auvergne as the *souche* of the Montacutes, descendants of Drogo, the Norman?

J. DORAN.

Before proceeding to answer the question proposed by your correspondent who writes from Caen, respecting a supposed connection between the family of Montacute, Earls of Salisbury, and the house of Guérin de Montagu (for which Eugénie de Guérin vouches the authority of Moréri), it struck me that it would be well in the first instance to ascertain precisely what it is that Moréri has stated. For this purpose I have referred to his dictionary, but I have not succeeded in finding the statement attributed to him. My edition is the fourth, published in 1687. Some statement of the kind may perhaps have found its way into a later edition; but if so, Moréri, who died in 1680, is not answerable for it. In order to facilitate further inquiry, perhaps your correspondent will have the kindness to verify the reference made by Eugénie de Guérin?

MELETES.

#### EXCHEQUER: OR EXCHECQUER—CHEQUE.

(3rd S. iv. 43.)

Since addressing to you my "Note" and "Query" under the above heading, a friend has drawn my attention to Madox's *History of the Exchequer of the Kings of England*, London, 1711. I find in chap. iv. p. 109—

"III. It is not absolutely certain from what original the word *Scaccarium*" (whence Exchequer) "is deduced. Divers conjectures have been made about it. Perhaps the most likely derivation of it is from *Scaccus* or *Scacum*, a Chess Board, or the *ludus Scaccarum*, the game of chess; a game of great antiquity. And the Exchequer of England was in all probability called *Scaccarium*, because a chequered cloth (figured with squares like a chess board) was anciently wont to be laid on the table in the place or court of that name. In truth a chequered cloth itself was sometimes called *Scaccarium*. From the Latin *scaccarium* cometh the French *Eschequier*, or *Eschequet* (*Echiquier*); and the English name from the French. Or if any one thinks it more likely that the French word was the ancients, and the Latin one formed from it, I do not oppose them; nay, I incline to believe it was so . . . Polydore Virgil, speaking of the Exchequer as instituted in England by King William 1st,

intimates that it was corruptly called *Seaccarium*, but ought to be called *Statarium* from its stability, and as it was the Firm Support of the Crown or Kingdom; nothing being of greater force to establish a kingdom than Revenue."

In his copious and erudite notes, Madox quotes among a cloud of less relevant authorities, Sir Thomas Smith, who in *The Commonwealth of England*, p. 144, says:—

"The Exchequer which is *Fiscus principis* or *Ærarium publicum*; and I cannot tell in what language it is called *Seaccarium*. Some think it was first called *Statarium*," &c. &c.

Then Skene, *De Verbor. Signific. ad verbum Scaccarium*, says:—

"Others think *Scaccarium* is so called a *similitudine ludi scacchorum*, that is, the Playe of the Chesse; because many persones convenies in the checker to playe their causes contrare others, as gif they were fechtand in ane arrayed battell, quibill is the form and order of the said playe."

And Dufresne, *Gloss. ad vocem Scaci*, remarks:

"From what original the word *Seaccus* comes, it is not certain. Some have supposed it comes from the Arabick or Persick word *Schach*: by which name the chief actor in the game of chess is called."

It will thus be seen that, centuries ago, wiser heads than mine were puzzled to determine the precise derivation of *Scaccarium*, or *Eschequier*, or Exchequer. The learned are generally agreed as to the connection between the court of the King's Treasury and the pattern of a chess-board or the sign of the chequers; but they give us no reason for it. Worthy Maister Skene is amusingly far-fetched; Sir Tho. Smith seems to incline somewhat to the *statarium* hypothesis; but Dufresne, I think, gets a nearer inkling of truth when he surmises that *Seaccus* may be of Arabic or Persian extraction. But why not from the Italian *Zecca*, as from the oriental *Schach*?

GEORGE AUGUSTUS SALA.

The only thing I can add to MR. SALA's interesting "half note and half query," as he calls them, on the Exchequer, is the fact that the table cover on the table of the Exchequer Court in Dublin is composed of a thick woollen substance, made in squares of black and white, resembling a chess-board.

Liverpool.

S. REDMOND.

HORSE POLICE (3rd S. iv. 36).—I am much indebted to M. L'ÉDITEUR DE MAURICE ET D'EUGÉNIE DE GUÉRIN for pointing out the "singular general," alluded to by Wolfe. His name has enabled me to learn more about Rantzau, from the pages of *Biographie Universelle*. Although the solution of what seemed to some of my friends to be an enigma was easy to M. L'ÉDITEUR, probably the Query would have remained unan-

swered if "N. & Q." were confined to English readers.

In another letter (dated Aug. 1753), Wolfe, alluding to the frequency of highway robberies in the neighbourhood of Blackheath, says:—

"I am surprised that, in the counties near London, they don't establish a company or two of Light Horse to guard the public roads, or pursue these vermin. They need not be military, but people hired for that purpose, with good pay, and entirely under the Sheriff's directions. There are abundance of officers that would be glad of such employment; and proper men, if they pay them well, might easily be found. They have what they call the *Maréchaussée* in France, to protect travellers; and people travel there in great security."

I now desire to learn, through your useful columns, when the horse patrol, or county constabulary, was first established in England? with, if possible, a reference to some authority upon the subject.

May I add that, having collected a great number of Wolfe's unpublished letters, I shall feel much obliged to any of your correspondents who may supply me with copies of others? I have reason to think that there are some more of Wolfe's original letters in the hands of autograph collectors, who would willingly contribute to what has long been considered a *desideratum*—a complete "Life of General Wolfe." ROBT. WRIGHT.

102, Great Russell Street, W.C.

THEODOLITE (3rd S. iv. 51).—I have read PROFESSOR DE MORGAN'S Note and Query about the derivation of *Theodolite*. On that matter I can give no certain opinion; but I have very little doubt that it is a corruption of some Arabic name for such an instrument. I have, however, in my possession a very curious instrument made in Germany in 1587, which I have always considered to be a *theodolite*, perhaps the earliest extant. It is formed on the principle of the astrolabe, and seems calculated to measure angles both vertical and horizontal, besides doing various other curious things. I should very much like PROFESSOR DE MORGAN to see it. The only day I shall have at my command after this appears in print will be Monday the 27th of this month; and if he could do me the favour to call on me some time before two o'clock on that day, should he be in London and disengaged, he will give me much pleasure and confer a favour on me.

OCTAVIUS MORGAN.

9, Pall Mall.

YEALAND AND ASHTON (3rd S. iii. 429).—Yealand Conyers and Yealand Redmayne are villages near Lancaster. There is an Ashton also near Lancaster, but not on the same side as Yealand. Not having the *Gentleman's Magazine* by me, I am by no means sure they are the places wanted. The pronunciation is *Yelland*. P. P.

MAYORS' ROBES (3rd S. iii. 448).—I am not aware that there is any rule or custom as to the colour of mayors' robes, but *scarlet* is certainly not confined to the mayors of cities, for it is the colour which has been used in the borough of Great Yarmouth "without time of memory." In 1541, it was ordered that the aldermen should wear at the assemblies "as well as in the Church on Sundays and Holy Days" gowns and straight hose, and that those who were or had been bailiffs (or chief magistrates) gowns of *scarlet*, with fur tip-pets, and doublets of velvet, "*after the ancient and honourable custom of the town without time of memory used.*" In 1551, Gilbert Grice, having made "a reasonable excuse" for not wearing his *scarlet* gown was "pardoned" on condition that he procured a new one before the ensuing Michaelmas. In 1612, it was ordered that such aldermen as had been bailiffs should wear their "*scarlet gowns with tip-petts, and such as had not, without tip-petts.*"

In 1760 gowns of *scarlet* or *crimson damask* were first used, similar to the one still used by the mayor at Yarmouth on state occasions (as on presenting the Yarmouth address to the Prince and Princess of Wales), and gowns of *scarlet* cloth, trimmed with black velvet, continued to be worn by all aldermen who had not served the office of mayor, down to the passing of the Municipal Corporation Act.  
C. J. P.

MONUMENTAL BRASS (3rd S. iv. 8).—Awhile after the sale mentioned by MR. PEACOCK, I chanced upon its notice in a *Gentleman's Magazine*, describing an oaken panel which had been sold thereat, with the escutcheons impaled and separate of the Swyfte and the Reresby families, upon the marriage of Lionel, a son of Sir John Reresby of Thryberg, with Anne, a daughter of Sir Robert Swyfte of Rotheram. Mr. Sotheby, who had conducted the sale, informed me that the panel in question had been purchased by a gentleman in East Retford, to whom I wrote stating my descent from the Swyfte of Rotheram (more anciently Swyfte), and soliciting as an especial favour its transfer to myself. The acquisition of this family record was signally enhanced by the prompt kindness wherewith it was conceded to me—*sacrificed* rather—by the philarchaism of its liberal possessor; to whose lot had its companion panel likewise fallen, he, I am persuaded, would have been doubly kind, and I should have been doubly fortunate.

Sir Robert Swyfte was the father of Viscount Carlingford, so created by James I., whose daughters married into the Houses of Bute, (Crichton, and Dumfries) of Eglintoun, of Buckingham, and of Denbigh. His title has of late years been assumed by its nearest inheritor, Godwin of Swyfte's Heath, Kilkenny, the tenth Viscount *de jure*; and will soon, I trust, be regularly substantiated.

The panel had been discovered by Mr. Holmes, a diligent antiquary in his day, forming the skirting board of a barn ("To what base uses," &c.), and obtained by him for the substitution of a plank equally serviceable.

EDMUND LENTHAL SWIFTE.

"VIRGINI PARITURÆ" (3rd S. iv. 5).—The image of the Blessed Virgin Mary at Chartres referred to in the communication of J. R. is said to have been carved a century before the birth of our Blessed Saviour, in a forest in the midst of the plains of La Beauce, by order of Priscus King of the Chartrains, and to have been set up with the inscription, "Virgini Parituræ," in the same place where it is still seen, which was at that time a grotto where the Druids offered their sacrifices. It is also recorded that St. Potentianus, the Apostle of Sens, who had been sent by St. Peter into France, made some stay at Chartres, where he blessed this image, and dedicated the grotto as a church in the year 46. (See L'Abbé Orsini, *Hist. de la Mère de Dieu et de son culte*, t. ii. p. 379.)  
F. C. H.

BRIDPORT, ETC. (3rd S. iv. 27).—I am not aware that there is any work extant on the local history of this interesting old town. In a forthcoming part of Messrs. Shipp & Hodson's new edition of Hutchins, however, there will be large additions made to any previously-published notice, chiefly gathered from original documents by one of its indefatigable editors. On their behalf, I feel bound to say that they are sparing neither time, labour, or expense in the accomplishment of their herculean task; and for *myself*, I may venture to add that all the assistance I can possibly render is cheerfully and constantly afforded them. Your correspondent, as nobody is so thoroughly aware as myself, largely overrates my services; but I am glad to say that they are receiving far more valuable aid from another quarter; and that there seems to be every prospect that, when the work is completed, it will be acknowledged to be a contribution to English County History, not altogether discreditable to our age and generation.  
C. W. BINGHAM.

The only work on this subject besides "old Hutchins's *Dorset*," is a small pamphlet entitled—

"The History and Topography of Bridport, Dorset. A Lecture by Joseph Maskell, Divinity Associate of King's College, London, and Assistant Curate of Allington and Walditch. Bridport: W. C. Frost,"—

which is very fair so far as it goes, and scarcely needs the indulgence the writer very modestly solicits.

The article relating to this place will shortly appear in the next number of the republication of Hutchins's *Dorset*, and will embrace some new and interesting particulars gleaned from amongst the old papers of the corporation, to which the



editors have been kindly permitted access, as well as from other sources. The editors, presuming that Mr. SYMES refers to their republication of Hutchins, in speaking of the Rev. C. W. BRINGHAM (for the sense of his communication is not, on this point, quite clear), beg to say that, from the first, that gentleman has kindly "rendered them essential service."

W. S. & S. W. H.

"OLD DOMINION" (1<sup>st</sup> S. ix. 468; x. 114, 235; xi. 246).—Some years ago much discussion took place in your columns about Virginia being called "Old Dominion," with no satisfactory conclusion as to the cause thereof, an idea prevailing that it was owing to Charles II. having been invited to reign there during our Commonwealth, and in gratitude for such invitation, that monarch was supposed to have allowed the colony to quarter the arms of England, Ireland, and Scotland, as an independent member of the "Old Dominion." This hypothesis was, however, combated by Mr. BALCH of Philadelphia (1<sup>st</sup> S. xi. 246), who contended from documentary evidence that the story of Charles having been actually invited to reign in Virginia is without any foundation. I believe the solution of the whole question may be deduced from the dedication of Spenser's *Faerie Queene* to Queen Elizabeth, wherein occur these words:—

"Elizabeth by the grace of God Queene of England, France, and Ireland, and of Virginia, Defender of the Faith," &c.

Here we have Virginia as a fourth, on an equality with the other parts of her dominions; hence may fairly be deduced the *quartering* of arms, and (at a later period, when the American possession was divided, Virginia would be looked upon as entitled to the distinctive name of "Old Dominion."

That the true explanation of the *quartering* is from Queen Elizabeth's time, is much strengthened by the following words of Speed in his *Prospect of the World*, 1676, p. 9:—

"Virginia carries in her name the happy memory of our Elizabeth, and under that name at its first discovery; for it was anciently called by the natives *Apalchen*, comprehending all that tract of Northern America which hath since been divided into several jurisdictions, each under their distinct name, viz., New-England, New-York, Maryland, and Virginia."

Lastly, the old Virginian motto given by UNEDA, (1<sup>st</sup> S. x. 235).—"Enl dat Virginia quartam," exactly agrees with the wording of Spenser's dedication to Queen Elizabeth. My copy of Spenser is the fol. ed. 1617.

It may further be noted that the shield described by UNEDA contains the arms of France in one of its four divisions, thus agreeing with Spenser.

A. B. MIDDLETON.

The Close, Salisbury.

LAW OF LAURISTON (3<sup>rd</sup> S. iv. 31).—It appears from the Lists of the Freeholders of the County

of Edinburgh, first printed in 1812 in the *Edinburgh Almanack*, that "F. J. W. Law of Lauriston" was among the number. And it is well recollected that, as such, he voted at a contested election that year. His name is continued in the Lists till 1825, not later. How did he stand connected with the great financier? G.  
Edinburgh.

QUEEN ISABELLA, "THE CATHOLIC" (3<sup>rd</sup> S. iii. 444).—The Rev. JOHN DALTON is (however little he may like the name) too warm and earnest a Protestant. Mr. Bergenroth has to deal with facts; and if these show that we have too highly estimated Queen Isabella's character, we must accept the inferences, however unpleasant. If Mr. DALTON is called on to *protest*, let him first deal with facts. There has doubtless been a very chivalrous feeling in favour of Queen Isabella. I have felt it myself in visiting her grave, and contemplating the beautiful repose of her monumental figure at Granada; and I, therefore, dislike the facts which have been brought to light. They modify my admiration for Isabella, though I do not *protest* against them, nor do I see to what result such protests can lead. I do not protest against the acts of Don Pedro el Cruel, though Mr. DALTON may protest against his being thus designated.

Mr. DALTON concludes with a very odd question: "Does Mr. Bergenroth hope to exalt Queen Elizabeth by endeavouring to lower the character of her namesake, Isabella of Spain? Let us trust that such is not his intention." But why should "Queen Elizabeth, of famous memory," be thus brought in? and what has she to do with the matter? No doubt that Mr. DALTON remembers that he translated and published Hefele's so-called "Historical Parallel between Isabella of Spain and Elizabeth of England" (in *The Life of Cardinal Ximenes*); and thus he fancies that whatever dims the lustre of the one, is a scheme for adding to the fame of the other. I suppose that he would regard any reply to his invectives against Queen Elizabeth as charges against Isabella. And yet it is some effort for our credulity to believe that, "if the Inquisition under Isabella killed one thousand, the Reformation by Elizabeth slew ten times the number!" Perhaps Mr. DALTON has heard of the bull of excommunication against Elizabeth, authorising her subjects to kill her. Perhaps he may be informed that no Romanist who would take the oath of allegiance to the queen would have been molested at all. But I do not think that Mr. DALTON would have wished Elizabeth to have been assassinated by his co-religionists: "perpetual imprisonment" might have sufficed. He says:—

"As we regret that Queen Mary of England was forced, in a manner (though some Spanish Friars protested

against it), to burn Cranmer, Ridley, and Latimer, so do we deplore, with Balmes, that Philip allowed so many to be executed at Valladolid; when perpetual imprisonment might, perhaps, have equally served the ends of justice."—P. xxxvii. (MR. DALTON'S OWN WORDS.)

A consistent Protestant can afford to protest against all persecution: against imprisonment or banishment, as well as against putting men to death for religion, by whomsoever done. "Sinite utraque crescere usque ad messem." LÆLIUS.

REV. JOHN SAMPSON (3<sup>rd</sup> S. iv. 24.)—Possibly the late Rev. Dr. Sampson, Rector of Groton, Suffolk, who kept a finishing school for grown-up young gentlemen at Petersham, Surrey, and died there in 1826, may have been a son or relative of the Rev. John Sampson your correspondent mentions. Dr. Sampson's tomb is to be seen in Petersham churchyard. Δ.

He took the degree of B.D. as a member of Trinity College, Cambridge, in 1803. As to him see *Gent.'s Mag.*, N. S., xix. 545; Nicholson's *Annals of Kendal*, 2nd edit., 194.

C. H. & THOMPSON COOPER.

Cambridge.

DEATH OF THE CZAR NICHOLAS (3<sup>rd</sup> S. iv. 28.)—It is a popular delusion in this country, that the late Emperor of Russia died suddenly in 1856, not 1855. An authentic and very interesting account of the last hours of his majesty has been published at St. Petersburg, originally in the Russian language, on the 24th of March, 1855. The brochure was supposed to have been the joint production of the pens of Archpresbyter W. B. Bajanoff, confessor to the late Czar, and of Dr. Arndt, his majesty's principal physician. The pamphlet was soon translated into English, for the benefit of many of the British subjects who inhabit many parts of the empire of Russia.

I happened to have preached the coronation sermon in the British chapel, on the Sunday before the enthronement of Alexander II., at Moscow, in 1856. On the Monday following, I received as a present (I think from H. R. H. the Prince von Oldenburg) a copy of the original, as well as an English translation of *The Last Hours of the Life of the Emperor Nicholas I.*

I intended to have furnished, for the especial behoof of X., a few interesting extracts from the above-mentioned publication; but on second thoughts, I came to the conclusion to wait till they are asked for.

M. MARGOLIOUTH, LL.D.

DAFFY'S ELIXIR (3<sup>rd</sup> S. ii. 348, 398.)—The inventor of this celebrated medicine was not the Mrs. Daffy who died in Salisbury Court, August 30, 1732, but the Rev. Thomas Daffy, Rector of Redmile, in the vale of Belvoir, who died 1688.

As to him, see Nichols's *Leicestershire*, ii. 302, 422; iii. 521.

His son, of the same name, was admitted a pensioner of St. John's College, Cambridge, June 16, 1666; was B.A. 1669-70, M.A. 1673, and in the latter year became head master of Melton Mowbray school.

C. H. & THOMPSON COOPER.

Cambridge.

RALEGH ARMS (3<sup>rd</sup> S. iv. 33.)—These are given in Lysons's *Magna Britannia* ("Devonshire," vol. i. p. clxix.), Sir Walter Raleigh, after parting with his estates in Devonshire, purchased property at Boxwell, Leighterton, and Whitminster, in the county of Gloucester, in which county his ancestors possessed considerable estates at Edgeworth and elsewhere. Sir Walter held his property until it was forfeited to the crown by the act of his attainer for high treason, when it was granted to Peter Vanlore, merchant. The identity of the Devonshire and Gloucestershire families is shown in the *Calend. Inq.*, p. m. 6 Hen. IV., No. 28, p. 301. The Raleighs possessed Edgeworth\* about two hundred and twenty years.

SAMUEL LYSONS.

*Vide Collinson's History of Somersetshire*, iii. 541. In the windows of Nettlecombe Church, among other arms are, "Gules, a bend fusilly argent; Raleigh." There is also a sepulchral effigy in stone of "Sir Simon de Raleigh, in armour, having on his shield the family coat, a bend fusilly. This was the bearing of the antient Earls Marshal of England, and adopted by the family of Raleigh, when they became feudal tenants under those lords; but the more antient arms of Raleigh were six cross-crosets."

Copies from the original grants of Nettlecombe, alluded to above, are given in *Collectanea Topographica and Genealogica*, vol. ii. 163; see also p. 391; and for several other documents regarding the Raleighs of Nettlecombe, see *Trevelyan Papers*, parts 1 and 2, printed by the Camden Society, 1857—1863.

W. C. TREVELYAN.

Wallington.

ST. YUSTE (3<sup>rd</sup> S. iii. 455.)—We ourselves talk of St. Saviours, St. Cross, St. Sepulchres; or of Holy Isle, Holy Tintern, &c., &c. Why should not the St. have been prefixed to Yuste by a similar form of speech? P. P.

WALSALL-LEGEND (3<sup>rd</sup> S. iv. 27.)—The natives of Walsall are, or at least used to be, looked down upon by their neighbours as peculiarly uncouth. This circumstance is well illustrated by an anecdote that I remember to have heard of a gentleman living in the last century, who in

\* See Sir Robert Atkyns's *History of Gloucestershire* (Edgeworth & Turdean); see also, *Gloucestershire Achievements*, by Rev. S. Lysons, p. 21.

walking through a street in Birmingham, happened to jostle against a passer-by. The man jostled against vented his wrath upon the stranger by calling after him that he was "A *Wa'sall* tyke, that had never been in *Brummagem* before." P. S. C.

**EARLDOM OF ERROL** (3rd S. iv. 23).—*A-propos* to nomination by a peer of his successor, I read J. M.'s communication with my copy of "N. & Q." lying on the *Story of Lord Bacon's Life*. In the former, Lord Campbell is stated to have said that, in no civilised country had the crown ever delegated to a peer the privilege of nominating his successor.

In Mr. Hepworth Dixon's volume the author records (p. 337):—

"In January, 1618, the Lord Keeper received the higher title of Lord Chancellor, with the offer of a peerage for himself, and a second peerage for his personal profit. This second peerage, which was offered to Sir Nicholas (Bacon's elder brother), was declined. For himself he chose the title of Verulam, the Roman name of St. Alban's."

Here, at least, is an instance of a man having the privilege of nominating a peer. As for the claim against which Lord Campbell spoke—that of Lord Fitzhardinge to the Barony of Berkeley by tenure—the decision thereon by the Committee of Privileges (as Mr. Horwood remarks in his edition of the *Year-Books of the Reign of Edward the First*), "does not decide that barony by tenure does not exist." (Page xxxv.) J. DORAN.

In confirmation of the statement under "Earldom of Errol," that it was held competent in Scotland for the Crown to delegate to a subject the power of nominating his successor to his peerage, it may be noticed that the dukedom and estate of Roxburgh are held under a deed granted in 1648 by Robert Earl of Roxburgh. It was so granted in virtue of a Charter of 1646, whereby the Crown (under the royal sign manual) authorised the Earl to nominate as his successors (failing the heirs of his own body) any persons whatsoever he might choose. The parties his lordship selected were entirely different from those who would have succeeded under the previous destination of the estate. G.

"**MILLER OF THE DEE**" (3rd S. iv. 49).—On a reperusal of this popular song (first line, "There was a jolly miller"), I cannot but think it altogether of English origin, and not in any way "related," as your correspondent suggests, "to one of the Scotch Dees." Possibly, however, the idea of its Scottish affinities may be due to the couplet quoted by your correspondent:—

"I care for nobody, no not I,  
If nobody cares for me."

Two very similar lines occur in a short but spirited song by Robert Burns, with which, says

Lockhart, "Burns welcomed his wife to her roof-tree at Ellisland." The following is the second stanza of this song, which may be found in Blackie's ed. of Burns, 1843, vol. ii. p. 43:—

"I am naebody's lord—  
I'll be slave to naebody;  
I hae a guid braid sword,  
I'll tak' dunts frae naebody.  
I'll be merry and free,  
I'll be sad for naebody;  
*If naebody care for me,  
I'll care for naebody.*"

SCHIN.

**RICHARD WESTBROOK BAKER** (3rd S. iii. 489) was born at Baldock, co. Herts, July 4, 1797, and died at Cottesmore, co. Rutland, January 30, 1861, aged sixty-three. T. MILBOURN.

### Miscellaneous.

#### NOTES ON BOOKS.

*Collections towards the History of Printing in Nottinghamshire, with an Index of Persons and Subjects.* By the Rev. S. F. Creswell, M.A. (J. R. Smith.)

Local Typography has hitherto been too much neglected. In following the example of Dr. Bliss, Mr. Creswell is performing good service to the history of English Literature; and how carefully he is doing his work may be seen in the fact that he shows that, instead of the first book having been printed in Nottingham in 1714 (that honour being usually assigned to Parkyn's *Hug-Wrestler*), four books were printed there in 1713, and no less than eleven in the following year. This is sufficient to prove the care and diligence with which Mr. Creswell has collected his materials; while the mode in which he has printed the titles gives them almost the effect of being fac-similes; and the whole book is rendered more useful and valuable by a good Index.

*Egyptian Mythology and Egyptian Christianity, with their Influence on the Opinions of Modern Christendom.* By Samuel Sharpe, Author of *The History of Egypt*. (J. R. Smith.)

This little volume serves to show that, although the old Egyptian race has ceased to be a nation for more than 1,200 years, during which its history has been neglected and its very existence often forgotten, yet the Egyptian mind has still a most important influence upon our modern civilisation. Few of our readers will suspect that the Wedding Ring in our Marriage Service; the Marriage of the Adriatic; our Twelfth-Night Drawing of King and Queen; and our Twelfth Cakes, are all traces of Egyptian opinion which still obtain among us. The volume is a very interesting one.

*The Fine Arts Quarterly Review.* No. I. (Chapman & Hall.)

It is certainly somewhat remarkable that in this country, which is the richest in the world in collections of paintings, drawings, and objects of art generally, there should exist but one periodical solely dedicated to this interesting subject. That there was room for, and a want of the present journal, the names of those who figure in the opening number sufficiently testify: and the lists of contributors who have promised their assistance, and of the subjects which are to be treated of in succeeding numbers, are guarantees for the permanence of the *Fine Arts Quarterly Review*. Our best notice of it will be a

sketch of its contents, which are as follows:—"English Painting in 1862," by Mr. Tom Taylor; "The Raphael Collections of the Prince Consort," by Dr. Becker and Mr. Ruland; Mr. Woodward's (the Editor) "Discoveries among the Drawings in the Royal Collection;" "Early History of the Royal Academy," by Mr. Redgrave; "The Loan Museum of South Kensington," by Mr. Digby Wyatt; "The Tension Psalter," by Mr. Bond; "The Italian Sculpture at South Kensington," by Baron de Triqueti; "Principles of Design in Architecture," by Mr. Palgrave; "Points of Contact between Science and Art," by Mr. Atkinson; "Catalogue of the Works of C. Visscher," by Mr. William Smith; and Mr. Robinson, "On the Preservation and Restoration of Paintings and Drawings." These are followed by a number of shorter articles, which make altogether a most capital first number of a journal which deserves, and we think will command, the patronage of all lovers of art.

*The Herald and Genealogist.* Edited by John Gough Nichols, F.S.A. Part V. (Nichols & Son.)

We must, owing to our limited space, content ourselves with calling the attention of the readers of "N. & Q." to this Fifth Part of Mr. J. G. Nichols's valuable journal.

#### BOOK EXCHANGE.

I am much gratified in finding that my proposal for the establishment of a Book Exchange has met attention in various quarters, and hope that something advantageous, in the cause of books and literature, may result from it. The support which it has received, and the opportunities given for its discussion in "N. & Q." will much conduce to this end. I trust that all success will attend the practical measure already set on foot through this publication, and announced in the last page of the last number. Perhaps I may be allowed to say that one or two important elements seem to me still absent from it, though it may be that these will follow. I mean, 1st, the opportunity for one desirous to exchange of seeing the book which he would receive, often most important from condition, size of print, binding, &c. And 2ndly, it seems to me that a payment of money is contemplated, rather than an exchange of books, on both sides. Possibly I may be mistaken in this interpretation of the notice, and at all events there is every expectation that a measure adopted by those who so well understand literary men and literary matters will turn out favourably. FRANCIS TRENCH.

Isleip, near Oxford.

\* \* We fear MR. TRENCH's plan simply to exchange books for books, and *not for money*, would not be found practicable. A may have the very book which B is in search of, but B has no book which A would care to add to his library. But B pays A, which enables A to select from books in the possession of C, D, or E; and thus the object is accomplished by means of sale which would fail entirely if confined to barter. With respect to MR. TRENCH's suggestion, as to the op-

portunity which A may desire to have of seeing the book, that he may judge of its condition, we may announce that arrangements will be made for such a purpose. But to judge from the small number of lists which have been sent to us for our experimental Number, the scheme is either not yet generally understood or sufficiently appreciated, or, what is probably the case, many who would avail themselves of it are leaving home, and have, at the present holiday season, neither time nor inclination to look out their superfluous volumes.

Under these circumstances, we publish our FIRST LIST because we have announced that we would do so; but shall delay the publication of a SECOND LIST until we have received a larger number of communications upon the subject, and in the meantime we shall avail ourselves, as far as possible, of many ingenious suggestions for the successful development of THE BOOK EXCHANGE with which kind friends have supplied us.

Our bookselling friends will understand that our Lists are not intended to supply the place of their Catalogues.—ED. "N. & Q."

A Collection of Patristic MSS. of the twelfth, thirteenth, and fourteenth centuries, bound for the most part in whole white vellum, with a complete descriptive catalogue:—

1. \*Bedæ Explan. in Evan. S. Lucæ. (Cent. 13.)
2. \*S. Gregorii M. Epistolæ. (Cent. 18.)
3. Vol. i. S. Gregorii M. Moralium lib. iii. iv.; Vol. ii. lib. v. vi. (Cent. 12, written for monastery of St. Mary Magd. of Rengisvalle.)
4. Bedæ Expositio Libri Primi Samuelis. (Cent. 13.)
5. \*Origenis Homiliæ in Ev. S. Matthæi. (Cent. 12.)
6. †Hugo de S. Victore, Liber de Sacramentis. (Cent. 12.)
- [A MS. of great interest, coeval with the author.]
7. †S. Hieronymi Interpretatio super Explanationem Hieremiæ. (Cent. 12.)
8. †S. Hilarii Pictavi. Opera varia. (Cent. 12.)
9. †Angelami Luxov. Explanatio ex Opusculis Doctorum super Libros Regum. (Cent. 12.)
- [With corrections in the handwriting of Alulfus of Tournay.]
10. \*SS. Ambrosii, Athanasii, et aliorum Opuscula. (Cent. 12.)
11. \*B. Augustini Opuscula. (Cent. 12.)
12. †B. Augustini Sermones in Johannem, part II., &c. (Cent. 11 or 12.)
13. \*Hegesippi de Bello Judaico libri v. (Cent. 12.)
14. †Alulfi Gregorialis pars 4ta. (Cent. 12.)
- [A most important MS., the autograph of the author, who died 1140, containing the unpublished part of the Gregorialis.]
15. †Hieronymi super Isaiam pars 1a. (Cent. 12.)
- [In the handwriting of Alulfus. A MS. of great value.]
16. Innocentii Papæ III. Opuscula quædam. (Cent. 14.)
17. S. Augustini Opuscula quædam. (Cent. 14.)
18. S. Augustini Confessiones et alia Opuscula. (Cent. 13.)
19. S. Hieronymi Opuscula. (Cent. 12.)
20. \*S. Gregorii M. Homiliæ in Ezechielem. (Cent. 13.)
21. Bedæ Comment. in Evang. S. Marci. (Cent. 13.)
22. Retractiones Bedæ Presbyt. in Actus Apostolorum. (Cent. 13.)

23. S. Ambrosii Comment. super Lucam. (Cent. 12.)  
[A beautiful MS. in excellent preservation.]
24. †Petri Cantoris Verbum Abreviatum. (Cent. 13.)  
[The author died 1197.]
25. Missale Romanum, vel Romano Gallicum. (Cent. 12.)  
[This is a MS. of very great interest and importance, and contains the obits of several illustrious personages of France and England.]
26. \*Liber Exodi, cum glossa ordinaria et interlineari, et Comment. Rabini Mauri. (Cent. 14.)
27. \*Liber Levitici, cum eisdem. (Cent. 14.)
28. \*Jeremias, cum eisdem. (Cent. 14.)  
[These three vols. are all apparently in the same hand.]
29. Rabani Tractus super Actus Apostolorum. (Cent. 12.)
30. "Epistolæ SS. Augustini et Jeronimi quas sibi invicem dirigitur disputantes." (Cent. 12.)
31. Expositio Berengarii [read Berengaudi] super Apocalypsim. (Cent. 12.)  
[A MS. of great value, settling the authorship of this curious work.]
32. Homilie B. Gregorii Papæ. (Cent. 14.)  
[The forty Homilies of S. Gregory on the Dominical Gospels. It was enjoined by many synods and other authorities, that all parish priests should have a copy of these forty Homilies.]
33. Homilie xl. B. Gregorii in Evangelio. (Cent. 13.)
34. Summa Virtutum. (Cent. 15.)  
[Attributed to Guil. Peraldus or de Petra-alta, who died 1275. This MS. once belonged to the Benedictines of S. Justina of Padua.]
- The volumes marked \* belonged to the Abbey of St. Mary of Pontigny. Those marked † to the Abbey of St. Martin at Tournay.
- The price of the entire collection (carriage not included) is 200*l*. The catalogue, containing a very detailed description of each volume, will be sent to the Editor of "N. & Q." for the inspection of those who may desire to become purchasers. The books are all in the best possible condition, and are all on vellum.
- Brocklesby (A.), Explication of Gospel Theism. Thick folio, calf, 1706. 10*s*.
- British and Foreign Medical Review. Ed. by Forbes, complete, with Index vol. 25 vols. 8vo, half calf, gilt tops. 42*s*.
- Milton's Prose Works. Ed. by Dr. Symmons, boards, uncut. 42*s*.
- Harrington's (J.) Works. Ed. with Life by Toland, folio, calf. 9*s*.
- Quarterly Journal of the Chemical Society from commencement, 1848, to July, 1861 (wanting 9 parts), cost 6 guineas. 32*s*.
- Wesley (Sam.), Life of Christ, an Heroick Poem. 60 plates, folio, 1693. 7*s*. 6*d*.
- Risdon's Survey of Devonshire, 1811. Boards, uncut. 5*s*.
- Tacitus, Annales. Translated by Sir H. Savile, 1622, folio, calf. 3*s*. 6*d*.
- Classical Journal. Vol. i. to xxvi. (wanting one vol.), half calf. 30*s*.
- Bernouilli, Doctrine of Chances, 1795. 4*s*. 6*d*.
- Leadbeater (Mary), Poems, &c. Dublin, 1808, boards. 3*s*.
- Haywarde (Sir J.), Life and Raigne of Harrie III. Small 4to, half calf, 1599. 4*s*. 4*d*.
- Godwin's (W.) Thoughts on Man. 8vo, boards. 3*s*.
- Moffat's History of Malmesbury. 3*s*.
- Beckford (W.), Thoughts on Hunting. Small 4to, boards, uncut. 2*s*. 6*d*.

Aretino (P.), Lettere. 6 vols. in three, half calf. Paris, 1609. 16*s*.

Proclus's Philosophical and Mathematical Commentaries. Translated by T. Taylor. 2 vols. in 1, 4to, half calf, gilt, good copy. 10*s*.

Patrizi (F.), Della nuova Geometria. Lib. xv. 4to. Ferrare, 1587. 4*s*. 6*d*.

Mezeray's Abrégé Chronologique de l'Histoire de France. 3 vols. quarto, calf, one vol. injured. 9*s*.

Poetical Remains of James I. King of Scotland. Bal-four, Edinburgh, 1783. 1 vol. 8vo, calf. 6*s*.

Année Apostolique, Duquesne. 12 vols. 12mo. Toulouse, 1801. 12*s*.

Barberini Poemata (Urban VIII.) 4to. Antwerp, 1634. 5*s*.

Centenary of Methodism, 8vo. London, 1839. 5*s*.

Comparative View of the Grounds of the Catholic and Protestant Churches. Rev. John Fletcher. 8vo. Lond. 1826. 5*s*.

Discours sur l'Incredulité. Trevern. 8vo. Strasbourg, 1855. 3*s*.

Elegant Extracts in Prose. 2 vols. large 8vo. Lond. 3rd ed. 4*s*.

Geraldine. 3 vols. 12mo. London, 1839. 3*s*.

Historic Survey of German Poetry. W. Taylor. 2 vols. 8vo. London, 1828. 10*s*.

Holy Bible (Douay). 5 vols. 12mo. Edinburgh, 1796. 10*s*.

Holy Court. Causin. Folio. London, 1568. 10*s*.

Life of St. Jane Frances. Coombes. 2 vols. 8vo. Lond. 1880. 5*s*.

Legacy to Parsons. Cobbett. 18mo. London, 1835. 1*s*.

Maxims of the Saints. Fenelon (translated). 18mo, London, 1698. 1*s*.

Oberon. Wieland (German.) Small square. Leipzig, 1839. 2*s*.

Practice of Christian Perfection. Rodriguez. Vols. ii. and iii. only, 4to, 1699. 6*s*.

Sermons preached before James II. 4to. London, 1685-6. 8*s*.

Travels of an Irish Gentleman in search of a Religion. Moore. 2 vols. 12mo. London, 1833. 3*s*.

### Notices to Correspondents.

J. D. The lines by Ben Jonson—

"My mind to me a kingdom is:  
Such perfect joy therein I find,  
As far exceeds all earthly bliss,  
That God and Nature hath assign'd.  
Though much I want that most would have,  
Yet still my mind forbids to crave."

were set to music by Byrd, and will be found in his Psalter, Sonets, and Songs of Sadness, 1588.

DROGHERA. We cannot furnish the address of any delineator of character by hand-writing.

T. B. R. All the instances of human fecundity alluded to have been, we believe, already referred to in "N. & Q."

ERRATA.—3rd S. iv. p. 32, col. ii. line 9, for "draw" read "drawet"; p. 49, col. i. line 18, for "Dance" read "Dance"; p. 36, col. ii. line 14 from bottom, for "Dolfin" the little spring" read "Dolfin, the spring in the valley."

"NOTES AND QUERIES" is published at noon on Friday, and is also issued in MONTHLY PARTS. The Subscription for STAMPED COPIES for Six Months forwarded direct from the Publishers (including the Half-yearly INDEX) is 1*l*. 5*s*. 4*d*, which may be paid by Post Office Order in favour of MESSRS. BELL AND DALRY, 186, FLEET STREET, E.C., to whom all COMMUNICATIONS for the EDITOR should be addressed.

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LONDON, SATURDAY, AUGUST 1, 1863.

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Notes on Books, &amp;c.

## Notes.

## SIR BASIL BROOKE.

In F. G. Ellis's *Catalogue of Old Books*, 1861, is the following article:—

"869. Brooke (Basil), Entertainments for Lent (Dedicated to Queen Henrietta Maria) 16—, 12mo. Beautifully engraved frontispiece."

We have not found any other mention of this book.\*

We presume that the author was Sir Basil Brooke of Madeley, in Shropshire, one of the leading Roman Catholics in the reign of Charles I.

The following facts relating to him (collected from many sources) may be acceptable to your readers.

He was grandson of Sir Robert Brooke, Chief Justice of the Common Pleas, and was probably son of Sir Basil Brooke, who was knighted at Belvoir Castle, April 23, 1603; he himself being knighted at Highgate, May 1, 1604. A Sir Basil Brooke of Lubbenham, in Leicestershire, was sheriff of that county in 3 James I. There is extant a letter dated 1613 from Sir Basil Brooke to Sir Robert Cotton.

In 1615 he was one of the farmers of the iron-

\* See Dr. Bliss's *Catalogue*, First Portion, Nos. 766, 767, for two copies of this work. It is by N. Caussim, "Engliashed by Sir B. Brook, 1672."—Ed.]

works in the Forest of Dean, and shortly afterwards mention occurs of his manufacturing steel under a patent to Elliot and Meysey. This steel it appears was worthless; and on July 2, 1619, an order was made directing proceedings to be taken for revoking the patent.

William Bishop, Bishop of Chalcædon, died at his seat called Bishop's Court, near London, April 16, 1624. Anthony à Wood (who, however, names not Sir Basil Brooke) says, "Where that place is, except in the parish of St. Sepulchre, I am yet to seek."

John Giffard, Esq., having built a house situate in Shropshire, but adjoining upon Staffordshire, lying between Tong Castle and Brewod in a kind of wilderness, invited Sir Basil Brooke with other friends and neighbours to a house-warming feast. Sir Basil was desired to give the house a name; he aptly called it "Boscobel" (from the Italian Boscobello, which in that language signifies fair woods) because seated in the midst of many fair woods.

In 1636, being then in the sixtieth year of his age, he was very active in supporting the cause of the regulars against episcopal government in England. He was treasurer of the contributions made by the Roman Catholics towards defraying the king's charges of the war against Scotland.

On Jan. 27, 1640-1, the House of Commons made an order requiring Sir Basil Brooke and other Royalists forthwith to attend the house. On April 24, 1641, it appearing from a report of the Serjeant-at-Arms that he had withdrawn himself, the House ordered that if he did not come in before May 10, his majesty should be moved to issue a proclamation for his apprehension, and a copy of the order was to be left at his lodging. On Nov. 16 in the same year certain members of the House of Commons were ordered to take care for setting a guard upon his house, and searching the same for persons suspected of high treason. It appears that the object of suspicion was one Father Andrews, a priest.

On Jan. 11, 1641-2, the House of Commons ordered that in the execution of their warrant for apprehending Sir Basil Brooke, the serjeant should require all sheriffs, &c., to assist, and should use all possible diligence. He was taken at York a few days afterwards. John Camden Hotton's *Hand-Book to the Topography and Family History of England and Wales* contains the following:—

"6688. The Parliament's Endevors for settling the Peace in this Kingdom with the manner of apprehending Sir Basil Brooks at the City of Yorke, 4to, 1642.

"He was hid at Geo. Dickinson's inne, the sign of the Three Cuppes, upon Fosse Bridge. The account of his hiding for four days in his room and his capture are very interesting."

On Jan. 25, 1641-2, the Commons ordered Sir Basil Brooke to be brought to the House from

York; and on the 27th of the same month certain members were instructed to make stay of his trunks, and to use their best endeavours to apprehend his servant, who, being apprehended, they were to examine.

On Aug. 27, 1642, an order was made by the House for removing him from the custody of the serjeant to the King's Bench.

On Jan. 29, 1642-3, was presented to the House of Lords a petition of Sir Basil Brooke and Sir John Winter against George Mynn; and on Feb. 6 following, the Lords ordered the cause to be proceeded in at common law. It seems that Mynn had been the partner of Brooke and Winter in the Forest of Dean iron-works. Being implicated with Theophilus Ryley, scoutmaster of the city, Col. Reade, Thomas Violet, and others, in an alleged plot to make divisions between the Parliament and the city, and to prevent the advance of the Scots' army into England, he was committed close prisoner to the Tower by the House of Commons on Jan. 6, 1643-4.

Letters sent from Oxford to Sir Basil Brooke, by George Lord Digby on behalf of the king, were adduced to prove the existence of the plot. They are entered in the *Lords' Journals* (vi. 371).

On May 6, 1645, an order was made by the House of Commons that Sir Basil Brooke should be removed to the King's Bench, there to remain a prisoner to the Parliament until the first debts by action charged upon him should be satisfied. He was apparently living in July, 1646, for in certain articles of peace then framed, he is named as one of the papists and popish recusants, who, having been in arms against the Parliament, were to be proceeded with, and their estates disposed of as both houses should determine, and were to be incapable of the royal pardon without the consent of both houses.

Sir Roger Twysden mentions him as "a very good, trewe, and worthy person" ("N. & Q." 2nd S. iv. 103), and elsewhere he is described as handsome and comely.

C. H. & THOMPSON COOPER.

Cambridge.

#### FOLK LORE.

**THE BAIRN'S PIECE.**—There is a popular notion among the lower classes in many parts of Scotland, that when a child is for the first time taken to the open air, the bearer of it should give something edible to the first person met; otherwise the child's fate will be unlucky. The gift is called "The bairn's (child's) piece;" and consists usually of an ample quantum of bread and cheese. No distinction is made as to the recipient, it being held that to make any would destroy the charm. And the writer of this knows an instance in which

even a peer of the realm was subjected to the favour. T.

**ST. PATRICK AND VENOMOUS CREATURES IN IRELAND.**—In the *Life of St. Patrick*, by the Rev. Alban Butler (March 17), occurs the following note:—

"The popular tradition of the Irish attributes the exemption of their country from venomous creatures to the benediction of St. Patrick, given by his staff—called the staff of Jesus; which was kept with great veneration in Dublin. The isle of Malta is said to derive a like privilege from St. Paul, who was there bit by a viper."

1. Is it quite certain, that no venomous reptiles are now to be found in Ireland?

2. Does the "popular tradition" arise from the fact, that the Saint drove away from the country the venomous brood of infidelity and heresy?

I have been in Ireland, and have certainly heard of serpents and adders having been seen there; but all the people declare that none are venomous. Camden says: "Nullus hic anguis, nec venenatum quicquam." Ware asserts the same thing. (See several authorities quoted in the Abbé Mac Geoghegan's *Hist. of Ireland, Ancient and Modern*, vol. i. p. 56, edit. Dublin, 1831.)

J. DALTON.

Norwich.

#### SUPERSTITION IN SIBERIA.—

"A prevailing superstition is that of the Domavoi, literally, house spirit. He is found in every dwelling, and is as much cared for as any other member of the household, if not more; and woe betide the unfortunate individual who neglects or offends this important personage. His good will is propitiated by the offerings which are made to him daily, food being placed every night in the cellar, which he invariably partakes of. A whole loaf of black bread is at his disposal, of which he eats moderately; and he has a knife in his pocket, because the bread is always found cut. When he has demolished one they put another in its place. I asked the person who related this to me if she really believed it, whereupon she called upon me not to disbelieve her statement, as the Domavoi might be offended, which they easily were, and to be revenged they sometimes destroyed the building."—Mrs. Atkinson's *Recollections of Tartar Steppes*, 247.

E. H. A.

**LINCOLNSHIRE PROVERBS.**—A writer in the *Lincolnshire Chronicle*, July 3rd, speaking of the thin crops of hay, refers the cause to the dry spring, and quotes the following local saying:—

"If it neither rains nor snows on Candlemas day,  
You may striddle your horse and go and buy hay."

CUTHBERT BEDE.

**GREAT CROSBY GOOSE FEAST.**—There is a pretty suburban village, called "Great Crosby," about seven miles from this town, on the north coast of the estuary of the Mersey, and early in October every year, there is held a local festival there, which is called the "Goose feast." Like many other local affairs, one may ascertain more about its origin and use far away than at home.

In the present case, this seems to be peculiarly the fact, as I have tried for some years past, but in vain, to find out the origin of this feast. The only thing I have been able to collect is this. The "feast" takes place when the harvest is gathered in about this part of the country, and it forms a sort of "harvest home" gathering for the agriculturalists of the neighbourhood. It is said also, that at the particular period, geese are finer and fatter, after feeding on the stubble fields, than at any other time. I have been at two or three of the "feasts," and although called "the goose feasts," I did not find any dish of that famous bird on the table.\* Could it be that the guests were likened to the bird? as the folk about there are fond of practical jokes. Information from some Lancashire antiquary on the subject will oblige. How did this originate, and when? The people of the district are chiefly Catholic in religion.

S. REDMOND.

Liverpool.

## RING MOTTOES.

The accompanying extracts, from my own collections on this subject, are at the service of MR. PENNY. He will find much curious information concerning rings in —

1. "Job. Kirchmanni Lubecensis de Annulis . . Lugd. Batav. 1672."
2. "Georgii Longi Ambrosianæ Bibliothecæ Custodis primi tractatus de annulis signatoris antiquorum sive de vario obseignandi ritu. Lugd. Batav. 1672."
3. "Abrahami Gorlæi Antwerpiani Dactyllothesca, sive Tractatus de Annulorum Origine . . Lugd. Batav. 1672."
4. "Grævii (J. G.), Thesaurus Antiquitatum Romanarum," 12 vols. folio. Lugd. Batav. 1699; vol. viii. art. 84; vol. xii. art. 17.
5. "Londesborough (Lady), Catalogue of a Collection of Rings . . . by T. C. Croker, 1858."
6. "Edwards (Charles), the History and Poetry of Finger Rings. New York, 1854."
7. "The Catalogue of the Loan Collection at the South Kensington Museum, 1862."

From *The Mysteries of Love and Eloquence, or the Arts of Wooing and Complementing*; as they are managed in the Spring Garden, Hyde Park, the New Exchange, and other Eminent Places. Lond. 1658, pp. 154-157.

Thou wert not handsom, wise, but rich,  
 'Twas that which did my eyes bewitch.  
 What God hath joyn'd let no man put asunder.  
 Divinely knit by God are we,  
 Late one, now two, the pledge you see.  
 We strangely met, and so do many,  
 But now as true as ever any.  
 As we begun so let's continue.  
 My beloved is mine, and I am hers.  
 True blue will never stain.

[\* The same may be said of the printers' annual festival, which, although called the Wayz-goose, the bird nevertheless has taken its flight from the social table. This comes from their having transposed "the goose-day" from St. Bartholomew tide to the month of July.—ED.]

Against thou goest I will provide another.  
 Let him never take a wife  
 That will not love her as his life.  
 In loving thee I love myself.  
 A heart content cannot repent.  
 I do not repent that I gave my consent.  
 No gift can show the love I oyr.  
 What the eye saw the heart hath chosen.  
 More faithful than fortunate.  
 Love me little but love me long.  
 Love him who gave thee this Ring of gold  
 'Tis he must kiss thee when th'art old.  
 This circle though but small about  
 The Devil, Jealousie, shall keep out.  
 If I think my wife is fair  
 What need other people care.  
 This Ring is a token I give to thee  
 That Thou no tokens do change for me.  
 My dearest Betty is good and pretty.  
 I did then commit no folly  
 When I married my sweet molly.  
 'Tis fit men should not be alone  
 Which made Tom to marry Jone.  
 Su is bonny blythe and brown  
 This Ring hath made her now my own.  
 Like Phillis there is none:  
 She truly loves her Choridon.

From *The Card of Courtship, or the Language of Love fitted to the Humours of all Degrees, Sexes, and Conditions*, 1653, p. 91.

Thou art my star, be not irregular.  
 Without thy love I backward move.  
 Thine eyes so bright are my chief delight.  
 This intimates true lovers' states.  
 My life is done when thou art gone.  
 This hath no end, my sweetest friend:  
 Our loves be so, no ending know.

From the *Gentleman's Magazine*.

Christ and thee my comfort be.—Vol. II. p. 629.

Gold ring found on Flodden Field, in the possession of George Allen, Esq. of Darlington (1785):—

OV EST NVL SI LOIALIS AMANS  
 QVI SE POET GARDER DES MAVXDISANS.  
 LV. 89, 167, 193.

De cuer entier.—LXXV. i. 409.

Silver ring found at Somerton Castle, co. Lincoln, in 1805:—

\* I love you my sweet dear heart.  
 \* Go \* I pray you pleas my love.—LXXV. ii. 907.

Brass thumb-ring formerly in the possession of the Marquis of Donegal (1813):—

CANDU FLERA MELEOR CERA.—LXXXIII. i. 17.

Silver ring found among the ruins of the Priory of St. Radigund, near Dover, in 1831:—

\* IN GOD IS ALL.—CI. ii. 456.

Found at St. Andrew's chapel, near Ipswich:—  
 Tout pour bein feyre.—CXII. ii. 640.



Gold ring found near St. Ann's Well, Nottingham:—

Mon cur avel.—*CCXL* H. 640.

Honour et Joye.—*CCXII* H. 518.

From the *Proceedings of the Society of Antiquaries*.

A silver ring found near Old Sarum:—

✱ *AMOR. VINCI*. *OM.*—H. 164.

A gold ring of the fifteenth century, found near Whitchurch, Salop:—

*EN BONE VOY.*—H. 248.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

May I add to MR. PENNY's list a very old ring motto closely resembling the third on his list, but to my fancy more poetical and pleasing in sound—

God saw thee moost fit for me.

It is undoubtedly very old, but I cannot give any authentic date for it prior to 1861, when I had it engraved on my wife's ring that I wedded her with.

I cannot show, the love I O.

I love and like my choica.

A. L.

R.

#### STRANGE DERIVATIONS.

Those whose chief delight it is to—

A panting syllable through time and space," frequently indulge themselves to no small extent in the "licentia philologica;" and we scarcely are astonished even at the celebrated etymological connection traced between "cucumber" and "King Jeremiah." I quote the following from an old treatise as a tolerable specimen of a ramble in search of a root. The word to be derived is *treacle*, of which our author (Anon.), when treating of vipers, writes as follows:—

"It is a thing very excellently good (by a secret property in Nature) to beare the head of a viper about a man: for living it killeth, and dead it healeth. Tiriacle or treacle is properly good against venom; but in the making thereof, and in the confection, there is necessary some part of this beast, to the end it may be the more perfect, and of the greater efficacy. And it was named Tiriacle because that the word *Thirion* (*θῆρ*) in Greek signifieth a viper, or venomous beast!"

Again, the word *Presbyter* is presented with a curious quasi-derivation by Giralduus Cambrensis in his *Sermo in Synodo Menevensi*. Speaking of the dignity of the Christian priesthood, in illustration of his text, Malachi ii. 7, he says:—

"Ex ipsâ quoque vocabulorum impositione majestas dignitatis hujus etiam ordinis declaratur. Dicitur enim sacerdos, quasi sacra dans, vel sacra ministrans. *Presbyter*, quasi alius *præbens iter*. Antistes, ante alios stans. *Pontifex*, pontem faciens. Episcopus, quasi supra intendens vel speculator."

The origin he assigns to *Pontifex* at any rate admits of question. If *præbens iter* be merely an instance of the brave archdeacon's love of playing upon words, it is so far unobjectionable, though it scarcely justifies his exordium.

Wheatly, in his *Illustration of the Book of Common Prayer*, ed. Bohn, p. 406, derives "incestuous" from *sine cæto Veneris*; that is, such marriages among the heathen were unblesed by the presence of Venus. Surely the received *in-castus*, with its root *cast-*, is better than this.

If *nobilis* is a contracted form of *non vilis*, as CHESSEBOROUGH thinks, would not the simple word, *vilis*, itself have served well enough to contrast with it without having recourse to the double negative—in, *non, vilis*, which would thus be contained in *ignobilis*? Indeed the use of this compound word would be a presumption that *nobilis* is a simple positive term, and not a negation as your correspondent seems to make it. The old form *gnobilis*, mentioned by Smith, would also militate against the *non vilis* theory; and this ancient form appears to be preserved in *ignobilis*, with which we may compare *i-gnavus* and *i-gnavus*.

W. BOWEN ROWLANDS.

#### Minor Notes.

AMERICA AND SEE OF LONDON.—I know not whether it is much known that in former time the whole of the English possessions in America were considered, in regard to ecclesiastical jurisdiction, as within the diocese of London.

In 1786, Owen Salisbury Brereton, Esq. then a V. P., exhibited to the Society of Antiquaries of London an impression in wax of the arms of the see of London, surrounded by the following inscription:—

"SIGILLVM . EPISCOPI . LONDINENSIS . PROCOMMISS . AMERICANIS."

It was observed at the time this exhibition was made that Henchman, Compton, and Robinson, Bishops of London, exercised episcopal powers under this seal over America from the middle of Charles II.'s reign to the end of that of Queen Anne; but in George I.'s reign a question was referred to the then Attorney and Solicitor-General, "Whether America was so far to be deemed within the diocese of London, that the bishop thereof had all power in America?" Upon this question the law-officers gave it as their opinion, that letters patent from the crown were necessary to constitute such episcopal powers, which Dr. Gibson, the then Bishop of London, refusing to take out, the seal became no longer an object for use.

H. E.

REGIMENTAL HONOURS.—The first regiment of the line without a victory inscribed on its banners

is the 16th Bedfordshire, and yet this corps greatly distinguished itself so far back as the battle of Walcourt, August 5, 1689, under Marlborough, the rest of the army being Dutch, with (it is proper to mention) the Coldstreams and Royals, who also gained honours. I believe the regiment was only embodied in 1688, so it is a pity that their maiden victory should not be honourably recorded. I make a present of this hint to the regiment, or those concerned in its prosperity.

W. T. M.

Government House, Hong Kong.

**A LADY'S DRESS, 1762.**—A curious dissertation might be composed on the various articles that constitute a young lady's dress. Specifying the different countries from which the materials, raw or manufactured, are imported; and computing the numerous hands and complicated machinery that are put in motion in order to produce the splendid *ensemble*.

After the lapse of a century, the following lines are not inapplicable to the present style of feminine apparel:—

"ON A YOUNG LADY'S DRESS.

"Fair Chloe's dress (which Venus' self might wear)  
From various realms is culled with happy care:  
To grace the well-shaped foot, in Turkey's soil,  
Through life's short span laborious silk-worms toil;  
The whale, in Zembla's frozen regions found,  
Distends the swelling hoop's capacious round.  
The Belgian nymphs, a nice industrious race,  
Weave the fine texture of the curious lace.  
Peruvian mines the rich brocade bestow,  
And Guinea's treasures in her buckle glow:  
Afric the tribute of its ivory pays,  
On polished sticks the spreading fan to raise.  
The Phrygian swans their downy plumage shed,  
And from the scorching sun defend her head.  
The bear's warm fur the Russian deserts yield,  
From falling snow her whiter breast to shield.  
The bless'd Arabia sends, from balmy air,  
Essence less fragrant than the breathing fair.  
India's rich coasts the sparkling gems supply,  
Less sparkling than the lustre of her eye.  
How oft the merchant glows beneath the line,  
That Chloe all-accomplished thus may shine!"

*Scots' Mag.*, vol. xxiv. p. 548.

W. D.

**PLAGUE PIT.**—Excavations are now being made for the works of the North London Railway in Broad Street Buildings, and a very large quantity of human bones have been met with. The excavations do not extend over the whole space to be covered by the works, but are only on the sites intended to be occupied by the brickwork. The bones being at about four feet from the surface, and from thence to about eight or ten feet lower, the ground is full of them. They lie without any arrangement, and there are no coffins except in a corner of one of the pits, where the remains of some, but comparatively few, have been found at the lower part of the excavation. Probably some

300 or 400 skeletons at least have been taken out. My Query is, whether this is the site of a plague pit. The place is about 100 yards from the city wall, and perhaps three times that distance from Bishopsgate, and somewhat farther from Moor-gate.

It would appear from the way in which the bones lie, as if at first the bodies had been buried in coffins, and afterwards they had been thrown in indiscriminately. It is right to say that every care appears to be taken to avoid any shock to public decency: the bones, as they are taken out, are laid aside in boxes, no doubt for interment.

QUISQUIS.

**OLD BEDLAM.**—The final obliteration of one of the old city sites deserves a few lines of record in "N. & Q."

"In the year 1569," says Stow, "Sir Thomas Roe, merchant-tailor, mayor, caused to be inclosed with a wall of brick about one acre of ground, being part of the Hospital of Bethlehem. . . . This he did for burial and ease of such 'parishes in London as wanted ground convenient within their parishes. The lady, his wife, was there buried (by whose persuasion he inclosed it)."

This space, converted into gardens, and shaded with really well-grown trees, has long been one of the smaller "lungs" of the city, ensuring air, light, and quiet to the neighbouring houses and hospital. The ground is now become the property of a railway company, and will soon be transformed into a noisy terminus. The gateway in the west wall, bricked up a few years ago, is still flanked by its funereal urns, and against the south wall in Liverpool Street, a stone tablet, placed there about sixteen years ago, records, in a Latin inscription, copied from the original, as preserved by Holinshed, the grant of Sir Thomas Roe,—*"in usum publicæ sepulturæ. A.D. 1569."* I should have said "recorded," not "records," for the tablet is already buried beneath a glaring posting-bill. The hundreds of bodies lying beneath the surface of these once quiet gardens, will soon be carted away—whither? How vain in these railroad days are dedications of land to special purposes! Church and churchyard alike vanish before the pickaxe and shovel of the navy. J.

**GRAPE, AND SEASIDE-GRAPE.**—In describing the West Indies, Sir A. Alison, the historian, says:—

"Grapes are so plentiful upon every shrub, that the surge of the ocean, as it lazily rolls in upon the shore, with the quiet winds of summer, dashes its spray upon its clusters."

I noted the above error on finding it amongst the Selections in an "Educational Course."

The grape-vine does not grow in the West Indies as here described; but there is a robust tree, called the "seaside-grape," which answers the description so picturesquely given.

In point of fact, however, there is as little affinity between the grape and the "seaside-grape," as between the strawberry and the "strawberry-tree." S.

### Queries.

#### HABITS OF THE BAT.—

"A few weeks ago, while several boys were amusing themselves in the vicinity of the town, two bats were observed hovering near the ground, and in their daring flights coming so near the boys as to suggest the possibility of their capture. Accordingly handfuls of sand were thrown up to bring the creatures down, which, in the case of one of them, proved effective. The boy who claimed the prize brought it home, and providing it with a cage, carefully attended to its wants. In less than a week the animal gave birth to a young one, which was for two days suckled by its parent. The dam (to speak of it as a quadruped) became domesticated, and readily partook of the food placed in the cage. Before it reached the age of three days the young bat died, and the parent only survived another day to mourn its loss."—*Elgin Courant*.

The above is cut from a newspaper. Some cruelty may be prevented if any reader of "N. & Q." conversant with the habits of bats, will say whether they will live in confinement; and if so, how they should be treated. Believing that they feed on insects taken on the wing, I have never tried to keep one, and have procured their liberation wherever my influence has been sufficient. I have heard that they eat milk, cheese, and eggs, but have watched without seeing them do so. They have generally died within a week after their capture. I know an instance of one living about two months, but the weather was cold, and it seemed to sleep. FITZHOPKINS.

**FAMILIES OF BEKE AND SPEKE.**—In the chancel of Shinfield Church, near Reading, are two monuments with the following inscriptions:—

1. "Here lyeth bereed the body of Master Henry Beke, Esquier, whoe Disseed the 23 May, 1580."

2. "Anº D'ni, 1627.

"Hic pater Henricus, mater Jana, et filia Eliza Effinguntur, adest urnula sola patria.

Beake nomen patrum, domus Hartley-Curia, mater Rogero Lewkenor, milite, nata fuit.

Georgius extruxit monumenta (enatus Eliza, Filius Hugonii Speke) pia jussa matris."

I am desirous of knowing something about these families of Beke and Speke. Are they those of Dr. Beke and Captain Speke of the present day? A. C.

Manchester.

**BIVOUAC.**—Bailey's *Dictionary* has *Biovac* and *Bihovac* for *Bivouac*. Has he authority in literature for this corruption? J. D. CAMPBELL.

Glasgow.

**CASTING IN PLASTER.**—When and where was the modern practice of casting in plaster introduced? Or, in other words, what is the origin of

forming moulds round a circular object in separate pieces, into which liquid plaster is afterwards run to make casts?

The well-known passage in the 44th section of the 35th book of Pliny, beginning "Hominis autem," &c., only proves that Lysistratus invented a process by which likenesses in plaster, taken from nature, were covered with wax and finished in that material; and that he taught the Athenians how to copy (not cast) statues in the same way. This being the correct meaning of the passage, and there being no indication that the ancients understood the modern art of casting in plaster. When was it discovered? Certainly not till after the days of Michael Angelo and Cellini; who made small models in wax, and larger ones in clay, from which they worked upon the marble. Else, why are there no casts of their time in existence? And why did Cellini risk the original model of his Perseus in the process of bronze casting, and suffer such terrible anxiety as was induced by knowing that if destroyed he would be obliged to recreate it?

I have asked these questions of many artists, and men well versed in artistic matters, both in Italy, France, and England, without getting any satisfactory answer; and now have recourse to your columns in hope of a solution. C. C. P.

#### CENTRAL AFRICA.—

"The Geographical Society of Paris will be no worse off than their brethren of the Institute, who, but a very few years since, bestowed their highest honours upon a work which the philosophers of Europe have ever since regarded as apocryphal; and Charles X. will be much in the same situation as our Most Gracious Sovereign, who, by a barefaced fraud, was led to confer the honour of knighthood upon a pair of the most impudent and consummate quacks."

These remarks are taken from a review of M. René Caillié's *Journal d'un Voyage à Tombouctou et à Senné, dans l'Afrique Centrale* . . . par M. Jomard, Paris, 1830. The review appeared in the *Foreign Quarterly*, vol. vi. art. iv., for June 1830.

1. What is the name of the work referred to, as having received the highest honours of the Institute?

2. Who were the two knightly quacks? And by what fraud was the king deceived?

CHESSBOROUGH.

**MADAME DE GENLIS.**—I shall feel obliged to any reader of "N. & Q." who happens to possess, or can refer to, the works of Madame de Genlis, for information as to whether this lady ever visited North Wales? If so, in what year? Was she accompanied by her daughter "Pamela?" And has she left any record of such visit? I have not her works at hand; nor can I find a copy amongst the tens of thousands of readers in the town

where I write this Query! I take this opportunity of thanking the Editor of "N. & Q." for his kindness in answering two recent inquiries of mine. D.

**HEROD THE GREAT.**—As I am engaged on a life of Herod the Great, I shall be much obliged if any of your readers will direct me to, 1st, good reviews of him and his life and times; 2nd, any medal, or coin, giving a personal representation of him, if any such there be.

I shall also be thankful for any information as to the sources from whence he derived such enormous revenues as must have been required in the erection of his numerous, vast, and magnificent towns, forts, palaces, the temple, theatres, &c.; and how these could be paid for, and yet leave him, at his death, possessor of a very large sum in ready money; all this too, without impoverishing his subjects. Are there any coins having the likeness of Cleopatra in tolerable preservation?

J. HAWKINS SIMPSON.

Alstonfield, Ashbourne.

**MERCHANT'S MARK.**—In one of the lights of the east window of the chapel of St. Mary's Hospital, Ilford, there is inserted an oblong piece of stained glass, containing a merchant's mark; with the initials "I. G.," flanked by four grasshoppers, and surmounted by a head of Queen Elizabeth. I wish to trace how this cognizance could have been introduced into the above church. I believe that one of the Gresham family formerly resided in Becontree Hundred, not far from Bark-ing; and I should be glad to ascertain some particulars respecting him. J. R.

**OSCOTIAN LITERARY GAZETTE.**—There was published in 1829, vol. i. 2nd ed. of *The Oscotian Literary Gazette*, edited by students of St. Mary's College, Oscott; published by R. P. Stone, Birmingham, 1828. It contains contributions by the students, tales, essays, dramatic pieces, &c. Can any of your readers who may have a copy give me the titles of the "Dramatic Sketches" in the *Gazette*, and the name or initials of the authors? ZETA.

**THE TERMINATION "OT."**—What is the meaning of the termination *ot* in some names, both of things and men; such as Cheviot, Teviot, Elliot? Is it British or Celtic? H. B.

**POLITICAL CARICATURES.**—When did they come into fashion or practice? They were much in vogue in George II.'s time. See Lord Mahon's *History*, iii. 279. Are not the grotesque figures we see on church pews, and outside of churches, caricatures? Can you Mr. Editor, or any of your readers, throw any light on the subject? F. M.

**PROVERB.**—In modern Greek exists the proverb—which is said to be a very old one—

[\* See "N. & Q." 2nd S. viii. 273.—ED.]

"Ἄλλα ὁ γαῖδαρος, καὶ ἄλλα ὁ γαῖδουρολάτης," "The donkey means one thing, and the donkey-driver another." I have searched without success for an analogous proverb in Latin or other languages, but the other day I came across its counterpart in the *Fabliau* "De la Borgoise D'Orliens (*Mcon*, iii. 164),—

"Diex, com il savoit or petit,  
De ce qu'ele pens et perpenasse;  
Li asniers une chose pense,  
Et li asnes pense tout el."

This proverb is altogether different from that which exists in so many languages to the effect that "You cannot make a horse drink against his will," as the former gives the control of the animal to the man, whilst the latter makes the will of the animal dominant. The pith of the Greek proverb is contained in the French, "L'homme propose, mais Dieu dispose." Query, whether the old French couplet has not been derived, by tradition, through one of the Phocian colonies in the south, direct from Greece, without passing through the usual Latin medium? JOHN ELIOT HODGKIN.

**CARDANUS RIDER AND HIS BRITISH MERLIN.**—I am desirous to see some memoir of this worthy, who annually "compiled for his country's benefit" (and for a period, I believe, of two centuries it has been continued,) a most useful *Almanack*, in which all the feasts, festivals, and holidays were distinguished as *red-letter* days; and monthly directions for gardening, and homely advice touching the health of his readers, were also given. COMPUTATOR.

**RIGHT HONOURABLE.**—Are any persons entitled to this prefix besides Peers of the Realm and Privy Counsellors? The son of a Duke, or of a Marquis, is by courtesy a Lord: as Lord Alfred Paget, Lord Arthur Hervey, &c. Is he Right Honourable, or simply the Lord So-and-So? I notice in printed lists of patrons, and in letters, considerable variety in the usage. What is right? F. H. M.

**SOMERSETSHIRE CHURCHES.**—Warton, in his *Observations on the Fairy Queen of Spenser*, 1762, p. 229, says:—

"Most of the churches in Somersetshire, which are remarkably elegant, are in the style of the florid Gothic. The reason is this: Somersetshire, in the Civil Wars between York and Lancaster, was strongly and entirely attached to the Lancastrian party. In reward for this service, Henry VII., when he came to the crown, rebuilt their churches."

My query is, What authority is there for this assertion? Can it be proved by any public records? H. T. ELLACOMBE.

**OLD STAFFORD BALLAD.**—I have gone the Oxford Circuit many years, and have seldom been at Stafford without hearing a song, which generally runs thus:—

"As I was a gooin oop Whorley Boonk,  
Oop Whorley Boonk, oop Whorley Boonk,  
Coomin down:  
The cart stud still and the wheel went round,  
Coomin down,  
A gooin oop Whorley Boonk."

"Coomin down" is shouted more loudly than the rest. I have inquired as to the meaning, but the only answers have been: "We always sing it," and "They sung it afore I was born." Is it so old that the words have survived the meaning, or had it ever any? I heard it again last night.

AN INNER TEMPLE.

Stafford, July 21.

### Queries with Answers.

"SIEGE OF BELGRADE."—I shall be greatly obliged if any one would communicate to "N. & Q." the continuation of the old alphabetic poem:—

"An Austrian army, awfully arrayed,  
Boldly by batteries besieged Belgrade."

If I am not mistaken, the question has been addressed to you before. A. R.

["The Siege of Belgrade," as a specimen of alliteration, we believe, first appeared anonymously in Bentley's *Miscellany* for March, 1838 (vol. iii. p. 812). It has already been noticed in our 2nd S. viii. 412, 460; xii. 279, 336. We now copy the entire poem:—

"An Austrian army, awfully arrayed,  
Boldly by battery besieged Belgrade;  
Cossack commanders cannonading come,  
Dealing destruction's devastating doom.  
Every endeavour engineers essay  
For fame, for fortune,—fighting, furious fray:—  
Generals 'gainst generals grapple—gracious God!  
How honours Heaven heroic hardihood!  
Infuriate, indiscriminate in ill,  
Kinamen kill kinamen,—kinamen kindred kill!  
Labour low levels loftiest, longest lines;  
Men march 'mid mounds, 'mid moles, 'mid murderous mines.

Now noisy, noxious numbers notice nought  
Of outward obstacles opposing ought:  
Poor patriots, partly purchased, partly pressed,  
Quite quaking, quickly quarter, quarter quest.  
Reason returns, religious right redounds,  
Suwarow stops such sanguinary sounds:  
Truce to thee, Turkey—triumph to thy train!  
Unjust, unwise, unmerciful Ukraine!  
Vanish vain victory! vanish victory vain!  
Why wish we warfare? Wherefore welcome we  
Xerxes, Ximenes, Xanthus, Xaviers?  
Yield, ye youths! ye yeomen, yield your yell!  
Zeno's, Zarpatus', Zoroaster's zeal,  
And all attracting—arms against appeal."]

GONDOLA.—The following is extracted from *All the Year Round* of July 11, 1863, p. 480, and may probably elicit a reply in "N. & Q." :—

"In summer, the black awning forms the most delightful of sun-shades. But why is it black? Tell me, Venetian antiquaries. Tell me, chatty correspondents of *Notes and Queries*. I was always given to understand

that black absorbed heat, and that white was the only wear for hot climates."

VEDETTE.

[Jal, in his *Glossaire Nautique*, informs us that black became, except in a few cases, the uniform habit of the gondola by a law of the Venetian senate; and that this law was passed towards the termination of the Middle Ages, in consequence of the extreme luxury and splendour with which in those days the gondola was often adorned:—"Les gondoles furent à Venise, à la fin du Moyen Age, des objets d'un luxe si extravagant, que le sénat fut contraint de rendre un loi qui, en fixant un type pour la gondole, défendit que personne, le doge et les ambassadeurs étrangers exceptés, se fit construire une barque plus riche, plus élégante, mieux décorée à l'extérieur que celle dont le modèle était donné. C'est de cette époque que date l'uniformité des gondoles peintes en noir."—P. 789; see also p. 791.]

COOK'S CASTLE, NEAR SHANKLIN, ISLE OF WIGHT.—In the neighbourhood of this ruin I have been unable to ascertain anything regarding its history. It is on a hill on Shanklin Downs, commanding a view of almost the whole island. What remains of ruins is simply two or three pieces of wall covered with ivy, apparently towers, between which a modern tower has been built in the distance, the only erection visible amongst the trees.

J. S. A.

[The artificial imitation of a ruin, called Cook's Castle, was erected by the late Sir Richard Worsley, which, as he himself states in his *History of the Isle of Wight*, p. 219, "serves as a point of view from his seat, Appuldurcombe." Standing on the summit of a fine rocky cliff, it commands a most splendid prospect of the island and the opposite coast.]

### GASPAR DE NAVARRE: SPENGLE.—

"Gaspar de Navarre says that, in Germany, many witches were marked by the demons on the inside of their skins, and that the marks were invisible till brought out by due exorcisms: all so marked could bear tortures, some being rendered cold and insensible to pain, others were protected by the interposition of the demons, who stretched the cords of the rack, and made the hinges creak, though the witches remained unhurt."—*An Enquiry into the present State of Demonology*, by G. M. London, 1714.

The author refers for the above to Delrio and Spengle. I know Delrio, but who were Gaspar de Navarre and Spengle? S. S.

[Gaspar or Caspar Navarro, wrote a work entitled *Contra Superstitiones*. "Gaspar Navarro inscribitur auctor libri: *Contra Superstitiones*, Osce, anno 1681, editi."—Anton. *Bib. Hisp. Nova*. This appears to be all that is known of him. Osca, Hueaca in Arragon. We are not acquainted with any writer bearing the name of Spengle. There was a Spengel, and there were also two or three Spenglers.]

TANJIBS.—Cambric muslin manufactured for certain foreign markets (African, I believe) goes in the trade by the name of Tanjibs. What is the origin of the word? P. P.

[The origin of the word seems to be eastern. Chambers, in his *Cyclopædia*, 1788, says, "There are various kinds of muslins brought from the East Indies, chiefly

from Bengal; beteltes, tarnatans, mulmuls, *tanjabs*, terrindams, doreas, &c." See also Zedler's *Lexicon* under "Taniaba." ]

#### QUOTATIONS WANTED.—

1. "Insatiate archer! could not one suffice?"

The commencement, I think, of an epitaph on two children.

2. "The thunder ceases now  
To bellow through the vast and boundless deep."

3. "Aurea prima sata est etas, quæ vindice nullo,  
Sponte sua sine lege fidem rectamque colebat."

Whence the lines? REGIMENTAL.

[1. Young's *Night Thoughts*, Night I. line 212. Alluding to three deaths in his own family occurring within a short time of each other.

2. Milton's *Paradise Lost*, book i. lines 176, 177.

8. Ovid, *Metam.* i. 89, 90.]

SIR ROWLAND HEYWARD, Lord Mayor of London, circa 1490, was buried in the church of St. Alphage, London Wall. What was his coat of arms? J. R.

[Sir Rowland Heyward was Lord Mayor in 1570, and died Dec. 5, 1593. His arms are thus described in Wright's edition of Heylyn's *Help to English History*, p. 528:—"Six coats, 1. G. a lion rampant guardant, ar. crowned, or. 2. Ar. two pallets engrailed, sable. 3. Ar. on a saltier engrailed, G. five fleur-de-lis, or. 4. G. a lion rampant guardant, and in chief two mullets, or. 5. Per fess indented, or and arg. an eagle displayed, sable. 6. As first." ]

BISHOP FOWLER.—Have new editions been published within the last few years of any of Bishop Fowler's Works? MELETES.

[Two of Bishop Fowler's works have been reprinted in the recent edition of Gibson's *Preservative*, 1848-9. In vol. iii. "Bellarmino Examined: 4th Note, Amplitude, or multitude, and variety of Believers." In vol. vi. "The texts examined which Papists cite for the obscurity of Scripture." ]

#### Replies.

MAJOR-GENERAL JOHN LAMBERT.

(1<sup>st</sup> S. iv. 339; v. 227; vi. 103, 183; vii. 237, 269, 364, 459; 2<sup>nd</sup> S. iii. 410, 473; vii. 131.)

Being struck by the account (1<sup>st</sup> S. vi. 183) that Lambert, who would have been supposed to be painting flowers at Guernsey, was in 1678 solving equations at Plymouth, I inquired of my old friend Mr. P. S. CARRY, now High Bailiff of Guernsey, what evidence could be found as to the removal and its cause. In due time I received the following extracts, which I think well worth transmitting to "N. & Q." They might no doubt be shortened; but there is something of a picture in the whole. The very great importance attached to the safe-keeping of the prisoner, the necessity of reporting to the Secretary of State the exclamation of an angry girl, the direction to shoot the prisoner on the appearance of an enemy before

the island, &c. are straws of history worth noting. I suppose it will be clear that the removal of Lambert to Plymouth was the consequence of his daughter's marriage with the son of the Governor of Guernsey.

A. DE MORGAN.

#### Extracts from Papers relating to Col. Lambert.

1. State Paper Office, Various, Warrant Book, No. 576 D. fol. 26.

The like Warrants for John Lambert, commonly called Coll. John Lambert, to be carried by Capt. Hugh Hide in the Ship called *ye Adventure*, close prisoner to Guernsey—*ye same date*.

Oct. 21, 1662. [Evidently a mistake, probably for 1660.]

2. Mus. Brit. Add. MS. 10,116, fol. 266b. Rugges's Diary.

Nov. 1661. . . . They (i. e. the Parliament) also considered that the King's Majesty be desired to send for John Lambert, Esq. and Sir Henry Vane, Coll. Collet, and Sir Hardress Waller backe again to the Tower of London that they may attend the House when they are called for, for these persons was sent some two months before, some into Gurnsey and som into Jersey, &c.

3. S. P. O. Domestic, Various, 576 D, fol. 164.

Licence to Mrs. Lambert with her 8 Children and 8 maid servants to goe and remain with her Husband. To Sir Hugh Pollard or other the present Governor of Guernsey or his Deputy, 17 Feb. 1661/2.

[The King's Hand.]

4. *Ibid.*, fol. 238.

Letter to the Duke of York to send two ships for Vane and Lambert, first of April, 1662.

Warrant to the Governor of Guernsey to deliver Lambert to such person or persons as the Duke of York shall appoint. 1 April, 1662.

[N.B. This was in order that he might be brought to trial. The trial took place in June, 1662.]

#### 5. Warrant.

CHARLES R. Our Will and Pleasure is that you take into your custody the person of John Lambert, commonly called Collonel Lambert, and keepe him a close Prisoner, as a condemned Traytor, until further order from us. For which this shall be your warrant. Given at our Court at Hampton Court this 25th day of July, 1662.

By His Majesty's Command,

EDWARD NICHOLAS.

To our Trusty, &c.

ye Lord Hatton, Governor of our Island of Guernsey and to the Lieutenant Governor thereof, or his Deputy.

Lambert to Guernsey.

6. CHARLES R. Our will and pleasure is that from sight hereof you give such Liberty and indulgence to Collonel John Lambert your prisoner within ye precincts of that our Island, as will consist with the security of his person, and as in your discretion you shall think fit, and that this favour be continued to him till you receive our order to the Contrary, &c.

Given at our Court at Whitehall, November 18, 1662.

By His Majesty's Command,

(Signed) HENRY BENNET.

To our right Trusty, &c.

the Lord Hatton, our Governor, &c.

Liberty of the Island to Mr Lambert

7. S. P. O. Letter from M<sup>r</sup> Robert Walters to Sir H. Bennett, Sec. of State.

Guernsey, April 8, 63.

SIR,—Since my arrival in Guernsey, I have not found a quicker opportunity of acquainting you therewith, yet I have been here about 15 days. . . . The prisoner in the Castle is very melancholy, troubled at many things he hears . . . saith some scandalous tounge have traduced him to his Ma<sup>ty</sup> as guilty of some new thoughts of sedition, which he utterly disavows, giving very great protestations of his innocence, and says he can never be so wicked to act nor think the least thing that might be prejudicial to such a prince who soe mercifully had bestowed life upon him, who so little deserved it; he lays the fault of his close confinement upon the L<sup>d</sup> Hatton, and seems to wonder much at his severitie. My Lord has given him the libertie of the Castle, having the Porter of the place for his Guard, a person so odious (I know not upon what occasion) to the prisoner, as he refuseth all stirrings abroad rather than to have his *Kep* for a Companion, nor doe his Children stirr abroad, though they have libertie granted to come into the Island. I would sometimes invite them to me if I had encouragement soe to doe. I pitee their restreainte—but I will not without licence first had . . .

ROBT. WALTERS.

8. S. P. O. (Extract.) Letter from M<sup>r</sup> Rob<sup>t</sup> Walters to Sir Henry Bennett.

Guernsey, April 18, 1668.

SIR,—I have not been wanting to performe your commands in writings to you, but the wind hath been so contrary as noe vessel has stirred out of this port almost thes 8 weeks . . . . . The prisoner yett continues his retirement in his chamber nor will accept of the little libertie proffered him to walk aboute the Castle with a *Kep* given him by the Lord Hatton. The other day I was invited to the Castle to heare an accusation brought in against a kinswoman of his who lives with him. The accuser was the same *Kep*, who avered she told the Centinel in his hearings she served as good a Master as he (the Centinell)—about some angry discourse betwixt them,—she having throwne some water wher he would not have had her. She told him he was a saucie common soldier to teach her what she had to doe. The Centinell replied his Ma<sup>ty</sup>'s service was not so common,—whereupon she replied, she served as good a Master, to her own content. She is a young Girl, and we judged she spoke she knew not what herselfe. I write this to assure you nothing of the least concernment shall passe of which you shall not have a particular account . . .

ROBT. WALTERS.

For the R<sup>e</sup> Hon<sup>ble</sup>

Sir Henry Bennett, Principal Sec. of State, &c.

9. Letter from M<sup>r</sup> Lambert to M<sup>r</sup> Williamson.

March ye 8<sup>th</sup>.

SIR,—I was last night very late with M<sup>r</sup> Secretary whoe hath promised mee that within tow or three days I shall have an order for more liberty for my husband, as allsoe a Letter to the Governor of Garney concerning myselfe and familie. I am sensible that Sir Henry Bennett hath multitude of business which may make him forgett mine. Therfor my request to you is to mind him of itt, and to intreat him to add to his obligations (which I most ever acknowledge are alreed great) that the order and Letter may be drawne as much to our advantage as he can:—For the letter which concerns mee and my familie, I humbly desire him that itt may be that wee may have liberty to take a house in the Island, and to goe and come to my husband freely. And for the order that con-

sarns him that he may have the liberty of the Castle, and what other liberty my Lord Hatton shall thinke fitt within the precincts of that Island: which contains noe more than what was formerly granted at my request. Sir Henry Bennett hath promised to give these papers into your hand. I was very desirous to have spoken with you, but not finding you within is the occasion that I give you this trouble, which I beseech you to excuse. From, &c. FRANCIS LAMBERT.

If these favours be granted, I assure you they shall not be abused by mee nor mine.

[In dorso.] 8<sup>th</sup> March 1663/4, M<sup>r</sup> Lambert,  
[Addressed] for Williamson, Esq.

10. S. P. O. Extract from a Letter from Lord Hatton to M<sup>r</sup> Williamson.

Cornett Castle, 7 May, 1664.

SIR,—I received your letter which gave me a kind explication of M<sup>r</sup> Secretaries letter in the case of the prisoner here . . . . . CHR. HATTON.

To my much valued Freand M<sup>r</sup> Williamson at M<sup>r</sup> Secretary Bennetts lodging in White hall.

11. S. P. O. 1666. Advis à M. le Lieutenant de l'Isle de Guernsey [Extract.]

MONSIEUR,—Je suis informé de certain par un Gentilhomme de grande qualité affectionné au party, que le Roi de France a dessein sur les Isles de Guernsey et Jersé . . . . . D'ailleurs il est certain que Mons<sup>r</sup> de Matignon et le Gouverneur du Havre ont la main en cette affaire . . . . .

12. S. P. O. The King to the Governor of Guernsey, 1666. [Draught.]

Trusty and well beloved, wee greet you well. Wee have seen your despatch from our Castle Cornett in that our Island of Guernsey of the 22<sup>nd</sup> June, giving account of the seizure and examination of Jean François de Briselance, S<sup>r</sup> de Vaucourt, native of Normandy in France, Commander in the Island of Chouzey upon the Coast of Normandy under the S<sup>r</sup> de Matignon, and of severall other particulars relating to a designe treacherously and perfidiously carried on by the said de Vaucourt for effecting the escape of John Lambert, prisoner in that our island, for debauching our good subjects there from their duty and allegiance to us, and for the raising and fomenting a rebellion in this our Kingdome:—Which having taken into our serious consideration, and well weighing the dangerous consequences of such practises, especially in this conjuncture, wee have thought fit hereby to signify our royall will and pleasure to you that forthwith upon receipt hereof you give order that the said Vaucourt, as also the Master of the Ship seized with him, be immediately without further forme of processe hanged as spies, and that you cause the said John Lambert to be henceforth kept close prisoner soe as you remaine answerable for his detention at your utmost peril. And if at any time hereafter an enemy shall chance to appeare before that our island with an appearance of invading it, our will and pleasure is, and we do hereby sufficiently authorize and require you immediately to cause the said Lambert to be shot to death, he being already a condemned person by the Law, for having contrary to his allegiance and the eminent obligations he hath to our Royall clemency, held correspondence with our enemies without discovering the same to you our Governor there. Whereof you may in no wise fayle—and for so doing, &c. Given at our Court at White hall ye . . . day of July in the 18<sup>th</sup> year of our raigne.

By his Majesty's Command.

## 13. S. P. O. Car. II. vol. lxx. Art. 39.

Mr. Bradley told me, &c. . . . That Lambert's Butler, which keeps a victualling house near Charing Crosse, who sends letters to Lambert, and receives letters from Lambert,—the said Bradley told me that Lambert's Butler told him that if his Mat<sup>y</sup> should send to Gurnsey (the place where Lambert is prisoner) for the execution of him, the Governor would not only refuse it, but oppose it,—and that if the insurrection went on, Gurnsey and England was but a little distance. Lambert would quickly be in England to head a party.

EDWARD RIGGS.

[In dorso] Riggs's confession. R. 23, dec<sup>r</sup>.

## 14. S. P. O. Col. Atkins to [Lord Arlington.]

Castle Cornet, Oct. 3/13, 1667.

MR LORD,—I received yours of the 9/19 September, which came not to my hands till the 27 of the same month. The prisoners of State in this Island is only Mr. Lambert who by order from His Mat<sup>y</sup>, as appears by my instructions, I received at my arrival here from my Lord Hatton. Heere remains no warrant nor record of his commitment. His straiter confinement was by order from his Mat<sup>y</sup> since, the occasion whereof your Lordship well knows was upon the business for which Vaucourt the Frenchman was executed. He remains still close till I receive further orders, and I cannot say otherwise than that hee hath carried himself ever since with modestie and discretion conforme to his Mat<sup>y</sup> commands.

F. ATKINS.

## 15. S. P. O. Domestic. Car. II. vol. i. Art. 56.

To the King's Most Excellent Mat<sup>y</sup>.

The humble Petition of Mrs. Lambert humbly sheweth. That your Petitioner's estate being very small, and not able to maintaine herselfe, ten children and her husband at that great charge his close imprisonment requires, humbly prays,—That your Mat<sup>y</sup> would be pleased to add to your former grace and favour in letting her said husband have the liberty of taking a house in the Island he is now prisoner,—that your poore petitioner her children and family may all live there together with him, without which the charge is so insupportable in being thus divided that in a very short time wee shall not be able to live. Which if your Mat<sup>y</sup> will bee pleased graciously to grant we shall be obliged ever to pray.

## 16. S. P. O. Dom. Various, 588, p. 9b.

The King to the Duke of Albemarle, General of the Forces.

R<sup>y</sup> Trusty, &c. . . . Whereas . . . Tho<sup>s</sup> Viscount Falconbridge, . . . John Lord Bellasys, and . . . Sir Thomas Ingram, K<sup>t</sup> Chancellor of our Dutchy of Lancaster have made humble sute unto us on behalf of Colonel John Lambert, now a prisoner in our isle of Guernsey that we would grant him the liberty of the said Island, and to take a house therein for himself and family to live in—he passing his word or giving security to remaine a true prisoner in our said Island, we are gratiously pleased to condescend unto that their request, and have accordingly thought fit hereby to signify our pleasure unto you, requiring and authorizing you to give effectual orders that he the said Col. Jo. Lambert may have and enjoy the liberty of our foresaid isle of Guernsey, and take a house therein for the lodging and accomodation of himself and family, he passing his word unto you, or giving sufficient security, that he will remaine a true prisoner in that our island. And for so, &c. Given, &c. Dec<sup>r</sup> 8, 1667, in the 19 year of our reigne.

## 17. S. P. O. [Draft.]

Whereas wee did by our warrant of Nov. in ye 18 years of our Reigne give order that you sh<sup>d</sup> allow such liberty and indulgence to Coll. Jo. Lambert your prisoner within the precincts of that our Island as will consist with the security of his person, and as you in your discretion should think fit, which we found reason since to abridge and refrain by a signification of our Royal pleasure by one of our principal secretaries of state. Now whereas wee have been again humbly moved in favour of the said Coll. Lambert, our will and pleasure is that you continue to allow unto him the full benefit of our former gracious favour and indulgence, as it was signified to you by our said Warrant of Nov<sup>r</sup>, any let or signification to the contrary notwithstanding, the same to continue until further order. For which, &c. . . .

## 18. S. P. O. Domestic, Various, No. 589, fol. 8.

Lambert's daughter to have access to him.

Whereas humble snite hath been made to us in favour of John Lambert now close prisoner in your custody, That in consideration of his present distemper and bad estate of health, wee would be graciously pleased to grant our royall licence to Frances Lambert, one of the daughters of the said John Lambert to be and remaine with her father during the time of his indisposition, and till our further pleasure in that behalf be signified unto you:—As also that Mary Hatton, one other of his daughters, might have access to see and visit her s<sup>d</sup> Father and to returne againe. Our will, &c.—that accordingly you permit and suffer the said Frances Lambert to be and remaine with her said Father, and the said Mary Hatton to have access to see and visit him and to returne again as her occasions shall require.

For, &amp;c. Given, &amp;c. At Whitehall, Feb. 17, 1667-8.

By his, &amp;c.

[Signed] ARLINGTON.

To the Gov<sup>r</sup> of Guernsey.

[N.B. In the beginning of the year 1665, in consequence of certain complaints, Lord Hatton was called away from Guernsey, and Colonel Atkins was authorised to act in his place. Lord Hatton never returned, and died in 1670. His younger son, Charles Hatton, married Colonel Lambert's daughter Mary.]

## 19. S. P. O.

To the King's most Sacred Majesty.

The Humble petition of Christopher L<sup>d</sup> Hatton, &c. humbly sheweth —

That your petitioner having been by your Majesty's favor . . . constituted for life . . . Governor of the Isle, &c. . . . three persons and no more took occasion to complain of Your petitioner . . . Upon which complaint your Majesty was pleased to send for your Petitioner . . . Your Petitioner is not ignorant that attempts have been made to suggest his misfortunes as faults in the case of his sonn's marriage with a prisoner's daughter there, and though he is confident your Majesty will not lay that as a crime to your Petitioner, yett he craves leave to say his consent could not be reasonably inferred,—being to a person whose Father was attainted, who had no portion. And the thing had no ill effect since the Prisoner remained in safe custody, and delivered up in that safety he remains. And no sooner did your Petitioner know of that match was a yeare and more after the pretended marriage, but he turned his sonn out of doores, and hath never since given him a penny . . .

Your petitioner humbly prays,

[No date.]



## 20. From the Council Register.

Order in Council, 15 November, 1668.

Upon reading the petition of John de la Marche, Gentleman, Porter of Castle Cornet in the Isle of Guernsey, praying that His Ma<sup>ty</sup> will be graciously pleased to order that his three years salary in arrears may be paid unto him, together with such allowance or other consideration as shall be thought fit for (*inter alia*) his fee for the safe custody of John Lambert for these eight years—it was ordered, that the Petitioner do deliver a copy of the said Petition unto Colonel Jonathan Atkins, His Majesty's Governor of Guernsey, who is hereby required to certify the truth of the allegations thereof to the Board, &c.

## ARCHBISHOP HARSNET AND BISHOP KEN.

(3rd S. iv. 3.)

The beautiful testimonies quoted by J. Y. to the catholic orders and doctrines of the Anglican Church have numberless parallels among those who have been in our land very *στέλοι καὶ ἑβραϊσμοὶ τῆς ἀληθείας*. Dr. Robert Sanderson has this profession of his faith in his last will and testament:—

"And here I do profess, that as I have lived, so I desire, and by the grace of God resolve, to die in the communion of the Catholic Church of Christ, and a true son of the Church of England: which, as it stands by law established, to be both in doctrine and worship agreeable to the word of God, and in the most, and most material, points of both, conformable to the faith and practice of the Godly Churches of Christ in the primitive and purer times, I do firmly believe . . . . And herein I am abundantly satisfied that the schism which the Papist on the one hand, and the superstition which the Puritan on the other, lay to our charge, are very justly chargeable upon themselves respectively."

Bishop Sanderson was born at Rotherham in Yorkshire, Sept. 19, 1587, recommended to the bishopric of Lincoln by Dr. Sheldon, Archbishop of Canterbury, 1660, and died Jan. 29, 1662.

The celebrated Lord Exmouth, born at Dover in 1757, wrote as follows in one of the very last letters he ever penned. Speaking of the attacks made against the Church of England, he says:—

"I am much inclined to consider this (i. e. the cholera then raging) an infliction of Providence, to shew His power to the discontented of the world, who have long been striving against the government of man, and are commencing their attacks on our Church. But they will fail! God will never suffer his Church to fail."

The Rev. John Kettlewell, deprived as a non-juror, together with Sancroft, Ken, and others, drew up a few days before his death a declaration of his faith. This he presented on the altar when he received the Blessed Sacrament for the last time from Bishop Lloyd. In this declaration he says:—

"I profess to continue firm and steadfast in the unity and communion of Christ's Holy Catholic Church. And having been not only made a member, but, by my blessed master Jesus Christ's inestimable vouchsafement, called to be a minister of His in the Church of England; I do

profess and declare, that as I have lived and ministered hitherto, so I do still continue firm in its faith, worship, and communion."

Dr. John Donne, Dean of St. Paul's, the friend of George Herbert, prefaces his last will with these among other remarks. He thanks God devoutly "for that constant and cheerful resolution, which the same Spirit hath established in me, to live and die in the religion now professed in the Church of England." And the saintly George Herbert himself, while lying on his bed of sickness, desired Mr. Duncon to pray with him. "What prayers?" asked Mr. Duncon. The holy man fervently replied, "O Sir! the prayers of my mother the Church of England. No other prayers are equal to them!" Nicolas Ridley, in his farewell letter, written on the eve of his martyrdom, characterises the doctrines of the Church of England, for which he was about to die, as "God's eternal and everlasting truth."

While on the subject of last sayings and wills, I would notice a curious bequest in the will of Benjamin Franklin, though of course it is alien to our proper subject. It runs thus:—

"My fine crab-tree walking-stick, with a gold head curiously wrought in the form of the cap of liberty, I give to my friend, and the friend of mankind, General Washington. If it were a sceptre, he has merited it, and would become it."

W. BOWEN ROWLANDS.

## THE KNIGHTS HOSPITALERS OF ST. JOHN.

APPOINTMENT OF THE GRAND PRIOR OF THE  
ENGLISH LANGUE.

(3rd S. iii. *passim*.)

HISTORICUS might very well have spared himself the trouble of writing at such great length in his bitter attacks on the English Langue, for in the few following lines of his first communication the whole point of his argument undeniably rests:—

"If the English Langue is acknowledged by the head of the Order all is well; otherwise it cannot be the Langue of England, or a branch of the Order of the Knights Hospitalers of St. John. Who appointed the Grand Prior, for by the Statutes, sect. XIII. (Of the Elections), No. 3, the election is in the hands of the Master and Council."

But who is the head of the Order to whom HISTORICUS alludes, and the Master and Council, by whose authority the Grand Prior of the English Langue should be appointed? Can it be possible that your correspondent is in earnest, when referring to a few aged officials at Rome, as the persons to whom the English Knights must bend in submission if desirous of being acknowledged as the "real" English Langue of the Order of St. John? Should that be his object, he will fail in accomplishing it. These Roman dignitaries

having no more right to nominate an English Grand Prior, because the office he holds was at one time subject to a Catholic head, than they would in appointing a Bishop of Malta from his officiating on festival days in St. John's Church, where the Grand Master and his Knights were accustomed to worship. Therefore, may we add, that any attempt on their part to claim jurisdiction over the English Langue, will not be acknowledged. In truth, it would be simply absurd after the candid admission of SIR GEORGE BOWYER (p. 252), that the Pope is not permitted to appoint the Grand Prior of the Language to which he belongs, "unless by convention with the Order" at Rome. Surely if the Catholic Master and Council decline yielding implicit obedience to "His Holiness" the Pope, it cannot be expected that the Protestant branch should pursue a different course, or be willing to acknowledge those persons as the chiefs of their Order who have shown so little consideration to the head of their church; depriving him of an authority, which, from the determination of his predecessors, he might legally claim, and the Knights of St. John in other days dared not to deny. The English Langue, in its strict sense of justice, cannot observe this innovation on the part of the Roman branch without a word of remark. It being well known that the pontiffs of ancient times could appoint a Grand Master of the Order without consulting the crowned heads of Europe, how is it that the present Pope cannot even nominate the Prior of a single Langue, unless by consent of, or convention with, the Master and Council at Rome?

Were HISTORICUS a member of the Order, we might ask him at what period, for what reasons, and in what manner this important change has occurred. Perhaps our old friend J. J. W., who is a Knight of St. John of Jerusalem, and well read in its history, will kindly give us this information.

We shall await his answer before returning to the subject again. AN OBSERVER.

#### QUEEN ISABELLA, "THE CATHOLIC."

(3<sup>d</sup> S. iv. 76.)

In answer to the remarks of your correspondent LÆLIUS, I still consider that I was justified in protesting against the unfavourable character, drawn by Mr. G. A. Bergenroth, of Queen Isabella, "the Catholic."

One would suppose from the remarks of LÆLIUS that I contented myself with a mere protest, for he says: "If MR. DALTON is called upon to protest, let him first deal with facts." Did I not deal with facts? I quoted the authority of Peter Martyr, who, in a letter written to the Archbishop of Granada on the very day of the queen's

death, speaks of her in the highest terms of praise. His testimony is the more valuable, because he was intimately acquainted with Isabella.

I then referred to the late Mr. Prescott's *History of Ferdinand and Isabella*, which is considered to be, with a few inaccuracies here and there, a very valuable and interesting biography. These inaccuracies have been corrected in the Spanish translation of the work by Señor Sabau y Larroya. Every effort, however, seems to have been made by Mr. Prescott to consult the original authorities to which access was permitted. Above all, he was fortunate in being able to make use of the copious illustrations of Isabella's reign by Clemencin, the lamented secretary of the Royal Academy of History at Madrid; and also of the labours of another modern Spanish historian named Muñoz, who calls "the Catholic Queen" *the incomparable Isabella*. (*Memorias de la Real Academia de la Historia*, tom. iii. p. 29.)

What, then, is the result of his researches respecting the character of Isabella? LÆLIUS does not even allude to the quotations which I made from Prescott's *History*, all of which directly contradict, in the most emphatic manner, the assertions of Mr. Bergenroth.

I hope your correspondent will carefully peruse "the character of Isabella" as drawn by Mr. Prescott (*Hist. of the Reign of Ferdinand and Isabella "the Catholic" of Spain*, 7th ed. in one vol. London, 1854, chap. xvi. p. 463, &c.)

Mr. Bergenroth may have found documents in the Archives at Simancas, which will no doubt throw considerable light on the reign of Ferdinand and Isabella. But the facts which he quotes in his preface to the admirable *Calendar of Letters, Despatches, &c.*, which he has edited, do not in my humble judgment authorise him to speak in the way he does of Queen Isabella. Believing such to be the truth, I consider I was quite justified in entering my protest against the writer's sweeping assertions.

With regard to Queen Elizabeth and the "Historical Parallel" drawn by Dr. Hefele between her and Isabella, I decline entering into any details which would probably lead me into a controversy with your correspondent, which I am sure would be unsuitable for the pages of "N. & Q."

I will therefore merely observe, that LÆLIUS is quite incorrect in supposing, that the bull of excommunication against Elizabeth authorised her subjects to *kill* her. Lingard gives the substance of it in these few words:—

"A Bull was prepared, in which the Pope, after the enumeration of these offences, was made to pronounce her guilty of heresy, to deprive her of her 'pretended' right to the crown of England, and to absolve her English subjects from their allegiance."—*History of England*, ed. London, 1844, vol. viii. p. 66.

Norwich.

J. DALTON,

**CAST FROM CROMWELL'S FACE** (3<sup>rd</sup> S. iv. 26.)—At Lady Frankland Russell's, Chequers Court, near Wendover, Bucks, there is a cast of Cromwell's face, indisputably taken soon after death; it speaks for itself. Chequers Court belonged to the family, and is full of interesting relics of the Protector and his compeers.\* **SEXAGENARIAN.**

**INSCRIPTION AT TRUJILLO** (3<sup>rd</sup> S. iv. 50.)—It seems to me impossible to make out any meaning from the words, as they are given by your correspondent C. M. As he saw them around a shield fixed on the wall of a church, he seems not to have been in a position to have copied them correctly. The very first word, *Slacis*, in the inscription, is not Spanish, neither is the word *Decon*.

J. DALTON.

**LAW OF ADULTERY** (3<sup>rd</sup> S. iv. 7.)—Your correspondent A. M. inquires what was the name of the king mentioned in ancient history, who caused a law to be enacted against adultery, under which the offender was to be punished by the loss of both his eyes. The question, I imagine, refers to the case of Zaleucus, prince and lawgiver of the Locrians, who having established such a law amongst his countrymen, his own son, detected in the fact, was brought for judgment before him. The people were willing and desirous to pardon; but strict justice demanded the exaction of the penalty; and the unhappy father, rather than shrink from his duty, commanded one of his own eyes to be first put out, and then one of his son's. Thus saving, by personal suffering, his child from a punishment almost worse than death. The story is to be found in *Val. Max.* vi. 5, 3; and also in *Ælian, Var. Hist.* xiii. 24. See, too, *Dion. Hal.* xii. 20. W.

**ALICIA DE LACY** (3<sup>rd</sup> S. iv. 27.)—It strikes me that your correspondent S. S. will have some difficulty in finding the authority for the story of Alicia's connection with "Thomas Edgar." She was unquestionably a profligate woman, her second husband, Sir Ebulo L'Estrange, having been her paramour during the life of the Earl of Lancaster; and she also contracted a mock marriage with one Richard de St. Martin. She afterwards married Hugo de Frenes, and died childless in 1348. Is the "Thomas Edgar" alluded to by your correspondent identical with Richard de St. Martin? Sir Ebulo L'Estrange was, I believe, a bachelor at the time of his marriage with Alicia. If there be any truth in the story, I shall be as anxious to discover it as your correspondent.

HERMENTRUDE.

**WHITEHALL** (3<sup>rd</sup> S. iv. 29.)—There have been two Bishops of St. David's of the name of Langton: John Langton, appointed in 1447; and

Thomas Langton, appointed in 1483. This Thomas Langton was translated from St. David's to Salisbury in 1485; and from Salisbury to Winchester in 1493. His arms as Bishop of Winchester (similar, as far as my memory serves me, to those described by W. P.), are over the gateway of the old castle at Taunton. On January 20, 1501, he was translated from Winchester to Canterbury; but died on the 27th of the same month, before his translation could be perfected. The shields that W. P. inquires about may perhaps be his. I take it for granted that they are not old enough to have belonged to Stephen Langton, who was archbishop in the time of King John.

MELETES.

There can be little doubt that the shields which perplex your correspondent W. P. are those of Wolsey and the see of York.

Wolsey's coat was: On a cross, engrailed, four leopards' faces; on fess point, a lion rampant; on a chief, a rose barbed, seeded, between two choughs.

The old arms of the see of York were nearly identical with those of Canterbury. Whitehall, then called York House, was the palace of the archbishop.

SEXAGENARIAN.

**MR. JOHN COLLET: DR. COLLET** (3<sup>rd</sup> S. iv. 47.) The author of the *Common-place Book* to which MR. HAZLITT alludes, was John Collet, only son of Thomas Collet of Highgate and the Middle Temple, Esq., by Martha, daughter of John Sherrington, of London, merchant. (*Life of Nic. Ferrar*, ed. Mayor, 379.) He was a member of the Middle Temple, having previously been, like his father, a fellow commoner of Clare Hall, Cambridge. (*Knight's Life of Colet*, 263.) His will, wherein he is described as of S. Andrew, Holborn, Esq., bears date May 9, 1711, and was proved in the Prerogative Court, Nov. 26, 1713. Our friend MR. GEO. R. CORNER has kindly furnished us with an extract from this will, which is of considerable interest as relating to the Gidding Story Books and other MSS. of the testator's great uncle Nicholas Ferrar and the portraits of that celebrated person and his parents.

Dr. Collet, whose *Daily Devotions* were advertised in 1671, was the famous Dean of St. Paul's, for amongst his works Anthony à Wood enumerates "*Daily Devotions; or, the Christian's Morning Sacrifice, &c.*" Printed at London several times in twelves and sixteens." A copy of the twentieth edition, Lond. 12mo, 1693, is in Sion Coll. Library. (*Reading's Cat. Sion Coll. Libr.* B. vi. 38.) To this edition is prefixed the Dean's portrait engraved by J. Sturt. (*Loudes*, ed. Bohn, 495.)

We have not ascertained when this work was first printed. Its authenticity appears questionable.

C. H. & THOMPSON COOPER.

\* See Murray's *Handbook for Bucks*, for many particulars of them.

**CAPTAIN THOMAS KERRIDGE** (3rd S. iv. 49.)—He is repeatedly mentioned in Mr. Gainsbury's *Calendar of East India State Papers*. See the Preface, p. l. and Index. It would appear that he was living in 1616.

C. H. & THOMPSON COOPER.

**GODOLPHIN: WHITE EAGLE** (3rd S. iii. 448; iv. 56.)—When I wrote *Dölfsyn*, "the little spring," I meant "the spring in the valley." This reminds me of the Cornish surname Edeveain, var. Edyvane, Edyveain, Edyvean, and Edysyn, which latter is said to have been the earliest orthography of the name. I will give some suggestions as to the etymology. 1. A corruption of the French form of *Edwin*; 2. from the Cornish *izy-vean*, "the little bottom or valley;" 3. from *izy-vyin*, "the valley of stones;" 4. from *izy-fyn*, "the spring in the valley or bottom." Cf. the Cornish name Devane. R. S. CHARNOCK.

**HOPTON FAMILY** (3rd S. iv. 48.)—In your 1st S. iv. 97, you were good enough to print a Note of mine embodying a curious old letter, written by a Mr. Ernle, respecting Lady Hopton of Witham Friary, Somerset, the grandmother of himself and of Lord Hopton, which will sufficiently indicate the multitude of "existing families, directly or remotely connected" with them. A pedigree of the family is to be found in Blore's *Rutland*; and also in Sir R. C. Hoare's *Monastic Remains of Witham, Bruton, and Stavordale*; from which it would appear probable that the male line may not be extinct even now; although the Lord Hopton himself being the only son of his father, and dying without issue, the property and direct representation of the family went to his four sisters: First Rachel, who married, 1, David Kemeys of Keven Mably; and 2, Thos. Morgan. Second, Mary, who married, 1, Sir Henry Mackworth; and 2, Sir Thomas Hartopp. Third, Catherine, married to John Windham, ancestor of the Earls of Egremont. And fourth, Margaret, married to Sir Baynham Throckmorton.

Lord Hopton's father had seven brothers and ten sisters; whose names were, according to the letter above-mentioned: "Lady Bacon, Lady Smith, Lady Morton, Lady Bannister, and Lady Fettplice; Bingham, Baskett, Cole, Thomas, and Ernle."

Lady Morton was the ancestress of the Playdells of Whatcombe, in this county. Lady Bannister's granddaughter, by her first husband, Sir John Rogers of Bryanston, became Duchess of Richmond; and her daughter and heiress, by Sir Robert Bannister, Lady Maynard. Mrs. Bingham was my own ancestress. Mrs. Cole's daughter, and eventual heiress, Dorothy, married, in Nailsea church, near Bristol, in 1635, Mr. Alexander Popham, and died 1643. From Mrs. Ernle my own family is also descended, and the Money-

Kyrles of Much Marche, &c. In short, it would be an endless task to specify all the connections of the Hoptons; and I fear I may have already exhausted your readers' patience by the sample of them I have thus hastily given.

C. W. BINGHAM.

Binghams Melcombe, Dorset.

**MEANING OF BOUMAN** (3rd S. iv. 37.)—The following from the Supplement to Ogilvie's *Imperial Dictionary*, will throw a little light on this:—

"**BOW'IN, BOD'IN, &c.** (Scotch, from the Gaelic, *bhò*). A *bowin* of cows, a dairy farmed out either by the landlord or tenant of a farm: the terms generally being so much per head, grass and other provender included, according to agreement."

THOS. SHIELDS.

Scarborough.

**HANDASYDE** (3rd S. iv. 29.)—Whether a Handasyde pedigree exists, I do not know; but when compiling an account of the Engaines and their possessions, I made a note of some genealogical details of the Handasyde family extending over about fifty years.

JOSEPH RIX, M.D.

St. Neot's.

**SERMONS UPON INOCULATION** (1st S. vi. 510, 616; 2nd S. iii. 243; 3rd S. iii. 390, 476; iv. 13.)—It is nearly fourteen years, as the above references will show, since this subject was introduced into these pages. But, although the latest correspondent of "N. & Q." quotes Dr. Moseley's question—

"Can any person say what may be the consequences of introducing a *bestial* humour into the human frame after a long lapse of years?"—

yet no one has recorded in these pages that other Query, that was propounded as a crushing reply to Dr. Moseley's question. It was this:—

"What may be the consequences, after a long lapse of years, of introducing into the human frame cow's milk, beefsteaks, or a mutton-chop?"

I quote this from a complete account of this subject in that popular work, *Sketches of Imposture, Deception, and Credulity*, p. 359, *Family Library*, No. LXIII.

CUTHBERT BEDE.

**EXECUTION BY BURNING** (3rd S. iv. 4.)—Your correspondent JEAN LE TROUVÈRE seems not to have a happy knack of finding things. The instance cited by Mr. Phillimore from the *Annual Register* for 1777, which JEAN LE TROUVÈRE says is not there, runs as follows, under the date of February 26:—

"The Sessions ended at the Old Bailey, when the following convicts received sentence of death, viz. William Lavy, Senr, and Sarah Parker, who were convicted in October Sessions for counterfeiting the silver coin; Lavy is to be hanged, and Parker burnt."—Dodsley's *Annual Register* for 1777, p. 168.

The reference to the case that occurred in 1773, is as perfectly correct as the other:—

"The method of executing this unfortunate woman [Elizabeth Herring] was as follows:—She was placed on a stool, something more than two feet high; and a chain being placed under her arms, the rope round her neck was made fast to two spikes, which being driven through a post against which she stood, when her devotions were ended, the stool was taken from under her, and she was soon strangled. When she had hung about fifteen minutes, the rope was burnt, and she sank till the chain supported her, forcing her hands up to a level with her face; and the flames being furious, she was soon consumed. The crowd was so immensely great, that it was a long time before the faggots could be placed for execution.

"It was computed that there were about 20,000 people to see this melancholy spectacle; many of whom were much hurt, and some trodden to death in gratifying a barbarous curiosity."—Dodsley's *Annual Register* for 1778, p. 181.]

Surely it was not the "curiosity" alone that was "barbarous." On the contrary, I think that your readers will agree with me that the "melancholy spectacle" itself was quite barbarous enough to warrant its being included in Mr. Phillimore's enumeration of "horrid things." MELITES.

PRINCE CHRISTIERN OF DENMARK (3<sup>rd</sup> S. iv. 57.) Princes of the name of Christian are numerous in this family. The same authority that I before quoted (Koch, *Tables LX., CXVI., and CXVII.* Paris, 1814), will exhibit the descent of this prince through John. 1. Christian III., died 1559; 2. John the younger, Duke of Holstein-Sunderburg, died 1622; 3. Alexander, died 1627; 4. Ernest-Gonthier, died 1689; 5. Frederick William, died 1714; 6. Christian Augustus, Duke of Holstein-Augustenburg, died 1754; 7. Frederick Christian, died 1794, whose son of same name, (8), Frederick Christian, born 1765, married Louisa, daughter of Christian VII. of Denmark, their eldest son being, (9) Christian-Charles-Frederick-Augustus, born 1798. T. J. BUCKTON.

BELL LITERATURE (3<sup>rd</sup> S. iv. 52.)—I can add another poetical effusion to the list already given by the Rev. H. T. ELLACOMBE, entitled *Campana Undellenses* (the Bells of Oundle.) It is a copy of Latin hexameters in their praise, written by Gul. Dillingham S. T. P. Cantab., and to be found in the *Musa Anglicana*, vol. i. p. 244, a work edited by Vincent Bourne of classic fame. May I append a query? How many churches and cathedrals in England have peals of twelve bells? OXONIENSIS.

DOGS (3<sup>rd</sup> S. iv. 50.)—The lines quoted by Mr. JESSE are much in the style of a poem in praise of the dog, published in an old folio, A.D. 1625, a translation by J. Molle, Esq., and his son, of the *Living Librarie* by Camerarius. J. Mycillus, a Latin poet, is said to be the author, and the following is Molle's translation. They seem to deserve wider circulation, and therefore I hope others may read them in the pages of "N. & Q."

"Of any beards, none is more faithful found,  
Nor yields more pasture in house, plaine, or woods,  
Nor keeps his master's person, or his goods,  
With greater care, than doth the dog or hound.

"Command; he thee obeyes most readily.  
Strike him; he whines and falls down at thy feet.  
Call him: he leaves his game and comes to thee  
With wagging taile, offering his service meeke.

"In summer's heat he follows by thy pace:  
In winter's cold he never leaveth thee:  
In mountaines wild he by thee close doth trace;  
In all thy feares and dangers true is he.

"Thy friends he loves; and in thy presence lives  
By day: by night he watcheth faithfully  
That thou in peace mayst sleepe; he never gives  
Good entertainment to thine enemy.

"Course, hunt, in hills, in valleyes, or in plaines;  
He joyes to run and stretch out every lim:  
To please but thee, he spareth for no paines:  
His hurt (for thee) is greatest good to him.

"Sometimes he doth present thee with a Hare,  
Sometimes he hunts the Stag, the Fox, the Boare,  
Another time he baits the Bull and Beare,  
And all to make thee sport, and for no more.

"If so thou wilt, a Collar he will weare;  
And when thou list to take it off againe  
Vnto thy feet he coucheth doune most faire,  
As if thy will were all his good and gaine.

"In fields abroad he lookes unto thy flockes,  
Keeping them safe from wolves, and other Beasts:  
And oftentimes he beares away the knocks  
Of some odd thiefe, that many a fold infests.

"And as he is the faithful bodies guard,  
So he is good within a fort or hold,  
Against a quicke surprize to watch and ward;  
And all his hire is bread mustie and old.

"Canst thou then such a creature hate and spurne?  
Or barre him from such poore and simple food?  
Being so fit and faithfull for thy turne,  
And no beast else can do thee halfe such good?"

H. T. ELLACOMBE.

BINDING A STONE IN A SLING (3<sup>rd</sup> S. iv. 9.)—Although the Hebrew word cited is not that used for the sling with which Goliath was slain, *זָרָק*, (1 Sam. xvii. 40, &c.), nor those of the left-handed men of Benjamin (Judges xx. 16), nor that alluded to by Jeremiah (x. 18), yet there seems to be reasons why the translators should have followed the version of the LXX. The second prefix (ב) signifies (see Parkhurst, *Grammar*, p. 18) "the instrument of action;" thus, the word for a shield, *בַּרְד*, is literally "the instrument of protection;" so the word in question may be rendered the "stone-instrument," or "implement of defence by casting stones," *סֵפֶרְסֵר*, a sling. The word is also used in the feminine form in Psalm lxxviii. 23, and there is rendered "defence." See Parkhurst, *sub voce*, *בַּרְד*, who gives as its literal meaning a "bulwark of stones." The second reason is, it seems to make better sense of the passages. To hide a precious stone in a heap of common stones might be good policy, if no better means of concealment can be had; but to bind a stone into a sling is as gross a piece of folly as to tie an arrow to the

string of a bow, or to screw a bullet tight into the barrel of a rifle. To "give honour to a fool" is a useless piece of absurdity; so is tying a stone into a sling, it renders your weapon useless and ridiculous. A. A.

Poets' Corner.

To bind a stone in a sling would keep it fast there, and prevent its flying out, and so defeat one's own object. And no doubt, giving honour to a fool, often defeats one's own object also. This has often struck me as being the probable meaning; though being no Hebrew scholar, I am aware the word we have translated "bind," may be the usual term for loading the sling. Scott certainly takes it so: his comment is to the effect, that he who places a stone in a sling prepares mischief for somebody, perhaps himself; and so does he who gives unseemly honour to a fool. P. P.

Comparing the Hebrew word translated "bindeth," in Proverbs xxvi. 8, with the corresponding Arabic, I find in the latter a peculiar sense, which suggests a not improbable interpretation of this difficult passage. Like the Hebrew, the word signifies "to bind," but specially "to tie" or "fasten" the mouth of a bag or purse. Now if we absurdly tie or fasten the stone in a sling we should lose our labour, whirl, and acquire force to no purpose, and not shoot at all. J. R.

THE TYLEE FAMILY (3<sup>rd</sup> S. iii. 269, 314, 355.) The following information is offered in reference to an inquiry made by D. K. N. of New York.

About the middle of the seventeenth century a branch of this family was residing at Roade, in Somersetshire, and before its close the eldest son of this branch settled in Bath, in the same county; the grandson of this son removed to Devizes, in Wiltshire, in the early part of the last century, and his family continued to reside there and in the neighbourhood till 1842. The head of this family now resides in Paris, and either he or his brothers, the Messrs. Tylee, Solicitors, Essex Street, London, or their cousin, Robert S. Tylee, merchant, of Montreal, Canada, can furnish further information.

MR. GREVILLE (3<sup>rd</sup> S. iv. 5.)—Allow me to inform your correspondents MESSRS. COOPER, through your pages, that they will find not a little relative to Mr. Greville while he resided at Wilbury, in the *Life* of her father by Madame D'Arblay, Dr. Burney having been a frequent guest at Wilbury in Mr. Greville's time. It was Mr. Greville, I may mention, who planted the clumps of trees still seen on the tops of many adjacent hills by permission of the owners, and for the sake of effect from Wilbury, they not being upon that estate. At the time he did so, the hills in question were clothed to their summits with smooth green turf. Now, by a most mistaken policy, they are riven by the plough up to the very edge of

these plantations; a certain and valuable pasture for sheep having been destroyed for the chance of a scanty, but most precarious, crop of corn.

The Mr. Greville referred to was, I may add, either grandfather or great grandfather (which I know not) to the present Duchess of Richmond.

C. M. Q.

CRUSH A CUP (3<sup>rd</sup> S. iii. 493; iv. 18.)—People may formerly have been found foolish enough to amuse themselves by wantonly breaking glasses, as our sailors, when flush of cash, used to fry watches in the same pan with poached eggs; but it is not reasonable to suppose one of the servants of the Capulets would invite a person he supposed to be of his own rank to break his master's glasses; and it must be remembered all sorts of glass were of great value in those days. Is it not more likely to suppose the allusion was made to the leathern cups and jacks, from whence our ancestors used to drink? A leathern cup could not be crushed when full, any more than a glove or a boot when on the hand or foot; but it would be easy to do so when empty; and it might not be an unlikely hint from the drinker that he did honour to the good cheer, like the old custom called "supernaculum." A. A.

Poets' Corner.

FAIRY CEMETERIES (3<sup>rd</sup> S. iii. 263, 352, 414.)—The simulacra of wood in the Lilliputian coffins found in Salisbury Crags suffice to prove that the interments were symbolical, either in memoriam or for the superstitious spells practised throughout Europe from the very dawn of history up to the era of the Reformation; but the diminutive sarcophagi (?) of Kentucky and Tennessee constitute quite another question, of which I have seen notices in various publications. Webber, in his *Romance of Natural History* (Nelson, 1853), describes these receptacles to be about three feet in length by eighteen inches deep, and constructed, bottom, sides, and top, of flat unhewn stones. These he conjectures to be the places of sepulture of a pigmy race, that became extinct at a period beyond reach even of the tradition of the Indian (so-called) Aborigines.

Now, in the interior of the European and Asiatic continents, and of the larger islands, there are undoubtedly *reliquiæ* of a non-historic diminutive people; and these are yet existent in India, Borneo, and other countries. They may be the descendants of primitive races, driven inland by invasion of a superior and more powerful people; and in the lapse of a few generations may have lost, by their utter isolation the scanty measure of civilization that they had formerly attained. Whether such are identical in origin and type of character with the fabricators of the flint implements, and with the pigmy tribes, who left these singular traces of their existence in the wilds of Kentucky

and Tennessee, will probably never be satisfactorily settled; but some of your learned American readers might aid either in solving the mystery or else refuting the statements respecting the primitive Lilliputians of their own continent.

At the risk of casting a stumbling block in the path of imaginative archaeologists, I would suggest that these *sarcophagi* (they are always found empty) were only crypts, or cachets, in which the barbarous hunter of a forgotten age stored his relays of food for protection from wild animals.

J. L.

Dublin.

FLODDEN FIELD (3<sup>rd</sup> S. iv. 7.)—In the third volume of the *Archæologia Eliana* (new series) there is a "detailed English account of the battle," from the pen of Mr. Robert White of Newcastle-upon-Tyne, the historian of "Otterburn," who who has also had printed "A List of the Scottish Noblemen and Gentlemen killed at Flodden Field," with a note of distinguished Scots that were taken and that escaped. The fifth volume of the *Archæologia* likewise contains a letter on the battle from Bishop Ruthal of Durham, to Wolsey, edited by Mr. White.

C.

FAMILY OF BRAY (3<sup>rd</sup> S. iv. 28.)—Your correspondent W. P. will find an account of this family in Sir Robert Atkyns's *History of Gloucestershire*. They were settled at Great Barrington in that county, on the borders of Oxfordshire. The house in fact stands in both counties. Edmund Bray possessed it in 1711.

SAMUEL LYSONS.

INSCRIPTION IN THE MOSQUE OF CORDOVA, SPAIN (3<sup>rd</sup> S. iv. 50.)—In answer to the queries of your correspondent C. M., I can, I think, solve the first. The crucifixion on the pillar is said to have been scratched by a Christian, who was captured by the Moors. When the words are properly arranged, they read thus:—

"Este Es el S<sup>to</sup> Christo,  
Que Hizo el Ca<sup>t</sup> Tibocon,  
(Con) La Uña."

The inscription I translate as follows: "This is the Holy Christ, which the Captive Tibocon made, with a nail." *Ca<sup>t</sup>* is evidently a contraction for *cautivo*, a captive. I have inserted the preposition *con* before "La Uña," as Ford supplies the word in his Hand-Book, referred to by your correspondent. "Con la Uña" may also mean that the crucifixion was made *with a nail* of the captive. But the other explanation seems to me to be the correct one; for otherwise, as Théophile Gautier observes in his *Wanderings in Spain* (p. 254)—

"Without being more Voltairean than is necessary in the matter of legends, I cannot help thinking that people must formerly have had very hard nails, or that porphyry was extremely soft," &c.

I may add that, in speaking of Cordova, the "Great Captain," Gonzalez de Cordova, used to say—

"Though I have seen many places where I would rather reside than at Cordova, yet I have never seen one which I should prefer, as a birth-place, to Cordova."

J. DALTON.

Norwich.

P.S. According to Conde, Cordova (or Cordoba) is a corruption of the Phœnician "*karta tuba*," important city.

JAMES SHERGOLD BOONE (3<sup>rd</sup> S. iii. 510.)—I see in your paper, dated June 27, an inquiry as to the author or chief contributors of the *Council of Ten*. The author, and almost the sole contributor, was a man of rare and brilliant talent, the late James (I think) Shergold Boone the most eloquent preacher I ever heard. He left Christ Church, Oxford, with an extraordinary reputation, and his verses which won the Latin and the English prize were far above the average of such compositions. He also wrote an extremely clever *jeu d'esprit* while an undergraduate, describing the fire at Christ Church, one verse of which I recollect:—

"And trembling scouts forgot to cap the Dean."

Canning, meaning to patronise him, desired that he would call at his house, which Boone, with the pride of a man of genius (which it is to be wished was more common), refused to do. He was an usher at the Charter House for many years, repeatedly slighted and passed over, and among the many examples that genius is sometimes a fatal gift, so far as the prosperity of this world is concerned, to its possessor. Duncie after duncie beat the brilliant scholar and accomplished orator, who, when an undergraduate excited (notwithstanding his lowly birth) universal admiration in the most patrician of all societies, and who, as a preacher, certainly had no rival in this island. I am no relation or friend, but a slight acquaintance.

Τούτο νυ καὶ γέρας ὅλον διζυποῦσι βροτοῖσι,  
Κερδαῖναι τε κόμην.

CAIUS.

ORIGIN OF THE WORD BIGOT (3<sup>rd</sup> S. iv. 39.)—There is another story relating to the origin of this word extant, the substance of which is as follows:—After Rollo, Duke of Normandy, had received the daughter of Charles the Foolish in marriage, with the investiture of his dukedom, he haughtily refused to kiss Charles's foot. His friends entreated him not to be obstinate, but at once to comply with the command; but having no desire to avail himself of the proffered mark of esteem, he replied "Ne se bi Got." Upon which the courtiers called him ever after "Bigot."

JOHN BOWEN ROWLANDS.



**HERALDIC QUERY** (3rd S. iv. 69.)—Your correspondent E. will find the arms on the seal to be those of the Apothecaries' Company. There is a full description in Burke's *Armory* of them, so that they need not be described here; but in reference to the motto, that, and also that of the College of Surgeons, will be found in the following lines:—

"Inventum medicina meum est; *Opiferaque per orbem*  
*Dicor*: et herbarum subjecta potentia nobis.  
 Hei mihi, quod nullis amor est medicabilis herbis!  
 Nec prosunt domino, *quæ prosunt omnibus, artes!*"

*Ovid. Met. lib. i. 521-4.*

I think that it is very possible that the Master of the Society of Apothecaries might like to see the seal, and I would advise your correspondent to show the same to the company at their Hall in Blackfriars. e.

**ELIJAH RIDINGS** (3rd S. iv. 70.)—Your correspondent will find the information required in a "Biographical Sketch" appended to an edition of *The Village Muse*, published by T. Stubbs of Macclesfield (1854). H. FISHWICK.

**TROTTER OF PRENTANNAN, BERWICKSHIRE** (3rd S. iii. 448, 478, 499.)—This family about which J. T. inquires was the chief of the name, and possessed the lands in the parish of Eccles, now known as East and West Printonan, as stated by G. and others. They were a family of consequence when Nisbet wrote, but have since decayed, and are now represented by the Trotters of Glenkens, in Kirkcudbrightshire, whose line of descent is fully traced in Anderson's *Scottish Nation*, vol. iii. p. 581.

The Trotters of Mortonhall, Midlothian, and Charterhall, Berwickshire, referred to by L. M. M. R. are a junior branch of the same family, but of four centuries standing, and were formerly known as the Trotters of Cutchelan.

**FESTINA LENTE.**

**EXTRAORDINARY DEGREE OF COLD IN THE MONTH OF JUNE** (3rd S. iii. 489, 519.)—If the reply of HYDE PARK SQUARE is not considered sufficient, I beg to add the evidence of a contemporary periodical:—

"The intense cold which set in on Thursday night, the 18th, there is great reason to apprehend, will materially check the progress of vegetation; and from the information already come to hand, very much mischief has been done among the flocks just shorn of their wool, and deprived of that warm clothing, which, from the unseasonable severity of the weather, was then so peculiarly necessary. At Broadchalk, Wilts, nearly 2000 sheep perished, about half of which were the property of one farmer; and 120 at Downton; 120 were killed at Steeple-Langford, the greater part of which suffered from the hail-storm. Mr. Russell, near Shaftesbury, lost no less than 300; 60 were lost in Combe, and its neighbourhood; 100 at Place Farm, Swallow Clift; and a great many at Codford, and on almost all the farms around Salisbury Plain. In short, it is computed that one-fourth of the flocks in Wiltshire are destroyed by this sudden and unexpected calamity."

This extract is taken from the *European Magazine* for June, 1795, vol. xxvii. pp. 429-430. The places are, I believe, in the south-east of Wilts, and Andover is not very distant. C. M.'s old informant must have then been about fifteen years old, and therefore "in his young days."

The *Edmonton Register* of June 18 would appear, from its similarity of expression, to have been copied from the *European Magazine*, though it differs from the latter in the numbers of the sheep. Broad Chalk 200, instead of 2000; Downton 60, instead of 120; and Steeple-Langford 150, instead of 120. CHESSBOROUGH.

**LONGEVITY OF INCUMBENTS** (3rd S. iv. 70.)—The mistake about the age of the Rev. Thomas Sampson, of Keame, has been long ago explained (see the *Hist. of Parish Registers*, 1862, p. 65). Had there been any truth in the statement, it would have been more singular than AN OCCASIONAL CORRESPONDENT makes it, for, according to the same myth, he had the same churchwardens seventy years! The signatures of the minister and his churchwardens were subscribed on each page of the Register, to verify the correctness of the copy made in pursuance of the injunction of 1597, which directed a transcript to be made of all the old Registers. JOHN S. BURN.

The Grove, Henley.

**PARTITION WALL OF THE CHURCH OF THE HOLY SPIRIT, HEIDELBERG** (3rd S. iv. 56.)—There are some curious circumstances about the partition wall of the Heiligengeist-kirche of Heidelberg. I have heard that a partition was built in the church very soon after the Reformation, and remained there until Karl Philipp became Pfalzgraf in 1720, when one of his first acts was to have it removed, as he was a Roman Catholic, and it was not at all in accordance with his notions to share the principal church of his capital with *heretics*. The people of the town, finding their remonstrances to him fruitless, applied to Frederic Wilhelm I. of Prussia, who, as king of the most powerful Protestant state in Germany, forced him to replace the partition. The Pfalzgraf was so enraged at this, that he left Heidelberg, and made Mannheim his capital, where he built that ugly but enormous palace on the banks of the Rhine.

I should much like to know, first, when the first partition wall was built? secondly, if the one that Karl Philipp removed was the first one, because the town suffered so much from the French during the latter half of the seventeenth century?

JOHN DAVIDSON.

**SANDTORT REGISTER** (3rd S. iv. 71.)—Allow me to add to the Editor's reply, that when I was preparing my *History of the Foreign Churches in England*, I communicated with the late Mr. Hunter, with George Pryme, Esq., M.P., the Rev. W. B. Stonehouse, and others, on the subject of the register



of Sandtoft, but could gain no tidings of it. What particulars Mr. Hunter could furnish are to be found at p. 106 of my *History*. Had the register been found, it would have been taken charge of under the Royal Commissions of 1836, or of 1857, of which I had the honour of being a Commissioner, and great pains were taken to gather in all non-parochial records. JOHN S. BURN.

### Miscellaneous.

#### NOTES ON BOOKS.

*A History of the Chantry within the County Palatine of Lancaster; being the Reports of the Royal Commissioners of Henry VIII., Edward VI., and Queen Mary. Edited by the Rev. F. R. Raines, M.A., F.S.A., &c. In Two Volumes.* (Printed for the Chetham Society.)

This new publication of the Chetham Society is a contribution, not only towards the history of the County Palatine of Lancaster, but also towards that of the Reformation. They have been printed from Office Copies of the original Reports of the Commissioners, preserved in the Office of the Duchy of Lancaster; and the editorship of them has been entrusted to the Rev. F. R. Raines, a gentleman who has executed his task with great zeal, industry, and intelligence. In his Introduction, the editor gives us much curious information as to the origin and nature of these chantries, some of which are as early as the thirteenth century—although the greater part of them may be assigned to the later Plantagenets and early Tudor Period—and their subsequent history; and in his Notes upon the Reports themselves, the Editor furnishes a vast amount of genealogical information of great interest to Lancashire people especially, and which is made available to all by capital Indices.

*Heraldic Visitation of the Northern Counties in 1590. By Thomas Tonge, Norroy King-of-Arms. With an Appendix of other Heraldic Documents relating to the North of England. Edited by W. Hylton Dyer Longstaffe, F.S.A.* (Printed for the Surtees Society.)

The local Publishing Societies are up and doing. Here we have a valuable contribution to Genealogical History from the Surtees Society—for of the value of this volume there can be no doubt, since, in the words of the editor, it "is the first of a Series, and the very keystones of Durham and Yorkshire genealogies;" and at the time of the next extant Visitation, the religious houses, which form so unusual a feature in this one, were no longer in being. Mr. Longstaffe has added to the value of Tonge's Visitation, by publishing with it an Appendix of cognate documents.

#### BOOKS RECEIVED.—

*The Complete Angler* of Isaac Walton and Charles Cotton. (Bell & Daldy.)  
*Sea Songs and Ballads*, by Charles Dibdin and others. (Bell & Daldy.)

These two additions to the beautiful series of *Pocket Volumes* issued by our worthy publishers are addressed to very different classes of readers. The former has special charms for those who love to fish

"In quiet rivers, by whose falls  
Melodious birds sing madrigals;"

while the other will delight those who go down to the sea in ships, and who love to dwell on the memory of the mighty deeds of Nelson and his brave associates.

*The Historical Works of Giraldus Cambrensis, containing the Topography of Ireland, and the History of the Conquest of Ireland, translated by Thomas Forester, Esq., M.A. The Itinerary through Wales, and the Description of Wales, translated by Sir R. Colt Hoare, Bart. Revised and Edited with Additional Notes, by Thomas Wright, Esq., M.A. (H. G. Bohn.)*

We are glad to see that Mr. Bohn is resuming the publication of his useful *Antiquarian Library*; and we do not think he could make a fresh start with a more curious volume than this collection of the works of Giraldus Cambrensis.

THE QUARTERLY REVIEW.—The new number of the *Quarterly* opens with an article to which the present condition of the Polish question gives peculiar interest; namely, one on "The Resources and Future of Austria." This is followed by an interesting paper on "The Natural History of the Bible," in which the prevalent ignorance of the natural history of Palestine is clearly shown. The next paper, "Glacial Theories," is well-timed for Alpine travellers; and is followed by the political paper of the number, "Our Colonial System." A pleasant biographical paper on "Washington Irving" is followed by a clever exposure of "Modern Spiritualism." "Sacred Trees and Flowers," an article rich in curious learning, is followed by a paper on "Rome as it is;" and a very varied and amusing *Quarterly* is brought to a close by a paper on "The Nile and the Discoveries of Speke and Grant."

### BOOKS AND ODD VOLUMES

#### WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:—

BATTLES OF HERBERT OF NORWICH CHERMIST.

MUSICAL ANECDOTES OF THE BACHS, 1515. Whole or part.

Wanted by Rev. J. C. Jackson, 1, Chatham Place East, Hackney, N.E.

CLARENDON'S, HENRY HYDE, EARL OF, CORRESPONDENCE, edited by Singer. Vol. I. 4to, 1822.

TURNER'S LAST OF NATURE PURSUED, by Mildmay. Vol. I. 8vo, cloth, 1824.

KNIGHT'S LONDON. Vols. I. and VI. Imp. 8vo, cloth, 1842-3.

LEVI'S HISTORY, edited by Twiss. Vols. I. and II. 8vo, cloth.

WESLEY'S CHRISTIAN LIBRARY. Vol. XXXVII. 8vo, cloth, 1754.

SMITH'S SACRED ANNALS: HERBERT PIERCE. Part II.

COUCH'S CORNWALL FAUNA. Part I.

HITCHING AND DREW'S CORNWALL. Vol. II. 4to, large paper. In parts or boards.

HENWOOD'S METALLIFEROUS DEPOSITS OF CORNWALL AND DEVON. 1843.

HAWKER'S RECORDS OF THE WESTERN SHORE.

— ECHOES OF OLD CORNWALL.

FRYER'S ARCHÆOLOGIA CORNU-BRITANNICA. 4to, 1799.

— MINERALOGIA CORNU-BRITANNICA. Folio, 1779.

COLLECTanea CURIOSA. Vol. I. 1791.

WELLINGTON'S LIFE AND TIMES, by Williams. Part XXXII.

Portraits of Antiquary of Dr. Wm. Borlase.

Wanted by Mr. J. Kineman, 2, Chapel Street, Penzance.

### Notices to Correspondents.

G. R. M. Andrew Phipps and Nicholas de Twiford were Sheriff of London and Middlesex: Richard II., A.D. 1277-8.

JEAN Y.—(York.) For the origin of the terms High and Low Churchmen, see "N. & Q." 1st S. viii. 117; 2. 260, 278.

I. K. For one method of restoring soiled books, see our 2nd S. ix. 108.

KERASU.—2nd S. iv. p. 44, col. I. line 2, for "stars" read "stones."

"NOTES AND QUERIES" is published at noon on Friday, and is also issued in MONTHLY PARTS. The Subscription for STAMPED COPIES for Six Months forwarded direct from the Publishers (including the half-yearly INDEX) is 11s. 6d., which may be paid by Post Office Order in favour of Messrs. BELL AND DALDY, 136, FLEET STREET, E.C., to whom all COMMUNICATIONS for the EDITOR should be addressed.

Full benefit of reduced duty obtained by purchasing Horniman's Pure Tea; very choice at 3s. 4d. and 4s. "High Standard" at 4s. 4d. (formerly 4s. 8d.), is the strongest and most delicious imported. Agents in every town supply it in Packets.

LONDON, SATURDAY, AUGUST 8, 1863.

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## Notes.

## THE "FAERIE QUEENE" UNVEILED.\*

## LETTER III.

Book VI. "The Legend of Sir Calidore, or of Courtesy."—Sir Philip Sidney is acknowledged to be the Knight of Courtesy, whose adventure is to pursue and bind in iron bands the Blatant Beast; and when we remember Philip's defence of his father, and that Sir Henry never again acted as Lord Deputy after his recall in 1578—whilst Philip, in the same year, declined joining Prince Casimir in the Netherlands on his father representing to him "his own situation: the practices—the information—the malevolent accusations that were assiduously devised against him—and the assistance which his presence would afford to him,"—we can readily understand how applicable to father and son is the remark of Sir Calidore to Artegall:—

"But where ye ended have, now I begin  
To tread an endless trace."—Book VI. i. 6.

Young Tristram, whom Calidore dubs his squire in the second canto, is probably a portrait of Philip—"seventeen years, but tall and fair of face." Tristram was sent into the Land of Faerie when ten years old; at which age Philip, son of the Lord President of Wales, was sent to Shrewsbury school.

\* Concluded from "N. & Q." 8th S. iv. 66.

As the Earl of Leicester had "a certain pleasant and winning majesty, both in his countenance and speech, which gained him for a time unbounded popularity," we may reasonably suspect that in the third canto Sir Calypine (*a beautiful speaker*) and Serena are intended for the Earl of Leicester and the Countess of Essex, who were married in September, 1578; but previously her Serene Highness had been grievously wounded by the venomous tooth of scandal, and Serena is wounded by the Blatant Beast, which Calidore pursues. The story of Serena falling into the hands of Salvages, and being rescued by Sir Calypine, probably refers to the disgrace of the earl and countess at court, when the queen was informed of their marriage by Simier in February or March, 1579.

In the fifth canto young Timias, who had completely recovered the favour of Belphebe, has now three mighty enemies, Despight, Deceit, and Defamation, who set the Blatant Beast upon him, and he is wounded; these stanzas evidently allude to the envy and jealousy of the courtiers at Raleigh's high favour with the Queen at this early period of his career.

In the seventh canto Timias, *completely cured of the wound* from the Blatant Beast, in attempting to defend a lady riding on an ass from the ill-usage of two villains, Scorn and Disdain, is overpowered, bound with a rope, and driven and beaten like a slave, till he is rescued by Prince Arthur. The secret history of this story is singularly pleasing and imaginative; and Spenser, in the depicting of Cupid's anger, may have had in his recollection the punishment of Erona. The lady on the ass, Mirabella, *wondrous fair*,—

"Famous through all the Land of Faerie;  
Though of mean parentage and kindred base,  
Yet deckt with wondrous gifts of nature's grace,"

Book VI. vii. 28,—

is the poet's pastoral muse, or rather, the *Shepherd's Calendar* itself; on which poem Sidney, about Christmas, 1580, as President of the Areopagus, passed sentence in words almost identical with Spenser's:—

"The *Shepherd's Calendar* hath much poetrie in his Eclogues, indeed worthe the reading if I be not deceived. That same framing of his stile to an old rustic language, I dare not allow."—*Defence of Poetrie*.

To this criticism Spenser seems to allude, when he describes Disdain as—

"Sib to great Orgoglio, which was slain  
By Arthur, whenas Una's Knight he did maintain."

Mirabella had now been wandering two whole years, undergoing the penalty imposed upon her by Cupid for her pride and cruelty to her lovers during the previous two years; and as the *Shepherd's Calendar* was composed in 1578, and published in 1579, and Sidney's criticism (Cupid's

sentence) was passed at Christmas, 1580, we may suppose the present adventure occurred between the autumn of 1582, and the spring of 1583; or, in other words, Raleigh on his return from the wars in Ireland takes the part of Spenser, in defending the rustic language of the *Calendar*, and thereby exposes himself to the scorn and ridicule of the classical Areopagites. Such appears to be the simple solution of this amusing story, the punishment of a flirt; but the commentators have given a far different version thereof.

According to them, Mirabella, the lady in this unlucky plight, is a satirical portrait of Rosalind, the poet's early love; whilst the rough handling of the gentle squire by Scorn and Disdain—as well as his disgrace with Belphebe, and his wound from the Blatant Beast—are supposed to be allusions to Raleigh's unfortunate amour, in 1592, with Miss Elizabeth Throgmorton, whom he afterwards married. But we may feel assured the gentle Spenser, for gentleness was the distinguishing trait of his character, as imagination of his genius, was not so mean and malicious, so paltry-minded, as to hold up to scorn and ridicule a rustic beauty for having jilted him fifteen or sixteen years before; nor so ungrateful and worthless as to rejoice, page after page, in heaping insults on his friend, making himself the basest and most venomous of Blatant Beasts. Far from Spenser were such thoughts when he composed these beautiful tales, full of poetry and humour. His mind was dwelling on a far distant land, and on years long gone by—the happiest of his life before his banishment to the wilds of Ireland, from 1578 to 1584.

These lamentable misinterpretations, so injurious to the character of the poet, seem to have their origin in the overhasty impressions of one commentator, inconsiderately adopted by others. Ah me! Spenser, "my lovely boy," I sympathise with thee. Such was the sad fate of poor dear *Footsteps* on her first alighting in the Rich Strand of the great Cleopolis. The critical eye of London, like its gaslight, bedimmed and bemisted by a November fog, mistook the gentlest of maidens, the fairest of fairies, for a fiery Fury; and she was put on an ass as "a drunken idiot," led by the carle, silent Contempt, and bewhipped by the foole, loud-braying Scorne. Such a penalty was, is, and ever must be, paid by the offender against time-honoured prejudices and fixed opinions—be he a Galileo, a Harvey, a Hahnemann, or even the humble author of the *Footsteps of Shakspeare*.

But let us have another look at the lovely Rosalind. Is she a reality, or a myth? On reading the *Shepherd's Calendar*, I confess I regarded her as the poet's pastoral muse; and even when "E. K." certifies to her identity, I was willing to believe Spenser was practising a joke on his friend. But who is "E. K.?"—the accomplished scholar, the

mutual friend of Harvey and Spenser, so intimately acquainted with the innermost thoughts of the latter; the writer of the Glosse for the *Dreams* as well as for the *Calendar*. Some say *Edward Kerke*, others *King*; and some, "that the force of guessing might no further go, imagine even the poet and the commentator the same person."

But how comes it that, to the elegant epistle prefixed to the *Calendar*, only the initials "E. K." are attached? with the suspicious date, "From my lodging at London, this tenth of April, 1579."

Why does Spenser always speak of this bosom-friend as "E. K.," whilst he gives us the names of his other friends in full? There is certainly something mysterious in the case; and we can scarcely doubt "E. K." is Edmund Spenser, on comparing the following passages in the Glosse to *April*, and at the end of *Colin Clout's come Home again*:—

The poet Stesichorus is said to have doted so much upon Himera, "that in regard of her excellencie he scorned and wrote against the beaute of Helena. For which his presumptuous and unheedie hardnesse, he is said by vengeance of the gods, thereat being offended, to have lost both his eyes."—*Glosse to April*.

"And well I wote, that oft I heard it spoken,  
How one, that fairest Helene did revile,  
Through judgment of the gods to been ywroken,  
Lost both his eyes."

*Colin Clout's come Home again*, l. 919—922.

"E. K." also tells us, "*Rosalinde* is a fained name; which, being well ordered, will bewray the verie name of his love and mistresse, whom by that name he coloureth." Consequently, when we find that the words *Rosalinde* and *Rondelais* are formed of the same letters, the corporal presence, the flesh and blood of Rosalind, evaporishes into a *roundelay*; which, being a verse of difficult composition, becomes, in the figurative language of the poet, a proud and scornful beauty. It should be noted, Rosalind in the poem is everywhere spelt *Rosalind*; but in the Glosse always with an *e*—*Rosalinde*; and also in the Argument to *January*, "a country Lasse, called Rosalinde." Spenser gives us a *roundelay* in *August*.

We must now return to Calidore whom we left, or rather Spenser did, in the third canto, pursuing the Blatant Beast. The Knight of Courtesie, after "great travel and toyle—through hills, through dales, through forests, and through plains"—at last, in the ninth canto, "hostes with Melibee and loves fayre Pastorell." In the tenth canto:—

"Calidore sees the Graces daunce  
To Colin's melody:  
The whiles his Pastorell is led  
Into captivity."

In the next canto, Calidore recovers Pastorell from the Brigands; and in the twelfth—

"Calidore doth the Blatant Beast  
Subdue, and bind in bands."

In these four cantos we have a poetical history

of Sidney's life, from 1580 to 1584. Pastorella, the *supposed* daughter of old Melibée (Sir Francis Walsingham), is Sidney's Arcadian, or pastoral muse.\* Her captivity among the Brigands may refer to the last three books of the *Arcadia*, which were finished probably in 1583; and "Colin's melody" refers to Spenser's return from Ireland, when he ravished Sidney's ears with his picture of Despair.

Spenser, when he wrote the fairy scene of the Graces dancing upon a hill with Colin's love for a fourth Grace, must have had in his recollection the song on Elisa in the *Shepherd's Calendar*, wherein he says of the lady:—

"She shall be a Grace,  
To fill the fourth place,  
And reign with the rest in heaven."—*April*.

And in the Glosse there is an account of the three Graces; of which the stanzas 22, 23, 24, in this tenth canto, are merely an amplification. (Additional evidence, and good, that "E. K." and Spenser are the same person.)

Nor need we wonder, that the fairy scene on the hill vanishes at the sight of Calidore: for, is he not the same as Cupid, Mirabella's judge? And was he not the President of the Areopagus, that censured the *Shepherd's Calendar*, wherein Colin's love, Rosalinde, is so highly praised? And who is Elisa, the fourth Grace? Is she not also Rosalinde? Like her she is of celestial origin—the daughter of Syrinx and Pan; the òaten reed, the shepherd's pipe. And thus, whilst by the public Elisa is regarded as Queen Elizabeth, amongst private friends she would be *Rosalinde, rondelais, rond-Elisa*. Consequently, in the seventy-fourth sonnet of the Amoretti, the third Elizabeth must also be Rosalind: for how could the poet owe the graces of his mind to a lady whom he fell in love with in his fortieth year? But we can readily grant the said lady may be secretly alluded to, and complimented therein; but there appears no reason for a similar admission as regards the fourth Grace in this tenth canto, who is *the love of Colin Clout*—"certes but a country lasse"—and so was Rosalind.

But Mirabella is not Rosalinde; the one "is a gentlewoman of no meane house," the other "of meane parentage and kindred base,"—the one is the poet's muse, the other is simply the *Shepherd's Calendar*. In "E. K.'s" epistle, we see the nervous anxiety of the new poet for the success of his adventure, and his strong predilection for the rustic dialect.

We must now conclude with Calidore. His finding the Blatant Beast in a monastery is probably an allusion to Parsons the Jesuit, author of *Leicester's Commonwealtth*, to which vile libel Sir

Philip replied in 1584: thus binding the monster in an iron chain, and all the people "much admired the Beast, but more admired the knight." C.

#### LETTER FROM SIR C. WREN.

I possess an original letter, signed by Sir Christopher Wren, and relating to the supply of Portland stone for the building of St. Paul's, which I should like to have preserved in "N. & Q."

"London, 12 May, 1705.

"Gentlemen,

"I have perused yours of 9<sup>th</sup> to my self and Mr. Bateman, and find you'll never make a right use of any kindness, for w<sup>ch</sup> reason you may expect less of mine for the future. You have been p<sup>d</sup> beforehand hitherto, but without your better behaviour you shall not be p<sup>d</sup> so again, tho' y<sup>e</sup> may always depend on that is right. I shall not add to my last direction about the money, til that be fully comply<sup>d</sup> with, nor at present tell you the price charg'd to the Duke of Buckingham. As for the Stone sent to Greenwich, I know no risque you have run, nor of any proposed to you, so that you have no pretence to higher pay on that acct. 'Tis all one to me what yo<sup>r</sup> Jury doe. It shall not alter any measures of mine except in endeavouring that the Tunnage-money y<sup>e</sup> claim by a pretended Grant from the Crown, be disposed to a better purpose than you apply it to, you having no manner of right to it, as I shall easily make appear; and also represent to y<sup>e</sup> Queen your contesting her right, and your contempt of her authority: for tho' 'tis in your own power to be as ungrateful as you will, yet you must not think that your insolence will be always born with; and tho' you will not be sensible of the advantage you receive by the present working of the Quarrys, yet, if they were taken from you, I believe you might find the want of 'em in very little time; and you may be sure that Care will be taken both to maintain the Queen's Right, and that Such only be employed in the Quarry's as will work regularly and quietly; and submit to proper and reasonable directions, w<sup>ch</sup> I leave y<sup>e</sup> to consider of, and am

"Your friend,

"CHR. WREN.

"I am sorry Mr. Wood has p<sup>d</sup> you the Tunnage-money But if I have not a better acco<sup>t</sup> of your behaviour, I shal endeavor that you be made to refund it; and whether yo<sup>r</sup> Jury present Mr. Wood or not for the Stone, 'tis all one to me. If you take upon you to pay the Duty for any Stone for St Paul's, or other uses, that I give orders for, you shall not have one farthing allowed you for it.

"To Mr. John Elliot,  
Bart. Comben,  
J<sup>no</sup> Ousley,  
Ben. Stone,  
Hen. Alwel, and  
Robert Gibbs,  
at Portland."

Then follows Sir Christopher's direction:—

"To Sir Christopher Wren, att  
his house, in Scotland Yard,  
Whitehall,  
London."

W. G. S.

\* Hence we infer that by Stella, in the poem of *Astrophel*, was intended his more stately muse of chivalry.

## OLD CHURCHWARDENS' ACCOUNTS.

These are very illustrative of the usages of the times, and are often to be met with lying uncared for in a corner of the parish coffer; but they well deserve to be looked after, as the following extracts from Talaton Devon will prove:—

"1592. Rec<sup>d</sup> for Ale solde, xx<sup>s</sup>.

1594. Paide for Breade and Wine against Coronation Days, xv<sup>d</sup>.

Paide to the Register for two Excommunications and the sealings of the same, ij<sup>s</sup>.

1595. Paide for bread and wine for three weddinges, vi<sup>d</sup>.

Paide for wine against John Drewe's wedding, ij<sup>d</sup>.

1598. Paid for bread and wine against Pridew's marriage, iiii<sup>d</sup>.

1601. Payd for Bread and Wine against Thomas Francam's Weddinge, ij<sup>d</sup>.

Payd for Bread and Wine against John Matthew's Weddinge, ii<sup>s</sup>.

Paide for Bread and Wine for the Comm. on Palme Sunday and the weeke followinge and Easter Day, vij<sup>s</sup>.

Payd to Mr. Hill for new writtinge the Register Book, vij<sup>s</sup>.

Payd for foure yeardes of Cloth to make the Clarke a Surples, iiii<sup>s</sup> iiii<sup>d</sup>.

Payd for makinge thereof, vj<sup>d</sup>.

Payd for our Dinner, xxij<sup>d</sup>.

Payd for mendinge the Piggorme of the 4th Bell, vij<sup>d</sup>.

Payd for Leather to mende the Bell Coller, vj<sup>d</sup>.

Payd for a Winge and Nayles to mend the Belles, vj<sup>d</sup>.

1602. Item, payd for Bread and Wine against William Marker's Wedding and Humfrye Pyle's Wedding, v<sup>d</sup>.

Payd for Bread and Wine for two Communiones, one at Michaelmas and the other at Christmas, iij<sup>s</sup> vj<sup>d</sup>.

The Leather and thonges to mend the Bell Collers, ix<sup>d</sup>.

1610. Paid for Peter's Farthings, x<sup>d</sup>.

Item, paid to Robert Manley for making the pigme for the fourth bell, xij<sup>d</sup>.

1613. It: the Charges that I was cityd for that there ware no sentences of Scriptures upon the Church Wallis, iij<sup>s</sup> ij<sup>d</sup>.

It: to Broke the paynter for setting up of the sentences of Scripture upon the Church Wallis, xvj<sup>s</sup>.

The selling of ale brewed by the churchwardens, with malt contributed by the parishioners by a rate, was one way of raising money for the uses and repairs of the church.

"Peter's Farthings." What was this payment? It occurs again, and I have met with the same entry in other parish accounts.

"Piggorme," "Pigme." What was this? In another parish (Woodbury) in 1537 I find it spelt "Peggyn."

"1613. For Keyes and Ringes and mending the Piggens, vi<sup>d</sup>.

ijj Wages for toe wage the Great Bell Pigon, ij<sup>d</sup>.

May it not be the old French word *pignon*, and means pinion and *pivot*, by which the bell is suspended, now called the gudgeon?

"Holy Communion at weddings." Was this a general practice? It is recommended in the Rubrick at the end of our Marriage Service.

H. T. ELLACOMBE, M.A.

## PHOTO-LITHOGRAPHY.

As one of the large body of amateurs who owe their knowledge of photography to the admirable papers upon the subject contributed in the early days of the art, when it had not a journal of its own, to the pages of "N. & Q." by Dr. Diamond, and many of those, whose names now figure so prominently in the photographic world, I would suggest the propriety of your preserving in your columns the following simple process for photo-lithography recorded in *The Times* of Thursday, July 30:—

"A curious communication was sent in last week to the Academy of Sciences by M. Morven, in which he describes a method of his for obtaining direct photographic impressions upon stone, and which he can afterwards print off. He first gives the stone a coating, applied in the dark, of a varnish composed of albumen and bi-chromate of ammonia. Upon this he lays the right side of the image to be reproduced, whether it be on glass, canvass, or paper, provided it be somewhat transparent. This done, he exposes the whole to the action of light for a space of time varying between 30 seconds and three minutes if in the sun, and between 10 and 25 minutes, if in the shade. He then takes off the original image, and washes his stone, first with soap and water, and then with pure water only, and immediately after inks it with the usual inking-roller. The image is already fixed, for it begins to show itself in black on a white ground. He now applies gumwater, lets the stone dry, which is done in a few minutes, and the operation is complete; copies may at once be struck off by the common lithographic process. The process may be explained thus:—The varnish has been fixed and rendered insoluble by the action of light wherever it could penetrate; but, on the contrary, all the parts of the varnish protected by the dark portions of the image still retain their solubility, and are therefore still liable to be acted upon by the soda and acid contained in the soap, of which they moreover retain a part of the substance. Hence the action produced on the stone is a combination of etching and lithography. The advantages of the process may be briefly summed up as follow:—Simplicity and rapidity in the operation, exactness in reproducing the design, no need of negative impressions on glass or paper, the positive original comes out positive, the original design or model is not spoilt during the process, and the cost is trifling, owing to the cheapness of the substances."—*Galignani's Messenger*.

My reason for this is obvious. The practice here described is so simple that, if it be as effective as it is described, no photographer, capable of producing a decent photograph, can now be under any difficulty in multiplying copies of it. Photography was wisely advocated in "N. & Q." as of the greatest possible value to the antiquary. How that value will be increased by this simple process of multiplying photo-lithographic copies of views, documents, seals, &c. it

would be a waste of space to argue. I hope any correspondents who use M. Morven's process will give your readers the benefit of their experience.

AMATEUR.

PTOLEMY'S KNOWLEDGE OF AFRICA AND  
THE SOURCES OF THE NILE,  
AS A SPECIMEN OF THE TRANSLATION AND EXPLANATION  
OF THAT WRITER'S "GEOGRAPHICA."

Every map, representing any great portion of the earth's superficies, must necessarily be compounded of a number of special ones; a truth that will be deemed by no one unimportant who has ever occupied himself with Chartography: he will find its application for every atlas, whether constructed now or a thousand years back.

The measurements of an engineer or the itineraries of the traveller give special maps; the combination of many such special maps to an entirety of the globe, is the problem of geography. Thus, Ptolemy, at the commencement of his work, says: "Geographers need not necessarily be draftsmen; they only combine what has been previously delineated, and bring together by the aid of mathematics (*μεθόδον μαθηματικῆς*) the materials afforded them by the topographers. His task, therefore, is easy, where a sufficient number of special maps are laid before him."

The maps which Ptolemy constructed for Central Africa, though generally wrong, are so upon principle, and on a settled plan. When we have the clue to his principle, it will be found that his old map possesses more truth than his most enthusiastic admirers have ever contemplated. It will be, therefore, our object to follow him into his library, to watch over his mode of proceeding, to discover the *rationale* of his errors: for as on the one hand they proceed from the faults of projection, which more than anything have distorted his map, so on the other, from the want of knowledge in his commentators of this method, which has hitherto prevented them from properly understanding him.

The method then followed by Ptolemy, which he had copied from Martinus Tyrius, his predecessor, and which had been adopted by others, is as follows:—He carried the single maps, from which he constructed his general one, on to a globe, taking as his basis the astronomical observations already made by himself and others: After all his material was thus arranged, it was easy to fix to each the proper degree of latitude and longitude. As, however, a globe of the requisite size would be difficult to procure, Ptolemy gives various methods of drawing meridians and parallels upon a plane, that it may be similar to the globe, after the special maps are laid on to it.

Unfortunately one radical error pervades Ptolemy's entire work: he takes the length of a

degree under the Equator too little by one-sixth, a fault by no means mended, if 500 stadia are reckoned to his degree instead of 600. Wherever possible, this error was corrected by astronomical observation; and it is just in such places we can observe the excellence of the materials with which he worked. But with the choice, he always prefers astronomical observations, and where they failed him, he was necessarily forced to depend upon the measurements and itineraries of others; though the views he thereby obtained were often in conflict with the recorded observations made previously: in such cases he held these measurements as false, and proceeded to amend them by his own judgment.

It will, therefore, be necessary, in the following investigation, to ascertain what observations are his own and what proceed from his judgment exercised upon the opinion of others; and in doing so we will at present take his map of the course of the Nile, leaving other portions of Central Africa and the Niger to a translation of his entire work, which we hope to accomplish.

Following the course of the Nile in Ptolemy's works we find that, from Alexandria to Syene, it is pretty correctly laid down; and that occasional variations from its modern run are perhaps due more to the changes of its bed than to any fault of the geographer. From Syene to Meroe we observe generally all the bends the stream still pursues, but with a neglect of specialties for generals. The N form sinuosity, known already to Eratosthenes and other ancient writers, is truly and possibly better drawn than upon maps which were projected at the beginning of the present century.

The geographical latitude of Syene has, as is well known, been fixed by astronomical calculation.

Had Ptolemy, with the shortened degree mentioned above as his basis, and without astronomical correction, formed his map of the Upper Nile, he must soon have come too far South, and the difference must have been plainly perceptible at Erchoas (18° N. L.). On the way from Erchoas to Napata, this error was again rectified; though this latter place has a situation that is at least half a degree too low with reference to Syene. At Meroe, the error from this mode of computation would not be less than a degree, but in reality we do not find this supposition confirmed by inspection. Meroe and Erchoas are nearly in their right latitudes, and Napata much too far north. From this it follows, that the latitudinal observations in the eighth book on Napata and Meroe cannot both be taken from the same particular maps; one of them must have been from his own projection. Meroe has the best right to claim observations for its site, which Napata can scarcely expect, as it is almost half a degree wrong. Now,

though the most probable supposition would be that Ptolemy fixes the latitude of Napata from that of Meroe, still this would not entirely serve our purpose, as Napata would still be too far north.

To find, therefore, exactly how the site of Napata was determined, it will be necessary to inquire regarding what place its situation is true. If we adhere to the various readings to which Wilberg in his translation gives the preference, we shall seek in vain; but, luckily there is another reading for the commencement of the Island Meroe, or the junction of the Tagazzi with the Nile, which places this junction  $1^{\circ}$  more north, and thus puts all right again (see Wilding, p. 382.) By admitting this reading, the Nile will then regain its true form, whilst, from the usual figures the site of Napata, with the course of the river and the place of Meroe, remain as inexplicable as has been hitherto assumed by all the commentators.

Again, whilst we have thus far cleared up the situation of the northern point of the Island of Meroe from the use of a too small degree, the town itself of the same name is placed more than twice its distance from this point. We find we are here upon a special map more than twice the size of his usual scale, and the same error runs through all his subsequent determinations from the same spot.

Proceeding upwards, we arrive at a spot where the junction of the Astapes and Nile takes place, whilst, on our present maps, the junction of Bahr Azrak and Bahr Abiad occurs much earlier. This arises from a special map on a scale of  $2^{\circ} 4'$  too large in regard to the general one. Astapes=Bahr Azrak; Nile=Bahr Abiad, whose western lake may possibly be lake Liule Lúta Nzige of our modern enterprising travellers Messrs. Speke and Grant.

To find, therefore, the river Ptolemy takes for the east source of the Nile, we must shorten the distance of the junction of this side river with the western stream, as  $2\frac{1}{2}$  to 1. This reduced distance brings us up from Chartum (junction of Nile and Astapes) to the mouth of the Djall and south-east tributary of the Bahr Abiad. It may, however, surprise many that Ptolemy should have noticed this unimportant stream and passed over the Sobat opening only  $1^{\circ}$  more south, and almost as important as Bahr Abiad (possibly Sobat and Djall are arms of one river). The length of the Sobat, according to Ptolemy, is not considerable. Whether Djall or Sobat be the east arm of the Nile, it is certain that Ptolemy knew Bahr Abiad, as far as lake NO, and considered it the proper Nile; he knew also that the Astaboras is our Takazzi; the Astapes, the Bahr Abiad. Every opinion opposed to this calculation, or as hitherto explained by expounders of Ptolemy, must

appear baseless, and, according to circumstances, ridiculous.

If, however, this explanation of Ptolemy's method, and the causes of his failure in fixing the lake of NO and source of the Bahr Abiad too far south, in the proportions of  $2^{\circ} 4'$  to 1, so that but for the fault of using maps differing in scales in this ratio, he would have settled it exactly on the spot on which the zeal and indefatigable industry of our latest explorers, under the auspices of the Geographical Society, have now irrevocably fixed it; it is no detraction from their glory that this Father of Geography knew it fully 2000 years earlier. Lost in the confusion of his own materials, and totally forgotten in the darkness of the Middle Ages, and the indiscriminating zeal and proselytism of Mahommedan fury, the discovery of our countrymen is as new and as real as if no previous glimpse of the ultimate abode of old father Nile had ever been vouchsafed to mortals. The resolute adventurers, who, in our own day, have brought the long-lost fact to light, lose nothing of the merit of originality by the prior labours of one whom they may never have studied.

WILLIAM BELL, Phil. Dr.

2, Burton Street, Euston Square.

#### SIGNIFICANT NAMES IN SHAKSPEARE.

"For young Charbon, the Puritan, and old Poyssam the Papist."—*All's Well that Ends Well*, Act I. Sc. 3.

In some suggestions in a late number, as to why the French clown was granted the surname of Lavatch, or more properly Lavache, I had occasion to notice Shakspeare's use of significant names. The present quotation affords other and insufficiently noticed examples of this. The characters being French, it was long ago acutely surmised by Malone that *Poyssam* was a misprint for *Poisson* [i and long s having been taken for y]; but unfortunately his further supposition, that *Charbon* was meant to indicate the fiery zeal of the Puritans, was unsatisfactory, and gave no support to the previous conjecture. As, however, *Poisson* is significant of the fasting and self-denying Papist, so I think *Charbon*, *Chairbon*, or *Chairbonne*, was given authentically to the fast-denying or sleek Puritan as derivable from *chair bonne*, or *bonne chair*. The antithesis and the appropriateness of the allusions prove the truth of these emendations and interpretations; and if other proof were wanting, it is to be found in this, that Shakspeare has clearly appropriated to his own purposes the old French proverb: "Jeune chair et viel poisson"—"Young flesh and old fish (are the dainties)." Hence, also, the full meaning intended to be conveyed is not that some, but that the best men, whatever their age or whatever may be their own or their wives' religious opinions, all share the common fate.

"Par. You shall find, in the Regiment of the Spinii, one Capitaine *Spurio*, his *cicatrice* with an emblem of warre heere on his *sinister* cheek."

*All's Well that Ends Well*, Act II. Sc. 1.

This has been altered to "with his *cicatrice*." But the "emblem of warre" I take to be, not the *cicatrice*, but the velvet patch that covered either it or the sound skin: a fashion of the day, and an abuse afterwards laughed at by the fool, when he says:—

"Yonder's my Lord, your son, with a patch of velvet on's face; whether there be a scar under't or no, the velvet knows—but 'tis a goodly patch of velvet."

That it was meant to be understood, and that it was part of the humour of the passage, that Capt. *Spurio*'s patch was mere braggartism, and his scar "over the left cheek" sound flesh, is shown by this: that "il Capitano *Spurio*," being Anglicised, is Capt. Counterfeit; and one who, though an Italian, is of the same feather, or, as Helen would say, of the same wing, with Mr. Alltalk the Frenchman. I am much disposed also to believe that the latter, when pointing with his right thumb "here," towards the left cheek, mutely asserts the same fact by a sign, which is still of favourite significance with the English *gamin*.

The apparent, or rather verbal want of connection between the two clauses, is partly to be accounted for by the affected and generally disjointed language of the speaker, and partly by the use of the mute addition just noticed; and all that is wanting, according to our present punctuation, is a comma and dash after *Spurio*.

Query. Has it been noticed? And may it not be that as the Lords and Captains, called E. and G. in the first folio nomenclature, are both called Dumain in the text; so E. may stand for Ecclestone, and G. for Goughe or Gilburne?

BENJ. EAST.

### Minor Notes.

**BIBLIOGRAPHICAL NOTE: "SONGE DU VERGIER."**—In the last part which has hitherto appeared of the new edition of M. Brunet's admirable *Manuel du Libraire*, I notice a statement concerning the *Songe du Vergier*, which seems to me quite incorrect; and as the history of the book has been the subject of frequent discussion, and lately of a considerable volume, I may mention it here. M. Brunet says that, "as the French text was printed twenty years before the Latin (1491—1516), it was natural to suppose that the work was first written in French and then translated into Latin; but still the contrary opinion has generally prevailed." The general opinion is the correct one. No one seems to have noticed the fact that the *Songe du Vergier* is an expansion

of the tract, *Dyalogus inter Clericum et Militem super Dignitate papali et regia*; of which six editions *antè* 1500 are mentioned by Panzer, and of which the first edition was printed in 1475.

This tract supplies the subject-matter, and frequently the exact words, of the first thirty-six chapters of the *Songe du Vergier*. As to the remaining portion of the latter book, we must either conclude that it was the original composition of the unknown French author, or that only a portion of the *Dyalogus* was printed from the MS.

JOHN ELIOT HODGKIN.

**LONGEVITY.**—Cardinal John Baptist de Belloy was born on April 8, 1709, at Senlis, became Bishop of Glandeve in 1752, and of Marseilles in 1755. In 1802 he was appointed Archbishop of Paris, and made Cardinal in 1803. A gentleman of an old English family wrote from Paris, June 3, 1805, of this venerable prelate, as follows:—

"I was present yesterday, Whitsunday, at the High Mass at Notre Dame, celebrated by the Archbishop, Cardinal De Belloy, who has completed his ninety-sixth year, having been born on the 8th of April, 1709. He feels not the least inconvenience from so advanced an age, he is able to masticate his food, he eats, drinks, keeps the days of fasting and abstinence, is neither deaf nor blind, his head is perfectly clear, and his memory prodigious; it is consoling to human nature to be able to record such an example."

This extraordinary man died in 1808, having attained the great age of ninety-nine years.

F. C. H.

**GIB.**—Richardson thinks this word, as applied to a horse, may be derived from A.-S. *Gabban*, to delude; hence, to *evade* or *shirk* the work. Is it not rather from the old French *giber*, which, though not found in that form that I am aware of, seems to exist in the compound *regiber*? Of a restive horse it is said (*Le Dit des Anseles*, Jubinal, Rec. i. 15): "Car touz jours reuloit, et prist à *regiber*." . . . "Si fort qu'il fist son maistre contre terre verser."

*Regiber* does not appear in Cotgrave or La-combe, but the modern word *regimber* has the signification to *kick*, or *wince*. It is just possible that the word *regiber*, in the above passage, has been incorrectly copied from the MS.; a contraction above the *i*, equivalent to *m*, having perhaps been overlooked.

JOHN ELIOT HODGKIN.

**INCOMES OF PEERS IN THE LATTER HALF OF THE SEVENTEENTH CENTURY.**—Reference to this subject having been made under the head of "Radnorshire Rhymes," allow me to add a "Note" on the matter by remarking that Burnet says of the Duke of Newcastle, that he was the richest subject who had been seen in England for ages, his estate being as high as 40,000*l.* a-year. The Duke in question was that John Holles, fourth Earl of Clare, who married Margaret, daughter of the



second and last of the Cavendishes, to whose ducal title he was elevated in 1694. J. DORAN.

**YORKSHIRE WORDS AND PHRASES.**—I have lately spent a few days in the north of Yorkshire, and have been reminded, by hearing them used, of some words which had escaped my memory, and which are not given in the glossaries in my possession. I will supply them while they are fresh in my recollection.

The first is the word *stopboggle*. This literally means some person or thing that stops the way, or that frightens any one from pursuing a favourite path or object. It will, perhaps, be still better understood by giving the sentence of which it formed a part. At a farmer's table it was complained that the wife of one of the sons had taken offence, and did not now come to see the family. The old man said, "I am the stopboggle," that is, he was the cause of her keeping away. *Boggle* is a common word in Yorkshire, used to express a doubt or difficulty, or anything that cannot be easily overcome. A man hesitates in making a statement, or giving evidence, or telling a story, or he blunders or pauses in the execution of a piece of work, or he lingers about commencing it; in all such cases he is said to boggle at it. It will thus be seen that the word stopboggle is most expressive. The word *boggle* must not be confounded with *bogle*. The latter term is given to a ghost or apparition, or any supernatural appearance. In common with *bogie* and *boggart* it is used indifferently.

I heard another word which was once familiar to me, but had of late years escaped me. I mean the word *flybesky*. I give it as pronounced, but no doubt when given properly it should be *fly-by-sky*. This word is used to describe a flighty, desultory, or extravagant person, one who acts without method or forethought. The appellation does not convey any moral delinquency or guilt, but simply thoughtlessness, or folly in a state of excess, or riot.

I was amused one morning by hearing a countryman ask another about his *nangnails*. I should apprehend that according to analogy it should be *knangnails*. Many of your readers may not know that in these districts this is the vernacular for those very troublesome excrescences on the feet and toes, corns, and I doubt whether many of the inhabitants would understand what was meant if the proper term was applied. T. B.

**OLD ALMANACS.**—I find that the date of the earliest printed almanac is 1455. This almanac is mentioned with some notice of its contents in Sotheby's *Principia Typog.* vol. ii. p. 197, who adds that it consists of nine 4to pages, and was discovered by Docen in the Jesuit House at Augsburg. I observe that the earliest almanacs, manuscript and otherwise, do not contain any

trace of the nonsense of Messrs. Zadkiel & Co., and that the introduction of the "influence of the signs on the parts of the human body" seems to date from the time when the composition of almanacs passed from the hands of scholars and students into the hands of medical practitioners.

WM. DAVIS.

**FLY-LEAF SCRIBBLINGS.**—I have before me a volume of the *Arabian Nights*, "translated from the French translation," 1738, on the fly-leaf of which, appended to the owner's name, I find, in the same handwriting, a notification not devoid of point:—

"CHARLES BIDDULPH, 1746.

"This is to give notice that if any one do not think these books worth there reading they may let them alone."

P. S. CAREY.

**YORK HOUSE WATER GATE, BUCKINGHAM STREET.**—Permit me, through the medium of "N. & Q.," to express a hope that those entrusted with the execution of the proposed embankment of the northern shore of the Thames, will not suffer this beautiful relic of the genius of Inigo Jones to be removed or destroyed, but that they will so incorporate it in their plan, either by making it an entrance to water-stairs, or in some other way, as nearly as possible on its present site, as that it may continue an ornament to the metropolis, as well as an interesting memorial of the stately mansion which once

"Reared its proud front upon the banks of Thames."

W. H. HUSK.

### Queries.

#### ZADKIEL'S CRYSTAL BALL.

Shall we marvel that some of the élite of our land have been so eager to see and investigate Lieutenant Morrison's pet wonder, when we find it recorded that many nations of antiquity have held in reverential awe and admiration stones of a kindred character, and crowned heads themselves are reported to have numbered them among their miranda?

The following from an old treatise in my possession on "Precious Stones" appears especially worthy of note after the late amusing trial:—

"Among the stones of choicest esteeme, that of Pyrrhus in ancient times was accounted to be most excellent. For in that precious stone (without any helpe, invention, or arte of man) was naturally discerned the figures of nine goddesses and a young naked child standing by them: so that they were censured, by grave opinion, to bee the portraits of the nine Muses and Apollo. A matter very strange, and somewhat difficult to be credited. (Very!) Nevertheless, many authors worthy beliefs doe avouch it for a true historie, especially Plinie. And questionless, according to the judgement of philosophers, this might happen naturally, by the great and immeasurable

heate of matter consisting in the sayde stone; or else by some correspondencie or celestiall influence, with the stars and planets, even as a woman may produce a monster, wholly different from humane kind, and by the selfsame influences. Albertus Magnus saith, that he sawe at Collen in the chapel of the three Kings, a stone wherein was naturally figured and discerned two mens' heads placed upon a serpent. Leonardus Camillus, in his *Mirror of Precious Stones* saith, that this may be so naturally, affirming moreover to have seene seaven trees, all of one form, naturally pourtrayed in a stone. And, not to tie myselfe to other men's testimonies, I have observed in columnes of marble and jasper, men naturally figured, and many other shapies besides, very remarkable, both for the diversitie of colours, and singularitye of shadowes naturally thereto belonging."

To this my credulous author adds many other wondrous properties of stones. *Credat Judeus!* Mrs. Allen probably would. Were he alive now, he would no doubt assist Lieut. Morrison in his researches, and would discover more wondrous prodigies in the ball of the velvet bag, keensighted as he must have been!! Since this little crystal globe has afforded so much amusement, may we add a query to this note? Can any correspondent say aught of the history of this said stone before it came into the possession of Lady Blessington? JOHN BOWEN ROWLANDS.

DR. DEE'S CRYSTAL.—In the recent trial between "Zadkiel" and Capt. —, so curiously illustrative of "the march of intellect" in the nineteenth century, a crystal, said to be that "formerly possessed and used in his intercourse with spirits by the celebrated Dr. Dee, was exhibited in court." I am mistaken if the "magical mirror," which belonged to the old Elizabethan conjuror, is not in the British Museum. Is it there? And if so, what is its substance? J. H.

ALBION AND HER WHITE ROSES.—I always supposed that England was anciently called Albion solely from its white cliffs; but the elder Pliny gives another etymology in addition: "Albion insula sic dicta ab albis rupibus quas mare alluit, vel ob rosas albas quibus abundat." (*Hist. Nat.* iv. 16.) Which of the derivations is the more probable? J. DALTON.

THE EARLIEST AUCTION SALE OF AN ESTATE.—Can any of the readers of "N. & Q." inform me the date and auctioneer's name of the earliest auction sale of an estate at Garraway's Coffee House, 'Change Alley, Cornhill, London? And if the printed particulars of the sale has been preserved? CHAS. JOHNSON, Jun.

BOCHART.—May I ask what is the proper pronunciation of the name of this famous scholar? We generally hear it as Bockhart. But as the individual was French, ought it not to be *Boshart*? H. B.

CAMDEN'S "BRITANNIA."—In the note to Camden's *Britannia*, in Bohn's edition of Lowndes's *Bibliographer's Manual*, it is stated that "this work passed through eight editions between 1586 and 1590." The note then proceeds to give account of six editions *only* that were published respectively in the years 1586, 1587, 1590, 1594, 1600 ("fifth edition"), and 1607, "the last edition corrected by the author." The first three were 8vo, the next two 4to, and the last edition was folio. I think the "eight editions" must be a mistake. If not, what are the dates of the others?

TRETANE.

DR. CHAMBERLAQUE.—An American gentleman once remarked to the late Sydney Smith,—"You are so funny, Mr. Smith! do you know, you remind me of our great joker, Dr. Chamberlaque." "I am much honoured," replied the witty canon, "but I was not aware you had such a functionary in the United States." Who was Dr. Chamberlaque, and where may specimens of his jocosity be found? T. P. G.

CHATHAM'S LAST WORDS.—Pitt's dying words, "Oh, how I leave my country!" are well known. Were the last words of Lord Chatham, "Save, oh! save my country?" There is a caricature, published Feb. 18, 1785, entitled "Honest Billy," and representing Pitt in the House of Commons, and over the design are these words:—

"Save, oh, save my country!

My father's dying words I never can forget!"

C. L.

DOMESDAY AND ITS DIFFICULTIES.—It is to be hoped that the publication of the photozincographical copies of the Domesday Book will lead to a more thorough and correct knowledge of that most interesting and valuable document. For it must be confessed that, notwithstanding the light thrown upon its contents by Sir H. Ellis's learned Introduction, very much remains to be learnt respecting the precise meaning of the entries in that Survey. To take a common instance: What is the exact signification of such an entry as the following?—

"M. In W.—ht E.—iii. car. tres ad gld. Tfa viii. car. Ibi ht Rog. i. car. in dnio. 7 xxii. soch de xii. bou' hui' tre 7 xxiili. uitt 7 viii bord hites xxii car 7 vii. aēs pti &—  
"T. R. E. na' viii. lib. me vil."

As far as relates to the mere translation of the words, of course there is no difficulty; but what are we to understand them as implying?

1. We are informed that there was a manor with its name.

2. Next, the name of the Saxon proprietor and the amount to which he was rated, viz. three carucates.

3. What the *actual* capacity of the manor was, viz. sufficient to find employment for eight ploughs.

4. The name of the Norman owner; that he

had one plough in demesne, and twenty-two sockmen upon twelve oxgangs of his land; and besides twenty-four villans and eight boors, having twenty-two ploughs, &c. So that here we have upon the manor twenty-three ploughs, while its capacity is set down as being only sufficient for eight ploughs.

Are we to understand, then, that the eight ploughs relates to the Saxon period; and that a much larger breadth of land had been brought into cultivation under the Normans? Against this supposition, the depreciated value of the land since the Confessor's time seems to militate.

If any of your learned correspondents can kindly solve this difficulty, he would greatly oblige

INVESTIGATOR.

"DUBLIN UNIVERSITY REVIEW."—I have four numbers of a quarterly periodical, entitled *The Dublin University Review*, and published in Dublin in 1833. Did any more numbers appear, and who was the editor? The *Dublin University Magazine*, which was started in the same year, has proved more successful.

ABHBA.

FAST.—When did *fast*=quick come into use? The dictionaries, as late as the end of the seventeenth century, do not contain it. They have "festivity" and "festination" from *festino*=I hasten.

J. D. CAMPBELL.

Glasgow.

"THE INTREPID MAGAZINE."—This magazine was published by Ridgway in 1784. The first number, which describes it as being edited by the Rev. William Hamilton, M.A., is embellished with a frontispiece containing a portrait of Pharaoh; i. e. George III. The second number was not published for some months after the first, and bears the date of 1785 on its title. Who was the editor, and were more than two numbers of it ever published?

T. J.

ROBERT JOHNSON'S "RELATIONS."—I have an old book, perfect except the lower half of the title-page, entitled—

"An Historical Description of the most famous Kingdoms and Common-wealths in the World . . . Translated into English and enlarged," &c.

It contains a dedication to Edward, fourth Earl of Worcester, Master of the Horse to Queen Elizabeth and King James, signed with the initials which I should have read R. L., but which may possibly be R. J. It is a small 4to, and contains 268 pages. At p. 237 is "Another relation of the state of Spaine, later than the former, written in the yeare of our Lorde God 1595, by Sin. Francisco Vendramino, Embassadour from the state of Venice, to his Catholike maiestie."

Is this the first edition (1603) of *Relations of the most famous Kingdoms and Commonwealths through the World*, by Robert Johnson, in Bohn's

*Lowndes*? If so, by whom and in what language was it originally written?

There is a book resembling it in title mentioned by Watt as written in 1598 by Gabriel Chappuys. Was this the original? It is evidently a translation, though in places altered to suit its adopted country, and speaks (at p. 20) of England and Scotland as separate kingdoms.

J. H. S.

"LETTERS ON LITERATURE."—Who was "Phoebus, Junior," the author of *Letters on Literature* (2 vols. Brussels, 1836)?

ABHBA.

NOTES OF SERMONS, 1754-5.—There is in my possession a MS. 8vo. volume of 491 pages, containing very copious notes of ninety-seven sermons, which were preached in Dublin in 1754-5, by ministers apparently of ability and repute. Messrs. Bolton, Gibbon, Mun, James North, Johnston (Liverpool), Kilburn (Plunket Street, Dublin), Patten (do.), Bruce (Wood Street, Dublin), Weld (Eustace Street, do.), and Drs. Duchal (Wood Street, do.) and Lawson ("Bride's church"), were the preachers; and I shall be glad to know who they were, and a few particulars respecting them.

Dr. Lawson, if I mistake not, was at the time Professor of Divinity in Trinity College, Dublin, and is still remembered as the author of a volume entitled *Lectures concerning Oratory* (3rd edition, Dublin, 1760), which, according to Kett, "merits the particular attention of every young clergyman." He died, as stated in the *Dublin University Calendar* for the present year, p. 267, on the 9th January, 1759.

ABHBA.

PIKE OF MARTIN.—In the *Wiltshire Archaeological Magazine*, vol. ii., is a valuable essay by the late Mr. Carrington on the Heralds' Visitations of Wiltshire; and among the names included in the Visitation of 1623 is "Pike of Martin." Can you describe the arms and crest of this family? J. P.

THE PRIMROSE.—In some parts of Germany the primrose is called *Frauenschlüssel*, Our Lady's Key. What is the origin or meaning of the term? Grimm suggests one meaning—because it "unlocks" the spring, blooming as one of the first vernal flowers. Can any of your correspondents suggest another reason?

J. DALTON.

REGIOMONTANUS.—In all the Encyclopædias, including the *English Cyclopædia*, there is an assertion that the name of *Regiomontanus* was Muller. Now I do not believe that this was the fact, and I should be glad of any reference to contemporary authority in support of the assertion. His father was a miller, and might be so-called; but this proves nothing, for Mons. E. Salverte, in his *History of Surnames*, asserts that hereditary names were not then in common use in Germany. He calls himself "Maister Johannes Kyönsperger ein

Astronomicus des Pabst und des Keyzers und Kunigs von Ungern." WM. DAVIS.

THE SACRIFICE OF ISAAC. — The late Professor Blunt, in his admirable work on the *Undesigned Coincidences of the Old and New Testaments*, p. 27 (3rd ed. 1850), has the following remark : —

"I might tell of the sacrifice of Isaac, though not altogether after him, whose vision upon this subject, always bright, though often baseless, would alone have immortalised his name."

To whom does Professor Blunt here refer ?

A. T. L.

OBSCURE SCOTTISH SAINTS. — *St. Eurit*, or *St. Urit*. — I know only of one instance in which this name occurs, and it is given to a fine spring, in a lonely spot, on the north bank of the river South Esk, near Brechin Castle, Forfarshire. It is about a mile distant from any known place of worship, old or new.

*St. Braoch*. — The rector of the church of the island of St. Braoch is, so far as I am aware, only mentioned in a charter of King Robert the Bruce, printed by the Bannatyne Club, in *Reg. Vet. de Aberbrothoc*, and the island of St. Braoch, now called Inchbrayock, is in the middle of the river South Esk, near Montrose.

*Stob*. — In many parts of Scotland — Highland and Lowland — I find the name of "Stob" given to fairs, crosses, and wells. Near the old town of Markinch, Fife, a much effaced sculptured stone stands upon a hillock or knoll, and is called "Stob's Cross." "Stob's Fair" is held near Dundee, Forfarshire. I am inclined to think that it is the corruption of the name of some old saint, but cannot guess of what name.

*Ronald* or *Ranald*. — An old riven bell, or *skel-lach*, at the church of Birnie, Morayshire, composed of two pieces of black sheet iron, is called "the Ronald," or "Ranald Bell." A place called "Ranald's" or "Ronald's Cross," is upon a rising ground, near Fochabers, in the same province.

"*Rume*," or "*Rome's Cross*," is the name of a hillock or knoll, now within Lord Southesk's deer park at Kinnaird Castle, Forfarshire, and about a mile N. of the parish church of Farnell, where an old sculptured stone was found some time ago, with a fine interlaced cross, and other embellishments.

*St. Arland*, or *St. Orland*, is the name given to a fine sculptured obelisk at Cossins, Forfarshire, near Glamis Castle.

*Sinavee*, or *Sinavey*. — A copious spring near the old kirk of Mains, Forfarshire, bears this name.

Information regarding the origin and history of any of the above names or saints will much oblige. I am acquainted with the notices of SS. Braoch and Arland, and of Rume's Cross, which are contained in the *Proceedings of the Society of Anti-*

*quaries of Scotland*, and in the *Sculptured Stones of Scotland*, published by the Spalding Club; also with the notices which have appeared in recently published books on the history of the district in which they are situated. A. J.

ST. DIGGLE. — A tower in the neighbourhood of Dover, and not far from St. Radegund's Abbey, is known by the name of St. Diggle's Tower, and is sometimes called St. Diggle's Folly. As I have never met with this saint in any other locality, I should feel obliged if your correspondents would tell me something about his history, and the grounds of his canonisation. Qy. Was he in any way connected with the above sainted lady, the ruins of whose abbey are the objects of so much interest? Q?

SERIOUS AND COMICAL ESSAYS. — Can any reader of "N. & Q." inform me who was the author of *Serious and Comical Essays*, London, J. King, 1710? B. M.

THOMAS SIMON. — In the 2nd edition of Vertue's work on the *Medals of Thomas Simon*, published in 1780, there is at p. 67\*, in the part added apparently by the editor, whom I believe to have been Gough, the following passage : —

"Mr. Raymond also favoured me with the sight of a book on vellum, signed 'Thomas Simon' in the first leaf, containing twenty-five heads in pencil and ink, beautifully drawn, and probably from the life for medals."

Who was Mr. Raymond? What has become of Thomas Simon's book on vellum.

P. S. CARRY.

THETA. — Is the letter theta found upon any and what British coins? C.

SEALS. — What is the earliest instance in Franco-Gallic deeds and instruments of a seal being used? C.

### Queries with Answers.

QUEEN ELIZABETH. — Who is the author of the following tract, and where can I find an account of it? —

"The Discoverie of a Gaping Gulf, whereinto England is like to be swallowed by an other French marriage, if the Lord forbid not the banes, by letting her Maiestie see the sin and punishment thereof. Anno. 1579."

No place or printer's name on title. From the appearance of the type, I should infer it was printed abroad. W. G.

[Mr. Douce has a manuscript of this tract, supposed to be the autograph copy (MS. Douce, No. 259). It is dated August, 1579, with the following note prefixed: "This is the original MS. of that book which was written and published by John Stubbe, of Lincoln's Inn, and which was dispersed by Page, being printed by Singleton. Queen Elizabeth, incensed at it as puritanical (Stubbe's

sister having married Thomas Cartwright, the father of the Puritans), prosecuted Stubbe and Page, upon a statute made in the reign of Philip and Mary against writing and dispersing seditious libels; and though the ablest judges and lawyers were not satisfied as to the force of that statute, yet were Stubbe's and Page's right hands both cut off with a butcher's knife and a mallet in the market-place at Westminster. This marriage with the Duke of Anjou was strenuously pushed on by the Queen-mother of France, upon a superstitious notion she had imbibed, that all her sons should be kings; and the Queen (by her conduct) was inclinable enough to it, though, upon the change of the face of affairs abroad, she appeared so much mistress of herself to the last, as to disengage herself from it; so that this author's prayers were heard, though he suffered for pressing them with zeal and fervour." At the end of the MS. is the following passage, which is omitted in the printed tract: "Thus endeth the discovery of the Gaping Gulfe, scene in a dreame, allowed in a trauince, published by the authority of fearful douting, and rewarded with a common hyre to proffered seruitours. Non credo." The publication of this work no doubt greatly incensed the Queen and her ministers; but, as Mr. Hallam remarks (*Constitutional Hist.*, i. 227): "This pamphlet is very far from being, what some have ignorantly or unjustly called it, a virulent libel; but is written in a sensible manner, and with unfeigned loyalty and affection towards the Queen. But, besides the main offence of addressing the people on state affairs, he had, in the simplicity of his heart, thrown out many allusions proper to hurt her pride: such as dwelling too long on the influence her husband would acquire over her, and imploring her that she would ask her physicians whether to bear children at her years would not be highly dangerous to her life." In Park's edition of Harington's *Nuga Antiqua*, i. 148-166, will be found much curious matter respecting this work; and for a most carefully written biographical sketch of John Stubbe, see Cooper's *Athena Cantabrigienses*, ii. 111.]

**YORKSHIRE POETS.**—1. John Smith, author of *Cythera, or the Enamouring Girdle*, a new comedy licensed by Sir Roger L'Estrange, May 30, 1677; and published in London, 1677. 2. John Ashmore, author of *Certain selected Odes of Horace*, published, 4to, 1621; and *Epigrammes, Epitaphes, Anagrammes, &c.*, 1621. Any information as to birthplaces and biographies of the above-named authors, is requested by

EDWARD HAILSTONE.

Horton Hall, Bradford.

[John Smith, of Sneton in Yorkshire, Gent., so he writes himself in the title-page of *Cythera, or the Enamouring Girdle*, a New Comedy, 4to, 1677, conscious, no doubt, that the simple John Smith was in England no name at all. It is dedicated to the Northern Gentry, from which we learn that it had never been performed; but that he had been informed that "one of the best comical poets in London (whose judgment is without exception) did approve of it, and seriously presented it to the players as worthy to be acted; but they were unwilling, because (as they said) it was not writ in so plain familiar words as the taking comedies of the time, which did hit the present humours of the city better than mine." Another objection was "the expense in contriving scenes and machines to their great loss." But, he adds, "the main objection was, that the Scene being laid at the city of York, I make some persons in the play speak higher language than may rationally be expected from Northern

men and women!" No compliment this to our Yorkshire friends. At page 52 of the play, it is said that the part of Oblivio was intended for Mr. Underhill.

Sneton, or Sneaton, is in Pickering Lythe, N. R. Smith was living there at the time of Dugdale's Visitation, 1665, and then aged fifty three; so that he was sixty-five when he ventured to print this comedy, which, we regret to add, is occasionally lascivious. His father James was of the same place, and he had an uncle William, a councillor at law, who resided at Durham. His mother was Helen, daughter of Francis Sayer of Worsall. John Smith, the dramatist, married Catherine, daughter of Christopher Green, citizen of London; and he had a son named Henry, aged eleven at the time of the Visitation, and three daughters, Catherine, Helen, and Anne, of whom Catherine was then married to William Fairfax of Fumival's Inn. To complete the view of the family connections of this obscure Yorkshire poet, he had three brothers, James of Cave, Ralph of Cottingham, and Francis of Ruston; and four sisters, Anne and Catherine, to whom no marriages are given; Helen, who married William Hunter; and Sarah, the wife of John Sare of Rudby. The will of John Smith, the poet, is dated 1st June, 1681.

Of John Ashmore, the translator of *Certain Selected Odes of Horace*, 4to, 1621, nothing appears to be known of his personal history. His work is noticed in the *Censura Literaria*, ii. 411, ed. 1815; Corser's *Anglo-Poetica*, i. 66; and *Bib. Anglo-Poetica*, No. 890. It is clear that John Ashmore must have lived at Ripon or in its neighbourhood, by the names of the persons to whom many of his poems are addressed. It is dedicated to Sir George Calvert, a Yorkshire man, born at Kiplin near Richmond, who in 1624 was created Lord Baltimore. There are Commendatory Verses signed G. S. [George Sandys?]; John Owen, most likely the author of the *Epigrams*; Samuel Puleine, no doubt he who was afterwards Archbishop of Tuam, and who was born at Ripley near Ripon. It is probable some few particulars may be gleaned of the life of the author from a perusal of his work for that express purpose; also something may be gathered concerning the persons to whom his poems are addressed. We learn from the following lines that at one time he was not in very comfortable circumstances:—

"De Seipso.

"Surety, what's that? I to my loss have try'd,  
Who for another's debt too Sure am Tyed.  
If this I had etymologized before,  
I never had been shut within this door."

There is a short notice of this poet in the *Richmond and Ripon Chronicle* of August 1, 1863.]

**PASSOVER.**—Who was the first English writer that introduced this word? What other could possibly convey to us the occasion to which it refers? QUEERIST.

[Before the term *passover* came into use, we find older writers employing the words *pask*, *pasch*, *phase*, or *paske*. Thus in Exodus xii. 11 and 21, where our Authorised Version has "passover," we find in the Wiclif Bible "*phase*," and "*offre ȝe paske*." See also Luke xxii. 15; 1 Cor. v. 7, &c. *Paske* is originally from the Heb. *pesakh* (transire).

Any attempt to name the first writer who used the term *passover* would be hazardous. Something, however, may be done towards tracing the gradual formation of the word, though we cannot pretend to give every step. Where, in our received version, we find the words: "I will pass over you" (Exodus xii. 18), the Wiclif version

has *overpass*: "Y shal *overpasse* zow." This may be considered the first step. Then, in Coverdale (1535), we find: "Kyll *passcouer*" (Exodus xii. 21). And again, in Parker's Bible (1568), "it is the sacrifice of the Lordes *passouer*."

It is worthy of observation that, in the older Dutch Bible (that of 1562, translated from Luther's), we find, "Het is het *Pasch offer* des Herren" (Exodus xii. 27), which, in the national Dutch Bible of 1668 becomes, "Dit is den Heere een *Paesch-offer*." The affinity, however, of the Dutch *Pasch offer* and *Paesch-offer* to our own *passover*, is more apparent than real—the Dutch words signifying *paschal sacrifice*, or *paschal victim*. The case is much the same as in respect to Ger. *Wasserscheide* and Eng. *watershed*, in which geographers have recently discovered a difference in meaning.]

**WILLIAM BILLYNG.**—There is a well-known epitaph at Melrose (on the gravestone of James Ramsay, who died in 1761), commencing:—

"The earth goeth on the earth glistening like gold."

It is adapted, apparently, from lines written by William Billyng, to be found in a volume published by James Montgomery. Who was Billyng? C.

[There have been frequent inquiries after this early poet; but nothing is known of his personal history. His curious poem, formerly in the possession of Mr. William Yates of Manchester, was printed at the expense of William Bateman, Esq. of Darley, near Matlock, the impression being limited to forty copies only for private distribution. It is entitled *The Five Wounds of Christ*. A Poem. From an ancient Parchment Roll. By William Billyng, 4to. Black letter. Manchester: Printed by R. and W. Dean. 1814. The Advertisement states that "the following theological poem, with fac-similes, is printed from a finely written and illuminated parchment roll, in perfect preservation, about two yards and three quarters in length. It is without date, but by comparing it with other poetry, it appears to have been written early in the fifteenth century. The illuminations and ornaments with which it is decorated correspond with those of missals written about the reign of Henry V.; the style may therefore fix its date between the years 1400 and 1430. The author gives his name and mark at the bottom of the roll—William Billyng, probably a monk." A copy of this work fetched at Midgley's sale 3l. 5s.]

**LADY ELIZABETH LEE.**—I should be obliged greatly if any of your numerous correspondents could inform me into what family of the Broons Charles II.'s granddaughter, Lady Elizabeth Lee, married? In Burke's *Dormant Peerage* I find:—

"Lady Elizabeth Lee, daughter of Edward, 1st Earl of Litchfield, by his wife Charlotte Fitzroy (natural daughter of the Duchess of Cleveland and King Charles II.), married, first, her cousin Col. Lee; and secondly George, son of Sir George Broon, Bart."

If any of your readers can answer this question, and furthermore state where, and in what year such marriage was performed, they will clear up a doubt in the mind of  
GEORGE LEE.

[Here is clearly some error. Lady Elizabeth Lee, the daughter of Edward, the first Earl of Litchfield, was wife of Dr. Edward Young, the poet. (Collins's *Peerage*, by Brydges, ix. 403.) Dr. Doran also, in his *Life of Dr. Young*, vol. i. p. li., states that, "In May, 1731, or, ac-

cording to Croft, in April, 1732, Young married the Lady Elizabeth Lee, daughter of the Earl of Litchfield, and widow of Colonel Lee."]

**QUOTATIONS.**—Can you inform me where I shall find the following familiar quotations?—

1. "Strike but hear."
2. "A niche in the temple of Fame."

**SIGMA.**

[1. "Eurybiades, lifting up his staff, as if he intended to strike him, Themistocles said, 'Strike, if you please, but hear me!'"—Plutarch's *Life of Themistocles*, cap. xi.

2. The phrase, "A niche in the temple of Fame," apparently owes its origin to the French Panthéon, which, though originally a church, was made in 1791 by a decree of the National Assembly, a receptacle for the remains of illustrious Frenchmen. Hence the figurative phrase, "Sa place est marquée dans le panthéon de l'histoire," which is nearly equivalent to our own expression, "He has secured a niche in the temple of Fame." The practice of placing statues in *niches* also, though by no means confined to France, is eminently French. "Les élégantes *niches* de l'Hôtel-de-Ville ont déjà reçu en grande partie les statues des personnages célèbres qu'elles doivent abriter."—*Encyc. des Gens du Monde*, 1843.]

### Replies.

JACOB'S STAFF.

(3rd S. iv. 70.)

The *Jacob's staff* and the *astrolabe* are two perfectly different instruments, though used for the same purposes. The staff was an old instrument in the fifteenth century: the *astrolabe* was an introduction from the East in, perhaps, the fourteenth century. The poet Chaucer, who died in 1400, wrote on the *astrolabe*: and his work is extant. I suspect that the users of the *astrolabe*, quadrant, or any circular instrument, were for a time the *scientific* navigators, as opposed to the old hands who did not get beyond the staff. It is for those who come much in the way of early voyages and travels to inquire whether, when the navigator is represented as holding a circular instrument, it be not intended to symbolise him as one of the higher sort. Columbus, for instance, just at the period when I conjecture that the distinction was made, stands on the quarter-deck with a quadrant big enough to sink the ship. The symbolism of portraits is a branch of study by itself: and is often detective. University College possesses an oil picture of a man who holds a *glove* to his *heart*: it was given as the portrait of Harvey, the circulator of our blood; and there is fair tradition, and agreement with *some* of the other portraits, as evidence for its genuineness. But tradition and likeness are very much helped by its being since made known that Harvey used to illustrate the action of the heart in his public lectures by inflating a glove.

The word *astrolabe*, though Greek, comes to us

through Arabic: *usturláb* is the English orthography given to the Arabic word. The instrument has lately had a very full consideration from an excellent Oriental scholar, my friend the late Wm. H. Morley: but a mammoth folio (27 inches by 20 when uncut) is not for general circulation. The title is —

"Description of a planispheric astrolabe, constructed for Sháh Sultán Hussain Safawí, King of Persia, and now preserved in the British Museum; comprising an account of the astrolabe generally, with notes illustrative and explanatory: to which are added, concise notices of twelve other astrolabes, Eastern and European, hitherto undescribed. By William H. Morley. London: Williams & Norgate, 1856."

The size of the work is necessitated by the plates, which are fac-simile copies, by the anastatic process, of the very instruments they represent, even to the accidental scratches of wear and tear.

The *Jacob's staff* is the *radius astronomicus*, the *baculus Jacobi*, the *cross-staff* (a name applied in modern time to another instrument), the *forestaff*, the *ballastell*, *ballastella*, or *bella stella* (Spanish), &c. &c. It consists of a long and a short ruler; the short ruler rides at right angles upon the long one, which perforates the middle of it. If the long ruler be graduated with equal divisions, heights and distances may be obtained by the rule of three: if the long ruler be made to carry a scale of cotangents, angles may be taken directly from the instrument. Both graduations were used.

The earliest printed description appears to be that in the notes to Werner's Latin Version of *Ptolemy's Geography*, said to be of 1514. Peter Apian reprinted the first book of this version in 1533 (Ingolstadt, fol.), with additional notes of his own. He says that this instrument, *tetus inventum*, had been of two kinds up to his own time; which two kinds he had joined in one. This refers to the two modes of graduation of the long ruler. Gemma Frisius, *De Radio Astronomico*, Antwerp, 1545, gave a full account; and in Schöner's *Op. Math.*, Nuremberg, 1561, there is a brief account. Mentions, some amounting to descriptions of structure and use, will be found in Blundeville's *Exercises*; Digges's *Ala seu Scala*; Ramus's *Geometria*, or Bedwell's translation; Hood on the cross-staff (1596); Digges's *Tectonicon*; Bourne's *Treasure for Travellers*, and also his *Regiment of the Sea*; Hopton's *Baculum Geodeticum*; Riccioli's *Geographia Reformata*, &c.

Now as touching the name, *Jacob's staff*. The word *theodelite* has shown us that we must expect much license. The "Catholic explanation" attached to the *precursor* (we want a word to signify the article on which reply or comment is written), namely, that the graduations resembled the steps of Jacob's ladder, shows very considerable ignorance of the Roman circumstances, as we shall

see. Peter Ramus gives the name as expressive of the supposition that Jacob invented it—"vulgo baculus Jacobi dicitur, tanquam a sancto Patriarcha illo jam olim inventus sit." He quotes two uses of the word *radius* by Virgil, in which he seems to think this very instrument is alluded to. He also makes Hipparchus number the stars by it, *rem diis improbam*. These words are from Pliny; and Bedwell, the translator, gives a version which has been repeated in our own time, *non sine risu*. His translation is—"a haynous matter in the sight of God." The meaning of course is that the number of the stars was *unproved*—i. e. never attempted—by the gods themselves. To the above derivation Hood, and others after him, add the following:—

"Scholler. Why doe they call it Jacob's staffe? Was he the first inventor of the thing?"

"Maister. I know not that: but they take occasion to call it so, by reason of those words which are written, Gen. xxxii. 10, where the Patriarch sayth, *That with his Staffe he came over Jordane*: Wherein I thinke, they misconstrue his meaning. Notwithstanding, by whom soever it was invented, the Instrument questionlesse is of singular use."

There are two things which have been treated with injustice. First, Jacob's well: with a few steps, or courses of bricks, there would be something about it like enough to graduation to allow it to compete. Still more may this be said of the rods in which (Gen. xxx. 37) the astute patriarch "pilled white strakes" that he might get a little more stock out of his bargain with Laban. These may all go together, as of the *valeat quantillum* class: I propose the following, which I take to be an *omnino valebit*.

The instrument was not merely a *cross-staff*, but a *cross* in the common sense of the word. In Apian's diagram the cross-ruler is about the fifth part of the staff, and something more in all the pictures of people using it: so that it looks exactly like the usual design for the cross of the crucifixion. Now Jacob's staff (Hebrews xi. 21) was generally supposed to be a cross, and frequently represented as one. The Vulgate has *Fide Jacob, moriens, singulos filiorum Joseph benedixit: et adoravit fastigium virgæ ejus*: the Rhemish has it—"adored the top of his rod." At this time it is frequent, on the part of those who must follow the Vulgate, to interpret the honour and veneration as paid to "the top of the rod or sceptre of Joseph, as to a figure of Christ's sceptre and kingdom:" but in the sixteenth century and earlier, the vulgar notion was that Jacob carried a cross, an anticipatory symbol. Hence, I have no doubt, the origin of the name.

As this article is occasioned by a misapplication of a name, I add the names of a number of *distinct* astronomical instruments:—Astrolabium, Noctilabium, Quadrans, Torquetum, Sphæra, Triangulus geometricus, Baculus Jacobi, Umbraculum

visorium, Virga geometrica, Horologium manuale, Cylindrum.

The common architect's word *transom*, formerly also *transame*, is a corruption of *transversorium*. Both original and corruption occur in the Latin and English accounts of this instrument.

I add a few words to my derivation of *theodelite* (3rd S. iv. 51). I did not insist on the great range of forms which mediæval spelling allows, because I had no example ready except the very word in question. My impression, derived from all I have read, is that a word in frequent use generally gains various forms, while one of rarer occurrence remains steady. I found, since my article was printed, a remarkable instance of this in the *Astrolabii Declaratio* of Jacob Koebel, Paris, 1552, 8vo. The central perforation, the axis which traverses it, and the nut which keeps it in, are things which would be little mentioned, except by the makers: accordingly, each of them has but one name—the hole is *almehan*, the axis is *alchitot*, the nut is *alphorat*. But the ring through which the thumb passes when the astrolabe is to hang vertically would be often mentioned by those who use the instrument: and the name is Latinised, and it is sometimes *alanthica*, sometimes *alphantia*, sometimes *abalhantica*. Accordingly, the travelling radius, which would be more often named than even the ring, did not exceed its rights in going through *alhidda*, *athelida*, and *theodela*. As to *astrolabe* itself, the Arabic word was seen to be Greek, and so the Greek form came into universal use. The reader must try to conjecture for himself what would have become of *usturlab*, if its true origin had not been noticed.

A. DE MORGAN.

To fully comprehend what the inventors of these names intended in their formation, we must take both together as exponents of each other. *Jacob's staff* seems the generic of what our Bible translation gives as *rods* (Gen. xxxv. 37), which, by a stratagem suggested to him in a dream, and consequently, according to patriarchal views, from heaven, gained him the best and finest of the flocks of Laban, his father-in-law. As the *astrolabe* had its derivation from the Greek *αστρο* and *λαβη*, taking the stars, the inventor of the *theodelite* thought he could do no less than seek in that language for some equivalent for *Jacob's staff*; and from *θεου* and *δολος*, God's counsel, coined his *theodelite*. It is from my view of *Jacob's staff* that Shakespeare so appropriately introduces the grasping crafty Shylock using it as an oath—

“I swear by *Jacob's staff*.”

WILLIAM BELL, Phil. Dr.

The paper furnished by PROFESSOR DE MORGAN in the 18th of July number of “N. & Q.” is sug-

gestive of a few remarks on the above subject. The half dozen Greek derivations recapitulated by the distinguished Professor from various sources being admittedly conjectural, to guess among guessers can be no great presumption. And as the whole result is included in ringing as many changes on the given syllables as invention has suggested, to add to the number one which certainly satisfies more literal conditions than any of those already given may, it would seem, be fairly permitted.

My guess is, that the word embodies three notions, expressed by *θεδομαι*, *δδός*, *λινός*; and that the name of the instrument implies “scanner-of-exact- (or finely drawn) lines-of-direction.” The recommendations of this derivation seem to consist in its expressing very simply and plainly the functions of the instrument, and in its accounting for nine out of the ten letters of which the English name consists, an approximation not reached by any of its predecessors.

PROFESSOR DE MORGAN'S own most ingenious theory, which would take the word out of the sphere of Greek derivation altogether, is, I venture to think, little likely to overcome the almost intuitive impression which the *prima facie* look of the word seems necessarily to produce.

JOHN MURRAY, LL.D.

Classical Examiner to the Queen's University, and to the Royal College of Surgeons in Ireland.

Dublin.

MAJOR-GENERAL HEANE.

(3rd S. iv. 48.)

Whilst a captain, he was taken prisoner by the king's forces, and confined in Portland, whence he made his escape. On Dec. 4, 1644, the Parliament voted eighty pounds to him, and twenty pounds to the man that procured his escape.—(*Lords' Journals*, vii. 81, 87, 88; *Commons' Journals*, iii. 712.)

He was governor of Weymouth for the Parliament from about Dec. 1647, till Oct. 1651, when he set out from that port on the expedition against Jersey.—(*Hutchins's Dorset*, ii. 64; *Commons' Journals*, vi. 45, 327, 415.)

The Parliament, on May 22, 1650, ordered that Major Heane should have a commission as Colonel, and should be authorised to complete the four companies then under his command into a regiment of ten companies, and 1200 men.—(*Commons' Journals*, vi. 415.)

For particulars of his share in the capture of the island and forts of Jersey, and of his conduct whilst in command of Castle Elizabeth, see White-lock's *Memorials*, 511, 513—515, 517, 518; Falle's *Jersey*, 2nd edit., 110, seq.; *Commons' Journals*, vii. 31, 37, 62, 84; Thurloe's *State Papers*, iv. 258.



The Parliament, on Oct. 30, 1651, voted a gratuity of one hundred pounds to his son William, who was, we presume the bearer of the joyful news of the capture of Jersey, and on Nov. 19 following, Colonel Heane had a vote of thanks for his services.

The following entry under date of Nov. 1, 1653, is curious:—

"Mr. Moyer reports from the Council of State, that there is one Major Heane, by birth a Foreigner, who hath performed many eminent Services in the War of Scotland; hath very great skill in Fortifications, and also Matters relating to the Profession of an Engineer; and is of very great Use, at this Time, in Services of that Nature: That he is a person eminent for Godliness, and of undoubted affection to this Commonwealth: That the Parliament be humbly moved, from this Council, in Consideration of his many good Services, That Lands, to the Value of a Hundred Pounds *per annum*, in Scotland, may be settled upon him and his Heirs for ever, as a Mark of Favour, and Token of their good acceptance of the Services done by him for this Commonwealth; and for an Encouragement for him to settle himself and his family in this Nation.

"The question being put, That Major Heane shall have a Hundred Pounds *per Annum* settled upon him and his Heirs, he remaining here during his Life;

"It passed in the negative."—(*Commons' Journals*, viii. 843.)

It is difficult to determine whether the person named in the preceding entry is the subject of this notice. On the one hand we know no one else to whom it could apply. On the other it is singular that he should be called Major after the Parliament had raised him to the rank of Colonel, and that no allusion should be made to his eminent service in the capture of Jersey. Moreover, we do not find any notice of him in Scotland.

On Dec. 7, 1654, the Protector issued a privy seal, granting Col. Venables and Col. Heane one thousand pounds by way of imprest.—(*Fourth Report Dep. Keeper of Records*, Appendix, ii. 189.)

By another privy seal, dated Feb. 16, 1654-5, Col. Heane and his partners were to receive two hundred pounds, the fifth part due to them as discoverers of the delinquencies of Geo. Pitt, Esq. (*Ibid.* 191.)

About this time he was advanced to the rank of Major-General, and fell valiantly fighting and vainly endeavouring to rally the troops in the unsuccessful attack on Hispaniola, April 26, 1655. (Thurloe's *State Papers*, iii. 4, 506, 689; Granville Penn's *Memorials of Sir Will. Penn*, ii. 54, 71, 89-91, 99, 123.)

On Oct. 3, 1655, the council of state issued an order to the commissioners of the admiralty, to settle one hundred and fifty pounds a year on Elizabeth his widow (Sainsbury's *Cal. Colonial State Papers*, 431), and on Dec. 29 following the Protector granted her a privy seal for four hundred pounds.—(*Fifth Rep. Dep. Keeper of Records*, Append. ii. 249.)

No little variety occurs in the orthography of

his name. He is not infrequently called Haynes, a circumstance calculated to occasion perplexity, as there was a very noted major-general of that name at the same period, viz. Hezekiah Haynes, military governor of the eastern counties, and the captor of John Cleveland, the loyal poet. We can trace Hezekiah Haynes, as living in May, 1659.

C. H. & THOMPSON COOPER.

Cambridge.

# EXCHEQUER: OR EXCHECQUER—CHEQUE.

(3rd S. iv. 43.)

But a few hours after reading Mr. SALA's interesting contribution to "N. & Q." I was turning over the pages of Miss Yonge's newly-published *History of Christian Names*, when, by a curious coincidence, I came upon a passage which bears upon the etymon of exchequer, and upon the origin of that well-known inn-sign the Chequers:—

"Our word 'check,' so often recurring in the game at chess, is a remnant of *schah-rendj* (the distress of the shah), and testifies to the Eastern origin of the game; *xaque*, in Spanish, where *xaque-mata* is check-mate—the king is dead from the Arab *mata* (to kill). The French *échecs*, again, came from the repetition of the word; thence again our chess. And, on the other hand, the black and white squares of the board gave to a similar pattern the name of cheque-work; whence the room thus lined where the court of the Duke of Normandy was held, was the *echiquier*, and crossed the sea to become our exchequer. Some etymologists, however, derive exchequer from *schicken* (to send) because the messengers from the court were sent throughout the duchy; but this cannot be established.

"The arms of the great family of Warrenne were chequers; and they enjoyed the privilege of licensing houses of entertainment to provide boards where chess and tables might be played. It is very probable that their shield was assumed in consequence; at any rate the sign of such permission was the display of the said bearings on the walls of the inn to which it was accorded, and thus arose that time-honoured sign of the Chequers, happily not yet extinct, though far from at present explaining its connection either with the stout earl whose tenure was his good sword, or with the king who lashed the ocean."—*History of Christian Names*, vol. i. part II. sec. 4, "Xerxes."

The chequers of Pompeii, however, were assuredly not put up by permission of a De Warrenne. They were probably used on the same principle as the golden boots, the four feet high hats, the painted representations of penny ices, &c., which grace the exteriors of our shops in the present day, informing passers-by of the nature of the purchases which may be made, and of the luxuries which may be enjoyed in the respective establishments over which they preside.

The De Warrennes were lords of Grantham, and in 1562, after the extinction of that noble family, Queen Elizabeth granted arms to the town. The shield, chequy, or and azure, within a bordure sa., charged with eight trefoils slipped az. Several

of the inn signs of this ancient borough have been identified with the heraldic bearings of former landed proprietors. The Rev. B. Street, author of *Notes on Grantham*, says:—

"I thus account for such signs as the Red Lion (a lion rampant gules); the white hart chained was borne (a stag passant argent) as the crest of the Husseys; the Chequers, afterwards the Royal Oak, on the south side of the Market Place, took its sign from the arms of the De Warrennes."

MR. SALA "cannot obtain a satisfactory solution of why the 'chequers' should have had anything to do with the royal treasury." I have seen it asserted, on the authority of Camden, that the black and white squares of the Exchequer table-cloth were useful to those who made up the king's accounts, and scored the amounts thereof with counters, a peculiar mode of registry; but taking into consideration the age in which it was used, not half so astonishing as the "tallies" with which Britannia's cashiers recorded monetary transactions as late as 1826.

ST. SWITHIN.

The *scaccarium*, in the reign of Henry II., was a rectangular table, ten feet by five, with a rim or ridge to prevent anything placed on it from rolling off. On this table was spread a black cloth, "bought at Easter," with rods (or stripes, *virgæ*), at intervals of a foot or thereabouts. Every Easter the Chamberlain's clerk, or "tally-maker," gave out to each of the sheriffs a *tally*, or stick marked with notches, representing the amount for which they were answerable. Every Michaelmas the sheriffs brought back their tallies, and paid in the money due; the "calculator" counting it by ranging it in heaps in the divisions of the cloth: pence to the extreme right, then shillings, pounds; twenties, hundreds, thousands of pounds, and so on if necessary. If the sum "tallied" with the amount notched upon the tally-stick, the tally was accepted by the Mareschal; the payment entered on the Roll, the sheriff's responsibility for the year ceased, and the cloth was swept for a fresh calculation. All debts to the crown being settled in a similar manner. The *scaccarium*, then, was the "calculator"—calculating board: the *slate* on which he added up his sums, probably acquiring its name from its similarity to a chess-board; though it seems very likely that in early days the same *scaccarium* may have served, especially with humbler individuals, for "doing sums" upon as well as for playing at dice or chess. As at the coronation of Richard I., six earls carried the regalia and robes upon a *scaccarium*—hardly either a chess-board or the exchequer-table—I suspect that, at a certain period, many a chronicler would have Latinized any *inlaid table* by the same word.

There was also a lesser *scaccarium*, known as "the Receipt"—"quod et Recepta dicitur." Calculations were made in the greater, and paid into

the lesser exchequer; which must have been, so to say, the *cash* department, in which the officials would probably retain the tally, or order, on the strength of which they paid out money as their authority for doing so. Such orders were, in course of time, given in writing; and perhaps the origin of "cheque" may be traced to "exchequer order"—the cheque being still retained by the banker as his authority for paying out cash committed to his charge.

The name of "exchequer"—"Court of Chequered-table, or Chequered Cloth," like "Board of Green Cloth"—was confined to Normandy and England. I suspect the "calculating board" was in use long before the existence of the Italian *zecca*, or mint. There were *monayers* scattered over the country, long before a single fixed mint was established.

E. W. R.

A very strong argument in favour of the view that these words are derived, as indeed they are allowed to be by the best authorities,\* from an Eastern original, is afforded by the comparison of the Eng. *checkmate*! which, with its equivalents in European languages, has absolutely no meaning, with the corresponding Arabic *shāh māt*, or *ash-shāh māt*, which has the very appropriate meaning of "the shah (or king) is dead!" Whether, however, *exchequer* was so called on account of the *chequered* table-cloth, as is generally believed, or because it has, or had, to do with *royal* treasures, is uncertain; though I think the former explanation the more probable.† At any rate, the *ex* in *exchequer* (Mid. Lat. *escaccarium*) is not the Lat. *ex*, but merely represents the *e*, which, in Prov., Fr., Span., &c., is so frequently added to the *s* at the beginning of Latin words (as in Fr. *écrire*, Prov. *escrivoure*, Span. *escribir*, from *scribere*, &c., &c.),—together with the *s* of *scacco*, &c.

F. CHANCE.

MODERN GREEK LAW (8th S. iii. 448.)—In reply to a Query, put some weeks ago in "N. & Q." by C., I beg to state that the law books now used in the tribunals of Greece, as far as I can recollect, are the following:—

1. The Imperial Byzantine Civil Laws, contained in the collection of the *Βασιλικών*, edited in Paris during the year 1647 by Carolus Annibal Farrotus, and divided in seven volumes folio.
2. The Edicts or Ordinances of the Byzantine emperors, comprised in the *Ἐκθέσιον* of Constantinus Harmenopolus, edited twelve years ago by G. H. Heimbach, Leipsic, in a quarto volume.

\* See Diez, *Etymol. Wörterb. d. Rom. Spr.*, s. v. *scacco*.

† Because *shah* became *Europeanized* in the shape of *chess*, Fr. *échecs*, Ital. *scacco*, Germ. *Schach*, &c.; but has never been much made use of (although known) in the sense of *king*.

3. Many other secondary laws, published in Greece at various periods, from the first Greek revolution to the abdication of King Otho in 1862, explaining or modifying the Imperial Byzantine Edicts, and contained in the third volume of the *Collection of the Greek Codes*, edited by G. A. Rhali at Athens in the year 1856, in three volumes octavo. The first two volumes comprise the commercial and criminal laws, and the civil and penal jurisprudence.

The decisions of the tribunals regarding divorce are regulated according to the Edicts in the 4th book, chap. xv. of the *Exabiblos* of Harmenopolus; and to the Constitutional Law of the Holy Greek Synod, published at Athens July 9, of the year 1852, and contained in the *Greek Codes* of Mr. G. A. Rhali.

For explanation of the Roman law now in use, see all the annotatory treatises which have been published in different European states at various periods; as for instance, J. Voet's *Pandecta*, &c. &c., but particularly those of the modern German commentators. For that of the commercial and criminal law, and the civil and penal jurisprudence, see the French annotators Messieurs Pardessus, Dalloz, &c., &c.; these laws having been translated and compiled from the French codes.

RHODOCANAKIS.

ARCHBISHOP LEIGHTON'S LIBRARY AT DUNBLANE (3rd S. iv. 63.)—A correspondent asks for references to certain "apophthegms written in Leighton's books."

To the 13th apophthegm—

"Dulce periculum est . . . [?] Deum sequi.—*Hor.*"  
he appends the remark:—

"Distinctly written so; but query *Her. i. e. Hermes?*"

Allow me to remind him that Horace's 25th Ode, 3rd book, ends thus:—

"Dulce periculum est,  
O Læmæ, sequi Deum  
Cingentem viridi tempora pampino."

"Dulce periculum," I may mention *en passant*, is the motto of the Macaulays. DAVUS.

The 5th apothegm—

"Sufficit ad beatitudinem cognitio Dei solius et imitatio,"—

is similar to a sentiment in S. Ambrose—

"Scriptura autem divina vitam beatam in cognitione posuit divinitatis et fructu bonæ operationis."—*Officium*, lib. ii. c. 3,—

but is probably taken from some other source.

T. C.

Durham.

POPE AND SENAULT (3rd S. iv. 46.)—I find the passage alluded to by Dr. M. (the 2nd Disc.) marked to the same effect by me in my copy; and it is not the only one that appears to have afforded

hints to our great master of didactic verse, and in language not inferior to his own.

I would refer Dr. M. to "The Translator to the Reader." It opens thus: "I had it once in my thought to have dedicated this my *product of some leisure hours* to an exactly accomplished lady of honour." This intention he abandons because "my author hath chosen our Saviour J. Ch. for his Patron;" and thinking to imitate as nearly as he might his original, he thought of the spouse of Jesus Christ, the Church; but, for reasons assigned, abandons that idea also, and simply addresses the reader.

I have nothing that will add to Henry Cary's motives than those above mentioned by himself—*occupying his leisure hours*; nor can I trace the name of the lady of honour alluded to.

Lowndes, in describing the book, enumerates author's dedication, preface, &c., but makes no mention of a copy of verses between the Epistle Dedicatory and the Translator to the Reader, containing four stanzas, and entitled "The Translator upon the Book." J. A. G.

SIR FRANCIS DRAKE (3rd S. iii. 26.)—Evelyn, in his *Discourse of Medals*, chapter iv., considering "other persons and things worthy the memory and honour of medals," would seem to imply that there was no *reliable* portrait of Sir Francis Drake in existence; he says,—“Had such actions and events happened among the rest of the polished world, *we should not be now to seek for the heads of Sir Francis Drake*, Cavendish, Hawkins, Frobisher, Grenvil, Fenton, Willoughby, and the rest of the Argonauts.” *Old England*, vol. ii., London, Charles Knight & Co., gives, in plate No. 1529, a likeness of Drake, taken, as there stated, “from a painting at Nutwell Church.” In the same plate are portraits also of Hawkins, from an “old, anonymous print;” and of Cavendish and Frobisher, from “Anonymous Pictures engraved by Van der Gucht.” In plate No. 1537 there is another likeness of Drake, differing from the former and smaller one in costume. In both the hair curls, the beard is peaked, and the moustachios twisted at the ends. The forehead, that “templum pudoris” of Evelyn, and “animi janua” of Cicero, is high, tolerably “exporrecta,” and the lines have the arched curve of pride and confidence.

W. BOWEN ROWLANDS.

ROOKE FAMILY (3rd S. iii. 491.)—Not being able to give a complete answer to your correspondent's inquiry respecting the Colonel Charles Rooke alluded to, I have deferred offering what I think may be a clue to solving the query. Col. Charles Rooke was a Lieut.-Col. in the 3rd Regiment of Guards, and held that rank as a field officer in the army under date of December 13, 1780. I think it not improbable that on the termination of the American war, he might have

retired from the service; but on the breaking out of hostilities with France in 1794, when thirty regiments of Fencible Light Dragoons were raised (see "N. & Q." 2<sup>nd</sup> S. iii. 155; xii. 305), with extraordinary expedition, that Colonel Charles Rooke might have been selected for the command of the regiment, then levied in the neighbourhood of Windsor, and called the *Windsor Foresters*. His commission as Colonel was dated May 1, 1794, as was that of Sir Nathaniel Dukinfield, Bart., the Lieut.-Colonel, who then resided at Stanlake Lodge, Berks. The commissions of these Fencible Cavalry were all signed by the King, on the recommendation, it was understood, of the Lords Lieutenants of Counties, which for Berkshire was then the Earl of Radnor. There was an Ensign Charles Rooke in the 3<sup>rd</sup> Guards in 1798, and later a H. W. Rooke in the same regiment. Were both these sons of Lieut.-Gen. James Rooke, who had the 38th foot? I may add that the Windsor Foresters, a year or two after they were raised, were ordered for Scotland, where they remained, I believe, three or four years.

## DELTA.

**WALSALL-LEGGED** (3<sup>rd</sup> S. iv. 27, 77, 78.)—Formerly several years resident in various parts of Staffordshire, including the old-chartered town of Walsall, the epithet *Walsall-legged* I have repeatedly heard orally from persons Walsall-born, whose family, relative, and official positions for three generations in the locality rendered them tolerably well acquainted with its traditions; a hearty welcome and prolonged stay being often accorded to visitors or friends by saying, "till you begin to get *Walsall-legged*." The comparatively great elevation of the parish church at the head of the town, its foundations nearly on a level with adjacent house-tops, on the west entered by ascending a number of steps, and diverging from the main street, itself a tedious incline; on the south-west its approaches, formerly rugged and dilapidated, being fragments of crumbled-out-of-the-hill sort of steps, partly earthen and partly hill-side shale, causing consequent exertion and precariousness of ascent,—these are local traditional particulars for the jocose saying, *Walsall-legged*. Recent years' improvements of the approaches by removal and otherwise of surrounding property, afford but partial evidence of its anterior tendency to leg-deformity of the natives, though its present considerable number of modern steps leading to the sacred edifice still frequently give rise to the old saying, "Don't get *Walsall-legged*."

## A. GT.

Walsall parish church is built on a very steep hill, and there are many steps from the street to the church. "Black country" people affirm that Walsall men become "bandy-legged" through ascending and descending the hill and steps, hence

the terms "Wa'sall legged," and "He's bin [been] up Wa'sall steps." A local rhyme says, —

"Sutton for mutton,  
Tansworth for beef,  
Walsall for bandy legs,  
And Brummagem for a thief."

There is another saying, — "You're too fast, like Walsall clock." To what do this refer?

CHAS. H. BAYLEY.

West Bromwich.

**COWTHORPE OAK** (3<sup>rd</sup> S. iv. 69.)—I am not positively able to answer C. J. ASHFIELD's query, Whether the Cowthorpe Oak still exists? There is a print of it in Hunter's edition of Evelyn's *Sylva*, 1776; another in Strutt's *Sylva Britannica*, 1826, folio. Your correspondent had heard of it in 1843, and as the two prints, at an interval of fifty years, show little change, we may presume it still remains, as it long has been, the pride and admiration of the surrounding neighbourhood. I saw the oaks in Welbeck Park during the last autumn. Hayman Rooke, in his description of that place, published in 1790, considers the Greendale oak to be above 700 years old; the circumference of the trunk above the arch was then 35 ft. 3 in.; height of the arch 10 ft. 3 in., width 6 ft. 3 in., height of tree to the top branch 54 ft. On the same authority the two trees called "Porters" measure, No. 1, 98 ft. 6 in. in height; No. 2, 88 ft. The circumference at base of No. 1, 38 ft., at one yard high 27 ft., at two yards 23 ft., and its solid contents 840 cubic ft. The circumference of No. 2, at base, 34 ft., one yard high 23 ft., two yards 20 ft., and 744 ft. solid contents. No part of England contains so numerous a collection of vast and ancient oak trees as the Nottinghamshire Dukeries, more particularly the adjoining parks of Welbeck and Thoresby; but the withered branches so generally found at the top of the larger trees, show that decay has commenced, and their vegetating vigour is on the decline.

THOMAS E. WINNINGTON.

A full account of this remarkable tree was published by subscription twenty years since (the second edition, now before me, in 1842, and probably the first in the same year), and was entitled,

"The Cowthorpe Oak, from a Painting by the late George William Pothergill, from accurate Sketches made on the Spot, expressly for this Work. Drawn on Stone by William Monkhouse. With a Descriptive Account, by Charles Empson, Author of 'Narratives of South America,' &c., containing such Historical Memorials, Local Particulars, Botanical Characters, Dimensions, and various Information as could be obtained on the Spot, relative to this most famous Oak." London, Ackermann and Co.

The dimensions of the tree, in January, 1842, were, — Circumference close to the ground 60 ft., one foot from the ground 56 ft., three feet from the ground 45 ft., five feet from the ground 36½ ft.;

height 43 ft.; extent of the principal branch 50½ ft.; diameter of the hollow within the tree, close to the ground, 11 ft. (room for forty men)—Rev. Dr. Jessop; age, estimated by Professor Burnett, 1600 years. D.

WALE (3rd S. iv. 26.)—The very short extract which Mr. J. D. CAMPBELL criticises, from a paper in *All the Year Round*—of which he has, he says, seen only this extract—convicts him of singular obtuseness. The writer in *All the Year Round* obviously uses the word "waling" in the sense of choosing a wife: for he says, "the heart of the Scotchman is full of tenderness" . . . "such a waling being the highest compliment he can pay her sex." MR. J. D. CAMPBELL is thus self-convicted of ignorance; for he does not know that, although centuries ago "waled, or wailed wine," meant in England choice wine, a "waled back" is one marked with wales. MR. J. D. CAMPBELL confesses to his small knowledge of philology; but when he condemns a writer for using a word in the very sense which he himself proves to be a right one (as *wale* in the sense of choice), the deficiency he displays is the lack of the faculty necessary for understanding what he reads. JOHN ROBERTSON.

HOPTON FAMILY (3rd S. iv. 48.)—If F. will refer to the Pedigree of Hopton in Blore's *Rutland*, p. 133, he will obtain information which may lead him to the discovery of existing families connected with the Hopton family. JOS. PHILLIPS.

### Miscellaneous.

#### NOTES ON BOOKS.

*Erotics; or English Words derived from Latin Roots. Ten Lectures.* By Edward Newenham Hoare, M.A., Dean of Waterford, &c. (Hodges & Smith.)

These ten lectures, delivered by the Dean of Waterford before a select audience comprising the teachers of the various public and private schools in that city, are addressed to intelligent and educated persons, who have, however, little or no acquaintance with the classics, for the purpose of promoting the acquisition of that knowledge strongly commended by Locke, who tells us that, "if we knew the original of all the words we meet with, we should thereby be very much helped to know the ideas they were first applied to and made to stand for." The work will, however, be read with interest by those who do know something of Latin, and who cannot fall in the course of its perusal, to pick up some curious information on a subject of considerable interest and great practical utility. The book, which is appropriately dedicated to the Father of English Philologists, Dr. Richardson, is made yet more useful by capital indices.

*The Army Lists of the Roundheads and Cavaliers, containing the names of the Officers in the Royal and Parliamentary Armies of 1642.* Edited by Edward Peacock, F.S.A. (Hotten.)

If we concluded our Notice of Dean Hoare's book by stating how much it was increased in value by its in-

dices, we may well say how greatly the present would have been improved by the like addition. But in spite of such want, the work is a most valuable contribution to the history of the eventful period to which it refers; and the brief biographical notes scattered over every page give promise of how much curious and interesting matter we may look forward to receive, when Mr. Peacock is able to give us his promised Biography of the Civil War.

#### BOOKS RECEIVED.—

*The Forest of Arden, its Towns, Villages, and Hamlets: a Topographical and Historical Account of the District between and around Henley in Arden, and Hampton in Arden. Illustrated with numerous Engravings.* By John Hannett. (Simpkin & Marshall.)

*The Gossipping Guide to Jersey.* By J. Bertrand Payne. *With a Chapter on the Climate and Diseases of the Island,* by Dr. Scholefield; *and a Botanical Gossip,* by Mr. C. B. Saunders. (W. Hughes.)

"London now is (going) out of town;" and Londoners who are inclined to take the advice of *The Times*, and confine their wanderings to the British Islands, have in these two Guides hints for two agreeable pleasure trips. Jersey has many points of interest; and the Forest of Arden may well invite to a pilgrimage all the admirers of him who has made Warwickshire famous.

*A Discovery concerning Ghosts, with a Rap at the "Spirit Rappers."* By George Cruikshank. (Arnold.)

Quaintly written and quaintly illustrated, this *Discovery*—which is, we believe, no discovery, for disbelievers in ghosts in red waistcoats have ever existed—will well repay perusal; as we are assured, and hope soon to prove, that a morning spent in the Gallery of the great Artist's Works, now exhibiting, will well repay the visit.

### BOOKS AND ODD VOLUMES

#### WANTED TO PURCHASE.

Particulars of Price, &c., of the following Book to be sent direct to the gentleman by whom it is required, whose name and address are given for that purpose:—

NARRATIVE OF AN EXPEDITION TO THE EAST COAST OF GREENLAND UNDER CAPTAIN W. A. GRAAHN. LONDON: J. W. PARKER, 1857.

Wanted by Mr. Percy B. St. John, Southend, Essex.

#### Notices to Correspondents.

B. B. *The French verses forwarded by our Correspondent are only a French version, from the ready pen of Futher Proust, of the well-known "Monody on the Death of Sir John Moore." The lines were originally published in an early number of Bentley's Magazine.*

MULETTE. *The authorized version of the Bible may be regarded as a revision of the Bishops' Bible, rather than as a new and independent work. See "N. & Q." 3rd S. II. 371.*

J. M. *We quite agree with our correspondent respecting the growing inconvenience of the modern usage of the title Reverend, and which elicited from us some remarks nearly eleven years ago. See our 1st S. VI. 346.*

R. G. *The date of 1695, in one of Barker's Bibles, is evidently a misprint for 1696. It is not an uncommon book. See our 2nd S. x. 170, 217, 316.*

"NOTES AND QUERIES" is published at noon on Friday, and is also issued in MONTHLY PARTS. The Subscription for STAMPED COPIES for Six Months forwarded direct from the Publishers (including the Half-yearly INDEX) is 11s. 4d., which may be paid by Post Office Order in favour of Messrs. BELL AND DALRY, 156, FLEET STREET, E.C., to whom all COMMUNICATIONS FOR THE EDITOR should be addressed.

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LONDON, SATURDAY, AUGUST 15, 1863.

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## Notes.

## "THE MERCHANT OF VENICE."

This delightful play is such a universal favourite, and is on the whole preserved in so correct a state, that I think it a kind of duty to try to remove the few remaining blemishes; and which, with a single exception, have, as far as I know, remained untouched by critics and commentators.

In Act II. Sc. 1, Morocco says:—

"Come, bring me unto my chance."

To which Portia replies:—

"First, forward to the temple; after dinner  
Your hazard shall be made."

"To the temple!" What to do there? Neither Aragon nor Bassanio, who were Christians, were taken to a temple or church, and why should the Moslem Morocco? Surely the poet wrote *table*. So obvious is this correction, that on my stating to my sister the objections to *temple*, she instantly cried, "Sure, it ought to be *table*;" and two other trials gave the same result. It really reminds one of Columbus's egg.

"Thus ornament is but the guiled shore

To a most dangerous sea, the beauteous scarf  
Veiling an Indian beauty."—Act III. Sc. 2.

Here the critics have seen that *beauty* had been, in the usual manner, suggested to the printer by the preceding *beauteous*. Hammer, therefore, proposed *dowdy*, and Sidney Walker *gipsy*. Both I

need not say are as bad as bad can be; and I will venture to assert, with the utmost confidence, that the original word was *feature*—the only word perhaps in the language that will suit the metre and the context. *Feature* (Old Fr. *faicture*), form, shape, person, was a word in frequent use with our old writers. Thus Ben Jonson, with whom it was a favourite, renders the *mulier formosa* of Horace (*A. P.* verse 4), "a fair female *feature*;" and Milton (*Par. Lost*, x. 279) terms Death "the grim *Feature*."

As I have spoken of printers' errors and their causes, I will here add, that one of these was the substitution of synonyms; and that, therefore, in—

"Gilded timber do worms enfold."—ii. 7,—

we should probably read *woods* with Rowe, and not *tombs* with Johnson.

"I pray you think you question with the Jew.

You may as well go stand upon the beach,  
And bid the main flood bate his usual height," &c.

Act IV. Sc. 1.

Surely this is mere nonsense, and yet I do not recollect any attempt at correcting it. A line may, no doubt, have been lost; but here again I read with confidence—

"I pray you *stint* your question with the Jew."

Everywhere in Shakespeare *stint* is used in the sense of cease, leave off, give over:

"It *stinted*, and said Ay."

Romeo and Juliet, Act I. Sc. 3.

"From which lingering penance  
Of such misery doth she cut me off."

Act IV. Sc. 1.

A syllable is evidently lost in the last line. Some, therefore, read "a misery." I read "*deep* misery." We have, "such *deep* sin," *Rich. II.* Act I. Sc. 1; "*deep* grief," *Hamlet*, Act IV. Sc. 5; and similar expressions elsewhere.

"Be it so much

As makes it light or heavy, in the substance  
Or the division of the twentieth part  
(Of one poor scruple)."—Act IV. Sc. 1.

Here we get both force and correctness by reading *Of* for "Or," in the third line.

With these few corrections added to those already made, the text of the *Merchant of Venice* may be regarded as almost perfect. I will take the liberty of adding here a couple of corrections in the other plays, where editors have emended badly, or not at all:—

"That monster, Custom, who all sense doth eat  
Of habits, devil, is angel yet in this."

Hamlet, Act III. Sc. 4.

No one ever has made, or can make sense of this. I think the poet wrote *create*, and that *cr* was blotted or rubbed out.

"Who cannot want the thought how monstrous  
It was for Malcolm and for Donalbain  
To kill their gracious father?"

Surely it should be "Who can;" but then the metre would suffer. Read then, *We* for "Who," and put a period for (?), and what excellent sense emerges; and how the irony is increased!

In conclusion, I shall feel very thankful to any possessor of the publications of the Shakspeare Society who will be so kind as to lend me some half-dozen of them for a short time: namely, *Merry Wives of Windsor*, *Taming of a Shrew*, *First Part of the Contention*, *True Tragedy of Richard Duke of York*, *True Tragedy of Richard III.* THOS. KEIGHTLEY.

Belvidere, Erith, Kent.

THE BRUNONIAD: REV. THOMAS FOSTER, B.A.:  
MARY, COUNTESS OF POMFRET.

We estimate highly the contributions to your columns respecting anonymous works. In your 1<sup>st</sup> S. ix. 573, is one signed ANAT. on the authorship of the *Brunoniad*. This unfortunately has not been Indexed, in consequence perhaps of its occurring incidentally in a communication on another subject.

The following brief particulars respecting the Rev. Thomas Foster, the author, may be deemed worthy of record.

He was son of Thomas Foster, LL.B., Vicar of Ryhall and Rector of Tinwell, in Rutland, and his wife Sarah, daughter of the Rev. John Baskett, and was baptised at Ryhall, April 1, 1770. On March 4, 1788, he was admitted a pensioner of St. John's College, Cambridge; proceeding B.A., 1792. In Jan. 7, 1797, he was instituted to the rectory of Tinwell on the presentation of Henry, Earl of Exeter. He married Susan, daughter of William Waters of Stanford, surgeon; and died without issue in London, Feb. 8, 1798.

ANAT. states that, at the time of the marriage of Mary Browne of Tolthorpe, with George, third Earl Pomfret, "her servants (as was believed by order from their mistress) persevered in chiming the only two bells of the parish church, to the hazard and annoyance of the vicar's wife, just confined of her first child in a room hardly a stone's throw from it. His pupils were so indignant, that they drove away the offenders and took the clappers out of the bells:" and Mr. Foster made the circumstances the subject of the *Brunoniad*.

ANAT. gives 1790 as the date of the *Brunoniad*, which Watt thus describes:—

"BRUNONIAD, 1790. The B. a Poem in six Cantos. Lond.: Kearsley. 4to. 3s. 6d."

Now the marriage of George, third Earl Pomfret, with Mary, surviving daughter and heiress of Thomas Trollope Browne, Esq., of Tolthorpe, did not take place till August 29, 1793 (Blore's

*Rutland*, 95; *Gent. Mag.* lxx. (2) 860; *Annual Reg.*, 1793, p. 63).

Perhaps the occasion of the bells being rung was the attainment of the lady's majority, which we presume was in 1790.

Mary, widow of George, third Earl Pomfret, died Sept. 17, 1839, aged seventy; but in the *Gentleman's Magazine* (N.S. xii. 436), she is misdescribed as Amabel Elizabeth, daughter of Sir Richard Borough, Bart., and widow of Thomas William, fourth Earl Pomfret. This error was to some extent corrected in the next number (*ibid.* 442); but it is observable that her real Christian name is not there given, and in the *Annual Register* for 1839 (p. 364) the original error of the *Gentleman's Magazine* is repeated.

C. H. & THOMPSON COOPER.

Cambridge.

#### EARLY SURNAMES.

Mr. Lower's *Patronymica Britannica* is very far from being a perfect work; but in stating this fact it must be borne in mind that it would be almost impossible for any single individual to compile a complete list of surnames. Any candid labourer in the field of family nomenclature will admit the truth of my assertion, and therefore while honour is due to the gentleman we have just mentioned for the ability he has evinced in treating his subject, and for his having been the first who threw any light on such studies, which was worthy of remark, we cannot but repeat that we are very far from perfection after all. The question then arises, how is the deficiency to be remedied? The answer is, by the contributions of those who have memoranda in their possession respecting surnames hitherto unheeded, or but scantily noticed, to the pages of "N. & Q." There are not a few persons who hold valuable data on the subject, and I would appeal to them to forward what they can towards increasing knowledge respecting this interesting division of archæology.

I enclose a list of rare and curious appellations which I have met with in the course of the past fortnight. I believe most of them have not been alluded to in any previous paper of this kind. Should you think my communication merits insertion in your columns, I shall be happy to return to my theme on a future occasion.

*Blackinthemouth*.—A William Blackinthemouth appears in a Roll of Amercements for London, 1321. (Record Office: Miscellaneous parcel of Fines, No. 374.) I leave the reader to speculate on the origin of this pretty title. In the north of Ireland they speak of "black-mouthed Presbyterians." Query, if the word in Master William's case referred, figuratively, to some disagreeable trait of character, such as obtained for the children of the kirk their pleasing sobriquet? or had the

poor fellow negroid lips? or did a sweep hit his labial members?

The same document furnishes us with a more unenviable distinction for a man to take about with him, however—William *Felon*. Can any charitable person suggest a more pleasant meaning of the word than "convict"? Perhaps not; and if so, Mr. Bugg—beg pardon—Mr. Howard, should console himself. After all, Bugg is as old at least as the reign of Henry III., and probably never originally meant what fastidious people call now—a-days a B flat.

Shall we dare to suggest that a distinguished Royal Academician's ancestor, several hundred years ago, was not quite so truthful as he might have been? What does the peruser say to John *Makelyse*, who figures in a Miscellaneous Assize Roll in Wilts, circ. 1320. Perhaps poor John or John's progenitors told fibs; perhaps we err. But pray what becomes of the *lyse* if they are not "stories" in that case?

Henry *Foxhangre* was, I fear, a descendant of a vulpicide. He is to be met with in a Gaol Delivery Roll of 37 Edward III., county Wilts.

The name of *Antioche* existed in Dorsetshire 36 Ed. III., if not previously. This is an interesting memento of some crusading house. (*G. D. Rolls*, 36 Ed. III.)

Stephen de *Pendlesworth*.—I find in a Gaol Delivery Roll, 10 to 22 Ed. III., Pendlesworth was a village in Wiltshire, existing certainly till 1400 (Subsidy Rolls), but all trace of its localization is lost since then.

*Blakebird* is in a Misc. Assize Roll, 7 Ed. I. Richard *Cokrobyn* was of Wilts, 9 Ed. III. *Vide* M.A. Roll of that date.

Stranger than all these is the *Devil*! By a Gaol Delivery Roll, 11 Ed. II., know all men that unfortunate William *le Devel* was killed near Mells in Somerset.

Among others I have lately come across I may enumerate the following; they are, with very few exceptions, of the reign of Ed. II. and Ed. III. I hope to treat of them at greater length hereafter:

Lyhepole, Whytehod, Swetchild, Portabrief, Kikk, Lovesweyt, Fughalare, Goldhord, Philipesclerk, Tonesman, Spademan, Under-the-Orchard, Thomasesheward, The Rokele, Bolechild, Fleshmongere, Derbyshire, Breakbred, Happelove, Ryghtwys, Le Shepster, Walklate, Scorchbeef, Thonderloud, Williamservant, Wolmongere, Shakelcross, Personfischer, Falldew, Goseflech, Spilewyn, Buryman, Handsex, Maister-richardscervant, Foukesbaillif, Goldlock, Nicholeservant, Courtpreest, Wetebody, Garlek-mongere, Newehosbond, Ouerthemarket, Richardesbaillif de la Ryvere, The Baillif of the Hundred of Worth, Habdassch, Howeshort.

W. W.

#### VERULAM: SOUTH MYMS.

I was lately in the neighbourhood of St. Alban's, and seized the opportunity of making a pilgrimage to the shrine of the great proto-martyr of England. A little way out of the town I discovered an ancient church dedicated to St. Michael, and one probably overlooked by most visitors from its nearness to the glorious abbey. It is, however, worthy of being better known on account of a very handsome monument to Lord Bacon in the chancel, bearing an elegant Latin inscription, which I regret being unable to recollect. There is also shown a most quaint and curious picture of the resurrection, which till lately helped to separate church and chancel in the hideous fashion common under the sway of the earlier Georges. But, amongst many things deserving notice, the most interesting is a very old map of Verulam, much discoloured and spoilt by reason of age, but still distinct enough. Can any of your readers inform me whether this has ever been copied and published? Surely such an interesting relic as a map of the former capital of England should not be left to moulder away unknown.

About six miles from this is the parish church of South Myms, the registers of which are well worthy of inspection. They are kept in a small folio volume, commencing in the year 1558, and written in a very clear hand. Soon after the martyrdom of King Charles, the justice of the peace appears, according to the irreligious law of Cromwell, presiding at marriages; and the act for "burying in woollen" seems to have been duly complied with about the year 1685. In the beginning of the eighteenth century, however, when ecclesiastical affairs were so much neglected, the writing becomes a mere scribble, and the entries themselves very careless. Take, for instance—

"Jan<sup>y</sup> 27, 1788. A child buried.

Dec. 8, 1781. A man from the workhouse buried.

April 1, 1728. A stranger buried."

I was rather puzzled by two entries of about the same period, which the vicar, who kindly gave me the range of the books, pointed out to me. They are—

"Nov. 18, 1706. A nurse child from Dame Ethington's. The Queen's duty was paid, which was four shillings.

Aug. 12, 1734. A purge child buried."

Perhaps some of your readers learned in such matters may be able to explain them. In concluding this notice of Myms, briefer than it deserves, I would ask—*unde nomen*? It has, I believe, puzzled many philologists.

JOS. HARGROVE.

Clare Coll. Camb.



## LETTERS OF CHARLES CATTON.\*

I send a copy of another of Catton's letters. Hogarth's adventure at Calais on a similar occasion (the origin of the picture of "The Roast Beef of Old England"), is related in Nichols's *Life of Hogarth*, vol. i. p. 145.

Charles Catton, R.A., to Mrs. Catton, in the Close, Norwich.  
"London, Oct. 29, '69.

"Dear Aunt,

"You were much mistaken when you thought I had been to the West Indies. I only went to France!—for I hate people that have not seen France.

"Pray Monsieur, how long did you stay? I staid all day. I am now so perfectly acquainted with the world, that I know all Ladies have an itching inclination to know every thing about it—am likewise so perfectly polite in consequence of my tour, that I will inform some of them how the thing came to pass:—Having occasion to go to Canterbury, I sett out from London Fryday morning—proposed to myself to take the advantage of seeing Dover, and returng to London Monday following. Whilst I thought myself snug and unknown, a company of my friends poured in upon me; and after the first transports were over, informed me they were making a three weeks tour thro' Ghent, Lisle, &c.—most earnestly beg'd me accompany them to Dunkirk. The English Engineer being one of the company, promised himself much pleasure in showing me the works. We sett out a very bad Sunday morning from Dover: a most violent storm obliged us to put into Calais. After clean'g and refresh'g themselves, my fr'ds took coach and left me there; as I was convinced I shou'd find entertainment enough for the time I cou'd stay—proposing to return to Dover next morning, but was detain'd till Tuesday. Gott into London again Wednesday noon. I was sick in the storm. The Captain not being acquainted with my motives for keeping upon deck (i. e. to see the violent motion of the elements and the sailors' distresses), thought me a madman; swore I ought to be drown'd for taking such a terrible wash'g: threat'ned, if I did not submit to be shutt down in the hold with the passengers, who were at prayers most devoutly, he'd throw me overboard. I in turn bullied him: told him that in consequence of my being in the vessell it might gett safe to land, and he and his men come to be hanged. In my return not sick at all. I made two very accurate drawings at Calais at the risque of my liberty. Hogarth drew the Gate we enter from England. I took La Porte Royal, thro' w<sup>h</sup> we go to Paris, &c.; likewise the ramparts, with the great Crucifix. Our English nobles and gents are much surpris'd at them. L<sup>d</sup> March, with a french Marquis, questioning me about them, I told them I trusted to my memory, hav'g carefully considered them upon the spot: for indeed, the Officer on Guard wou'd hazard his commission if it cou'd be proved that he had seen me. He did indeed examine me at five o'clock o' the morn'g; but I sett a bold English face on the matter, and eluded him. There is much drollery in y<sup>e</sup> tale, but 'tis too long for this paper.

"I continue to lead a solitary life.† The Lassy you mention may be very good—is not striking. I have no information what her fortune will be—w<sup>h</sup> surely it does not misbecome me to say is a material consideration. Indeed, as custom is second nature, I am not now much inclin'd to change my mode of living. If I can

spare time, when I write again, I'll make amends for the shortness of this epistle. In the mean time, I remain,

"Y<sup>r</sup> affectionate,  
"C. CATTON.

"Little Charles was very well when I heard last from him. Goes on very well."

F. N.

## SOMERSETSHIRE WILLS.

I now give four more examples of testamentary dispositions of the Reformation period. The first is a copy of the will of John Horsey, one of an old Somersetshire family of that name:—

"T. Johannis Horsey de Somerton.

"In the name of God, Amen. The yeaere of owre lord god mccccxxxxx, and the xxi day of december, I, John Horsey, of the p'she of Somerton, beyngs of good and parfytt mynd, mayke my testament and last Wyll in this maner and forme folowyng: Fyrst, I bequethe my sowle vnto allmyghtie god, and my bodie to be buried in the Church of Seynt Michael of Somerton. Also, I bequethe to the Mother Church of Wells iiij<sup>d</sup>. Item to the Church of Somerton, x<sup>s</sup>. It'm to the Church of Northover, viij<sup>d</sup>. To the Church of Ilchester, viij<sup>d</sup>. To the Church of Lymington, viij<sup>d</sup>. It'm to the Church of Yevylton, viij<sup>d</sup>. To the Church of Podymor Mylton, viij<sup>d</sup>. To the Church of Kyngesdon, viij<sup>d</sup>. To the Church of Charlton Makerell, viij<sup>d</sup>. To the Church of Compton, viij<sup>d</sup>. Also I bequethe to Richard and Robert, my sonnes, all the stuffe w'thin my shoppe. And yf the one die before they be married, or of lawfull age, then yt shall remayn to the other. And they die bothe, yt shall remayn to their mother. It'm, to the sayd Richard and Robert iiij<sup>d</sup> of money and ij heyfers w't the cress. The residew of my goods nott bequethed, I geve and bequethe to Elizabeth, my wyffe, whome I mayke my trew Executrix, to dispose parte of my goods as shall seme to her most best. Wyttnesse hereof, Umfrey Blowton and Thomas Cocks, w' other moo Mayster John Porter and Cuthbert Hyllaker, Clarke, Vicar there, to be my ov'seers."

The second example is a copy of the will of Cristine Whityng, in all probability a near relative of Richard Whitynge, the last Abbot of Glastonbury. The Whitynges were chiefly settled at Shepton Mallet, but some of the name resided at Burnham; and others in the neighbouring parish of Worle:—

"Test. Cristine Whitynge de Burneham.

"In dei no'ie Amen. The year of our Lord 1541. I, Cristian Whitynge, hole of mynd and memory, make this my Testament and last will, yn forme and man' folowyng. Fyrst I bequeth my sowle to Allmyghty God, and my body to be buryd yn the Churchyard of Burneham. Item, to Saynt Andrews of Welles, ij<sup>d</sup>. Item to Saynt Andrew of Burneham, iiij<sup>d</sup>. Item to the hye Auter, iiij<sup>d</sup>. Item to the hye Crosse halfe a bowshell of wheat. Item to oure Ladi S<sup>v</sup>ys my best gowne. To Saynt Nicholas Aut'r S<sup>v</sup>yse a bowshell of hemp. The resdew of my goodis I geve and bequethe to my Childer Richard and Agnes, whom I make my executors. Thes beyng witnys S<sup>r</sup> John Slode, John Harte, w't many others. I make my overseers John Golle, Robert Davy, and Rich. More.

"Probatum fuit p. Testament. cor. Magr. Joh<sup>s</sup> Daws, in eccl'ia p'och. de Est Brent v<sup>o</sup> die mensis Decembris Anno D'm, 1541."

\* Continued from 3<sup>rd</sup> S. iii. 211.

† His wife died in the summer of 1762.

The third example is a copy of the will of Richard Sheriffe, of Castle Carey. The respected vicar of that parish, the Rev. R. J. Meade (a great archæologist and antiquary), will be amused should his eye fall on the curious and extraordinary gifts to his parish church:—

"Tē'tu. Ric. Sheriff a's Osteler de Castellecarey.

"In dei nomine. Amen. The year of our Lord 1541, xxii day of September. I Ric. Sherryff make my Testament and last wyll yn forme and man'r followyng. Fyrst, I bequethe my sowle to Almighty God, my body to be buryd yn the Churchyard of Castellecarey. It'm, I bequethe to the church of Castellecarey a bowshell of wheat. It'm to the brotherhode of Castellecarey a bowshell of wheat. Item to my gostlye father xx<sup>d</sup>. It'm to my dowghter Crystyan, of Wells, a bowshell of wheat and a bowshell of drege. The resydew of my goods not gevyng no' bequeathed, I geve and bequeth to my dowghter Alis, whom I make my executrix to se my detts payde, &c. These beyng witnis, — John Kyck, Stephen Hellyar, Will'm Roke, and Robert Gypson, w't others.

"Probatum, fuit p Testamentu. cora. Magrō Joh'e Dawis, in ecclia Cath. Wellen. iij die Mensis Octobris anno D'ni, 1541."

The fourth example is a copy of the will of John Blewett of the old borough of Axbridge.

"T. Johannis Blewett de Axbruge.

"In dei No'ie Amen. The yeare of o'r lorde God MCCCCXL [1541] and the xliij day of the monethe of Marche, I John Blewett, of hole mynd and good remembrans, mayk my last wyll in this maner and forme followyng. First, I bequethe my sowle to almighty God, to oure blessed ladie, and to all the holie companye of heavyn, my bodie to be buryed in the churchyard of Saynt John in Axbruge. Also I bequethe to the mother churche of Wells j<sup>d</sup>. Also I bequethe to the hie auter in Axbruge j<sup>d</sup>; also I geve to the Trinity lyght, to the Rood lyght, and to Seynt Crispyn and Crispinyanes lyght, to ev'ry one of these lyghts, a peny a pece. All the residew of my goods not bequeathed, I geve and bequethe yt to Alys my wyffe, and to Maude my dowghter, whome I mayke my full executors. Wytnesse hereof S'r Richarde Browne, curatt, Richard Blewett, Morrys Browne, Thomas Ball, w't other moo."

INA.

Wells, Somerset.

### Minor Notes.

**WATER-SHED.**—A very unnecessary objection has been used for this comprehensive curt designation of the passing of waters down the two opposite sides of an eminence. At Donausingen, a house is usually pointed out, from whose eaves the rain on one side descends to the Danube, on the other to the Rein. The objection seems to be that we take the word from the German *scheiden*, to divide; but both Fatherland and ourselves have it from a much older language. The Anglo-Saxon has numerous derivatives from *scedan*, to separate or divide; as *scedan*, to shed; *scedeland*, divided land. Beside the German *scheiden* is a neuter verb, our *to shed* is an active one, as *to shed tears*; and, though rather a far-fetched elu-

cidation, when we *shed tears* from two eyes, the prominent nose may be considered as the shed between both streams.

WILLIAM BELL, Phil. Dr.

**THE COURT OF SESSION.**—For a considerable period after the union of England and Scotland, the Court of Session (the Supreme Civil Court of the latter country) appears to have assumed powers of very questionable authority. Among these was the singular and hardly credible one of regulating the sale of beef and mutton by weight in the Edinburgh market; on which subject I extract the following dignified provision from an Act of the Court of date December 7th, 1734:—

"That there be no sale made of mutton or of beef but by Trois weight, heads, knaps, tongues and marrow bones cut out by themselves excepted."

This enactment seems to have been found grinding or inoperative, for their lordships, by a subsequent Act (January 24th, 1736) kindly exempted from its operation "the following pieces of flesh, viz., knap-layers, mid-layers, shoulder-layers, and craigs or necks." What I have referred to will be found in the printed Acts of Sederunt of the Court published in 1790; but as that publication is little known out of the legal profession in Scotland, and as the matter is curious (*ludicrous* is probably a more suitable phrase), it has occurred to me that it merits preservation in your widely circulated journal. S.

**MULTIPLICATION TABLE.**—It is well known that after a Table of Logarithms, no table is so useful to mathematicians as a large multiplication table. The following must be very rare, as it is not entered in the revised article "Tables" in the *English Cyclopædia*,—"Πρακτικὴ . . . ἐν Βενετία (Venice), 1813, 16mo." This is a table extending to 100 times 100. The title is copied from the Hon. Fred. North's copy now in the Museum, press mark 870 a. 24. WM. DAVIS.

**VICARS OF ST. MARY-CHURCH, DEVON.**—The following list of Vicars of St. Mary-Church, drawn up with great care and accuracy from the Records of the Dean and Chapter of Exeter by Colonel Harding of Exeter, and the Rev. R. H. Barnes, the present Vicar of St. Mary-Church, was published in the *Torquay Directory* of July 22. I think it is worthy of being embalmed in your pages, as such lists are always useful for genealogical and other purposes.

"The following list of the Vicars of St. Mary-Church is taken from the Bishop's Registers:—

Robert Maloylsch, instituted 10th August, 1313.

Robert de Lustleigh, 7th June, 1347.

John de Brassyngton, 10th April, 1349.

Robert de Exelrigge, 26th August, 1349.

Peter Duke.

John Otery, 7th March, 1397.

John Carvargh or Curburgh.

John Alnethecote, 22nd June, 1415.  
 Geoffrey Veale, 16th September, 1422.  
 John Yuyll, 24th March, 1482-3.  
 John Bele, 22nd July, 1468.  
 William Dobyn, 4th March, 1465-6.  
 John Frygam, 28rd February, 1473-4.  
 William Denys.  
 Robert Tedbury, 18th June, 1518.  
 Nicholas Maynewayryng, 18th February, 1582-3.  
 John More, 23rd December, 1588.  
 John Broke, 24th August, 1554.  
 Peter Lyte, 30th September, 1580.  
 Nicholas Marston.  
 Robert Ball, 20th September, 1624. (Said to have worked for his maintenance at the limestone quarries, in the parish, during the great rebellion.)  
 William Reynolds, 17th June, 1674.  
 John Campion, 19th May, 1682.  
 James Salter, 4th September, 1688.  
 James Salter, 2nd March, 1718.  
 John Feaver, 9th July, 1767.  
 Edward A. Kitson, 1st March, 1799.  
 George M. Coleridge, 16th July, 1827.  
 William Maskell, 24th July, 1847.  
 James Ford, 15th July, 1850.  
 Alexander Watson, 18th September, 1851.  
 Henry J. Newland, 12th October, 1855.  
 Reginald Henry Barnes, 11th September, 1860."

ALFRED T. LEE.

**SUMMER OF 1724.**—The following extract occurs among the admissions to Gray's Inn, to which, by the kind courtesy of Mr. Boswood, the steward, I have been allowed access. The date of 1723 has been altered in pencil to 1724. I should be glad to know if the summer of either of those years was remarkable for fine weather:—

"26 October, 1728,  
 Memdum. This day was brought up to the Bench table in Gray's Inn Hall both Strawberries and Raspberries, a handsome plate of each, fresh and good as they were any time in either May or \* July before, and at a very reasonable price; and the same day they were cryed about the streets."

GEORGE E. ADAMS.

Heralds' College, E.C.

**TO TERRIFY.**—It has been suggested that peculiarities of dialect, now so rapidly disappearing, should be noted. I therefore give the readers of "N. & Q." the following:—

One morning last week I descended to the drawing room early, hoping to find on the table something I had carelessly left on it the evening before. My search was in vain. The article sought for was neither on the table nor under it. I called the housemaid, and explained my object. "Then if you please it's lost," was her conclusion, "for I *terrified* the cloth out of the window." I commended her, and gave up my point. The use of the verb *to terrify*, in the sense of *to shake*, is surely uncommon. It is well known as the origin of *Terrier*, i. e. a dog that destroys by vigorous shaking!

The girl is a native of Warwickshire. C. F.

\* Sic. the month of June being omitted.

**THE MAYPOLE IN THE STRAND.**—In Cunningham's *Handbook of London*, it is noted that the Maypole, "being grown old and decayed, was, anno 1717, obtained by Sir Isaac Newton, Knt., of the parish," and, next year, carried to Wanstead park for the raising of a telescope. This is on the authority of Strype, b. iv. pp. 104, 106, 112. Of course one would imagine that the Maypole had been put up some fifty years previously at the least. I have, however, lately found that it was only put up four years previously, namely, on July 1st, 1713, a few days before the Thanksgiving Day for the Peace with France, which I think was held on July 7. My authority is the *British Mercury*. After four years the pole must still have been as good as new, which is perhaps confirmed by the use to which it was put by Newton, a new one being for that purpose better than one "grown old and decayed." W. P.

**"THE BOOK OF DAYS."** BUNYAN'S MEETING HOUSE.—In the *Book of Days*, vol. ii. p. 288, there is a paper on John Bunyan, in which are introduced some statements and an engraving which appear to call for a little explanation. The statements are, 1st, that "in Zoar Street, Gravel Lane, there is an old dissenting meeting-house, now used as a carpenter's shop, which tradition affirms to have been used by John Bunyan for worship;" and, 2nd, that "from respect for the name of the illustrious Nonconformist, we have had a view taken of the interior of the chapel in its present state." The engraving (placed above the second statement) is a woodcut entitled "Bunyan's Meeting House, Zoar Street, Southwark." This cut, published in 1863, as a view of the building taken for the work in which it appears, bears so close a resemblance to an engraving in Wilkinson's *Londina Illustrata*, entitled "An Interior View of John Bunyan's Meeting House, Zoar Street, Gravel Lane, Southwark, in its present state," and "published December 1, 1822," as to lead to something beyond a strong suspicion that it has been copied from it; for not only are the features of the building the same, but all the accessories—the materials, tools, &c., and their disposition about the shop, the solitary workman at a bench, everything indeed, save the figure of a dog, which is omitted in the *Book of Days*—are identical. For the sake of topographers, and indeed of all, whether antiquaries or not, who consider it essential that engravings should accurately portray the places they purport to represent, I would ask whether it can possibly be the fact that this building, used as a workshop, has remained completely unchanged for a period of forty-one years?

W. H. HUSK.

**Queries.**

**SIR INGRAM HOPTON.**

I found the original letter, of which the following is a copy, amongst some old papers which belonged to a Mrs. Smithies, who kept a public house in one of the Water Lanes in York. It is not dated, but from a note of charges indorsed, I conjecture it was written in 1643:—

"Martin,

"I must confes my boyes sicknes doth much truble me, soe as I cannot doe the beusines I am ingaged in without much truble being I cannot be satisfied tell the news of his recovery. I desire dayly to heare of him, and without he be in daneger, keepe it from my wife, for I know she hath sorrow sufficient: besides I desire to know whether my Cossen Faux goe to his house in the Forrest Parck or noe, and if he doe I desire my wife will remove thither with hir children, hoping the are may be very healthfull for them besides the safetie of the place. I could wish you with me, but by noe meanes stir not tell such times as my boy be perfectly recovered; and for any sement the Trators can lay upon me, let them plunder or use theyr owne wayes to get it, for I rather they left me not worth sixpens that way then they should have a penny given them. For what I have formerly writ for I desire may be sent with as much speede as you can to Pontifract, if they cannot come with James Browne to Shesfeld. There is a note captin Portington hath concerning armes; if he leave it you have a specyall care of following that beusines, and as you get them send them according to the directyon of the note or the advise of those that are named in it. When you come to me I would have you leave what mony you have, and the purse of mine that is in Mr. Smithies hand with some you dare trust, if my wife before that be not come to the Forrest house, for I heare my cossen is removing and will contribut any thing to have them theare. I have sealed the bond, and desire the counter bond may be sealed to you for my use.

"Thus in hast I rest

"IN. HOPTON.

"My blessing to Raphe and Roger,  
and spare noe cost to doe him good."

In Weir's *Sketches of Horncastle* there is an account of the battle of Winceby in Lincolnshire, on the 11th October, 1643, in which Sir Ingram was slain in attempting to take prisoner Cromwell, then but a Colonel in the Parliamentarian Army. It is stated that by Cromwell's order his remains were interred in Horncastle Church, and that there is a monument with an inscription to his memory painted on a lozenge-shaped canvas on the south side of the chancel, and on it his arms are also painted.

More than this I have not been able to collect respecting Sir Ingram Hopton, but I should like to know where he lived, and if his family is still represented. I should like also to be informed whether the lozenge-shaped canvas still remains to keep alive the memory of this devoted loyalist.

G. E.

**LORD BARKWOOD.**—In the "Relation of the Imprisonment of John Bunyan," published in Bunyan's *Works*, is the following passage, forming

part of a conversation that passed between Bunyan's wife and the judges of assize:—

"My Lord," said she, "I was a while since at London to see if I could get my husband's liberty, and there I spoke with my Lord Barkwood, one of the House of Lords, to whom I delivered a petition, who took it of me, and presented to some of the rest of the House of Lords for my husband's releasement."

Who was Lord Barkwood? I have consulted Dr. Stebbing's edition of Bunyan's *Works* published in 1861. In the Memoir prefixed to the first volume, I find a passage that runs as follows:—

"Provided with a form of a petition to the House of Lords, and a recommendation to Lord Barkwood, she set forth on her journey to London. The benevolent nobleman, upon whose influence she had so much confided, listened patiently to her sad tale, and promised his best exertions in her behalf. Taking the petition, he consulted with several peers as to the surest mode of giving it effect. 'The judges alone have power in such a matter,' was the only answer he could obtain."

In this passage the writer of the Memoir speaks of the "benevolent nobleman," as if he knew something about him. I therefore repeat my question—Who was Lord Barkwood? **MELETES.**

**THE VENERABLE BEDE.**—In the public library at Norwich is a small volume, in which are bound together three works, viz.:—

1. "Commentaria D. Venerabilis Bedæ in quinque libros Moysis, jam primo in lucem edita. Veneunt Antverpiæ in intersigni Rubri Castelli." [On the last page is] "Explicit Expositio in librum Deuteronomii ædium a Venerabili Beda. Antverpiæ apud Guiljelmum Montanum, Anno Domini MDXLII, mense Aprili."

2. "Joannis Tritthenemii Abbatia Spanhemensis liber octo questionum quas illi dissoluendas proposuit Maximilianus Cæsar. Colonia, impensis Melchioris Nouesiani. Anno MDXXXIII."

3. "Commentatio quedam Theologica quæ eadem præcatio est de industria tanquam in Aphorismis dissecta: Lectori præsertim erudito et pio multum sane placitura. Apud Seb. Gryphium. Lugduni, 1539."

I am not aware of the existence of any other copy of this work of Bede. It is not incorporated in any edition of his collected works, nor can I find any mention of it in any of the lists given by his editors or biographers.\* **Q.**

**CONGIUS ROMANUS.**—I have in my collection a bronze Roman vase, of very peculiar form, twelve inches high, holding six pounds (120 ounces) of water, bearing the following inscription:—

IMP. CAESARE  
VESPAS. VI  
T. CAES. AVG. F. III COS.  
MENSURAE  
EXACTAE. IN  
CAPITOLIO  
P. X.

[\* This edition of Bede's *Commentary* is noticed by Maittaire (*Annales Typog.* tom. iii. pars. i. & ii. p. 584): "Commentaria Bedæ in Pentateuchum: apud Guiljelmum Montanum, in intersigni rubri castelli, 8. Antwerp, 1542."—Ed.]

It is the standard measure of ten pounds in the time of Vespasian, and is, I believe, the only "Congius Romanus" known. An engraving of it is given in *Pyramidographia*, by John Greaves, London, 1646, where the notice of it is in these words, "ICON CONGI VESPATIANI IN PALATIO FARNESIANO ROMÆ." My query is, when was the Farnese collection dispersed, and if there be any known copies of this congius? If so, how many, and in what material?

Greaves, in his second part, p. 92, says:—

"At my being in *Italy* there was found amongst the ruins at *Rome* a semicongius of brass, of the same figure with this of *Vespasian's*, the sides much consumed by rust. This I also measured, and found it to be the half of *Vespasian's congius*."

What follows beats the greatest beer-drinker at any German *kneipe*:—

"From this measure of congius we may rightly apprehend how vast that draught was of *Novellus Torquatus*, who drank three of these congii at once: from whence he was called *Novellus Tricongius*."

I want to know where this semicongius is. If in any public or private museum in Italy or elsewhere. Also I should like to know the etymology of *congius*.

JOHN DAVIDSON.

ARMS, WANTED FAMILY FOR.—To what family do the following arms belong, "Azure, a chevron ingrayed between three eagles displayed"? I believe the Gilberts of London, *temp.* Henry VII.

JUXTA TURRIM.

EPIGRAM BY D'ISRAELI.—Could any reader of "N. & Q." furnish the epigram by D'Israeli containing a criticism on Alison, who wrote seven huge volumes to prove that God was a Tory?

T. B.

FOX, THE TINKER.—In *Hamper's Life of Dugdale*, it is stated—

"Sir Thomas Lyttelton of Frankley was taken prisoner by a party of horse sent from Egbaston by Fox the Tinker, to Ticknell Manor, near Bewdley."

Who was Fox the Tinker, and what is known about him?

THOMAS E. WINNINGTON.

Stanford Court, Worcester.

HARTSHORNE.—William Hartshorne, whose son Richard, born in 1641, emigrated to America, had another son Hugh, who had a proprietary interest with William Penn in West Jersey. A grandson of Hugh instituted chancery proceedings in New Jersey to recover his grandfather's proprietary rights? Can anything be learned of the parentage of William?

ST. T.

HERALDIC.—What family besides that of "St. George" uses the following crest: Upon a wreath, arg. and az., a demi-lion rampant gu. ducally crowned, or?

J. ST. GEORGE.

Brighton.

THEODORE HOOK'S LINES ON MOORE.—Theodore Hook's talent for improvisation is well known.

It is said in Rogers's *Table Talk*, that when sitting one day at the piano singing an extempore song, Moore happened to look into the room, when Hook instantly introduced a long parenthesis. Two lines only of this are given in Rogers:—

"And here's Mr. Moore  
Peeping in at the door."

Can any reader furnish me with the remainder?

T. BOOTH.

HUISH.—There are in the West of England many places of the name of Huish. I should be thankful to be told by any reader who might know either of them, whether it is by, above, or on high ground above, a stream of water? W. BARNES.

Came Rectory, Dorset.

JONES.—Thomas Lloyd, the first Governor of Pennsylvania, married Mary, daughter of Gilbert Jones of Welshpool, Montgomeryshire. To which of the Welsh families of Jones did this Gilbert belong? In Burke's *Commoners*, under "Lloyd of Dolobran," Thomas Lloyd is said to have married Mary, daughter of Colonel Roger Jones of Welshpool, Governor of Dublin, *temp.* James II., who defeated the Marquis of Ormond, &c. This is an error. Mrs. Lloyd's father was certainly Gilbert; and I believe the name of the Colonel Jones who defeated Ormond, to have been neither Gilbert nor Roger, but Michael.

ST. T.

LEGACY DUTY.—A lady died in 1797, and left a legacy on which two per cent. duty was paid. Query, the relationship between the testatrix and legatee? I believe there is now no such rate of duty as two per cent., nothing between one and three.

R. W. DIXON.

DOCTOR MAC HALE ON PARLIAMENTARY ELECTIONS.—About seven years ago Dr. Mac Hale, the Roman Catholic Archbishop of Tuam, gave evidence before a committee of the House of Commons as to the duty of priests or bishops of that church interfering by way of advice with the votes of the members of their flocks at parliamentary elections. In the wilderness of Blue Books I have not succeeded in discovering a report of this evidence. Where is it to be found? GRIME.

POMEROY FAMILY.—I much desire to interest your genealogical correspondents in the subjoined inquiry. Who was the father of Thomas Pomeroy, gentleman, of Trethynyk, St. Earne, Cornwall, who, in 1598, there married Mary Geoffrey, widow? Arms, a lion ramp. gu., within a bordure engr. sa. Crest, a lion sejant gu., holding in the dexter paw an apple or. A long and unsuccessful search for this object has been professionally made, which may somewhat excuse its introduction to "N. & Q." "Philosophia stemma non inspicit," may serve for a maxim, but in the business of life we cannot disregard it. Not to intrude unnecessarily on your columns a question of mere

family interest, important to the furtherance of a will, your correspondents will oblige by addressing,  
**INQUIRER.**

Post Office, Guildford.

**PREBEND RECTORY OF LAMBISTER.**—In the reign of William III. or Queen Anne, Thomas Watson, Bishop of St. David's, was deprived of his bishopric. As Dean of the College of Christ at Brecon, he possessed himself of and carried away all the muniments and ancient deeds pertaining to the college at Brecon. I am searching for the original deed of *appropriation* of the Prebend Rectory of Lambister, in Radnorshire, but hitherto in vain. The Record Office, Rolls Buildings, and the British Museum have been carefully searched. It is not in either place. Can any suggest the *locus in quo*?  
**J. C. H.**

**QUOTATIONS.**—Where do the following lines occur:—

"Love thou thy sorrow: grief shall bring  
 Its own excuse in after years;  
 The rainbow—see how fair a thing  
 God hath built up from tears."

I quote from memory, but believe my version to be substantially correct.  
**A. H. H.**  
 Ambleides.

"What is the blooming tincture of the skin  
 To peace of mind and harmony within," &c.  
**SIGMA.**

**EPIGRAM ON LORD JOHN RUSSELL.**—In what year did Lord John Russell (Earl Russell) lose his seat for Devonshire, or was defeated in a contested election for that county, which defeat, as he said, was caused by the influence of the clergy, and gave rise to an epigram, commencing—

"Thou ridden! that shall never be  
 By prophet or by priest?" &c. &c.

Who was the author, and what is the conclusion of this epigram?  
**T. B.**

**ROMAN USES.**—Would F. C. H. or any of your correspondents answer the following queries:—

1. Does a bare-footed religious put on shoes when the celebrant at the mass?
2. Is the cope ever used by the officiating priest at mass in small churches?
3. When, and by whom, was the Litany of Intercession for England written? On what authority do similar compositions rest, and are they ever publicly recited?
4. What religious order is distinguished by having blue instead of white linen collars?

**L. J.**

**SOMERVILLE.**—Sir Robert Logan, Laird of Restalrig, is said to have married Geilles, second daughter of Thomas Lord Somerville, who, in my copy of the *Memorie of the Somervilles*, vol. i. p. 169, is said to have been the son of Sir John

Somerville, but the editor says in a note, that this must be a mistake; and, indeed, intimates throughout, that the work is by no means trustworthy. Where may an authentic lineage of the Somervilles be found?  
**ST. T.**

**PRINCE SCHWARTZENBURG'S EPIGRAM ON BAYONETS.**—It would be a kindness if any of your readers would furnish me with it in English:—

"You can do anything with bayonets, except sit on them."  
**T. BOOTH.**

**RICHARD SMITH**, titular bishop of Chalcedon, was born in Lincolnshire, A.D. 1566, and died in Paris A.D. 1655 (Wood's *Athene Oxon.*, sub. nom.). I am anxious to know what was his native place, and where I shall find any notice of his ancestors and family connections? What arms did he bear?  
**GRIME.**

**TYDIDES.**—I have an etching which represents a Greek warrior. His dress is classical, except that he wears a bishop's mitre instead of a helmet, and his shield is blazoned with the sun and moon at the top, and seven stars below. On a table is a head in a clerical wig and hat, with a pair of bands. By the side of it are a plate, knife, and fork. Below is inscribed "Tydides." There is no name of artist or publisher, and nothing in the print enables me to guess its date; but with it is one, like in style and paper, lettered "Rhodes," with one figure, the overthrown Colossus, naked, except a jack-boot on the right leg, and bearing in the face an unmistakeable likeness to Lord Bute. This suggests the date of about a century ago; the drawing of both is very good. I shall be glad to be told the meaning of "Tydides."  
**F. H.**

**QUEEN VICTORIA.**—Can any of your Sussex readers inform me whether the late Duchess of Kent and her daughter, then Princess Victoria, resided for a season at Bognor?  
**F. B.**

**WARDEN OF THE CINQUE PORTS.**—Amongst the paintings at Knole, Sevenoaks, Kent, is—

"A Prospect of Dover Castle, with the Town, Harbour, and Country adjacent, and the Procession of the Lord Warden on his Return to the Castle after having taken the Serment or Oath of Office at a Court of Shipway, held upon Bradenstone Hill for that purpose. By Wootton."

My Query is, Who is the Lord Warden whose procession is thus depicted? Lord Palmerston is the present Lord Warden; and to commemorate his holding the office, an admirer of the premier has given a portrait of the noble Lord to the corporation of Dover. **ALFRED JOHN DUNKIN.**  
 Dartford.

### Queries with Answers.

ORIGEN AND BRITAIN.—De Courson, in his *Histoire des Peuples Bretons*, vol. i. p. 59, says:—

“Origène attribuait à la foi des prêtres Bretons en l'unité d'un Dieu tout puissant, les rapides progrès du christianisme dans l'île de Bretagne.”

The reference is “Orig. Comment. in Ezech.” What are the words of Origen to which De Courson alludes?  
H. C. C.

[The words of Origen are, “Quando enim terra Britannia ante adventum Christi in unius dei consensit religionem?” (Orig. in Ezech. hom. iv. fol. 189, Par. 1519.) This is the passage alluded to by Bishop Stillingfleet (*Origines Britan.* cap. ii.) “Besides the testimony of Tertullian concerning the British churches,” he says, “we have another of Origen not long after, who saith, ‘When did Britain before the coming of Christ consent in the worship of one God?’ Which implies that the Britons were then known to be Christians; and, by being so, were brought off from the former idolatry . . . . But I wonder what should make two such learned antiquaries as Mr. Camden and Bishop Godwin so far to mistake the sense of Origen, to understand him as if he had said, that Britain, by the help of the Druids, always consented in the belief of one God, whereas it is very plain, that Origen speaks of it as a great alteration that was made in the religion of the Britons after the coming of Christ. And Origen doth not only speak of the belief, but of the worship of one God, which it is certain from Cæsar that the Druids did never instruct the people in.” Thus far Stillingfleet with respect to his version of the passage in Origen. Nevertheless, it has been maintained by some eminent historical antiquaries, that the account given by Cæsar of the Druidism of Gaul is not a fair picture of the primitive Druidic religion of Britain, which they contend is not without some oriental features; that while the Druidic priests worshipped in groves and under the oak like Abraham, they did really believe in the existence of one Supreme Being. See Dr. Parsons's *Remains of Japheth*, ch. iv.; *The Patriarchal and Druidical Religions Compared*, by the Rev. Wm. Cooke, M.A. Lond. 4to, 1755; and *The Patriarchal Religion of Britain*, by the Rev. D. James, 8vo, 1836.]

VENNER OF BOSENDEN.—Perhaps some of your correspondents could give me some information regarding the family of Venner, who were latterly seated at an estate near Canterbury called Bosenden, and state whether their descent can be traced from that “one Venner,” who, according to Burnet, attempted to excite a rising in London on religious grounds, in the reign of Charles I. The crest of the family is, I believe, an eagle displayed or, winged arg.  
F.

[Hasted, in his *History of Kent* (fol. ed. iii. 574), says of the manor of Bosendenne, that it “became the estate of the Kingsfords, from whom it passed in marriage to Venner, in which it continued till Kingsford Venner of Chelsea, in the year 1786, alienated it to George Gipps, Esq. of Canterbury.”

In Berry's *Genealogies of Kent*, p. 370, the pedigree given of the family of Venour or Venner commences about the reign of Elizabeth, John Venour being then described as of Fields, in the county of Sussex; and is not carried further down than 1619, when John the son of George, and Edward the son of Sir Edward, are stated to have died.

This Sir Edward Venner is called in that pedigree a Judge of the King's Bench, evidently meaning Sir Edward Venner, who was a judge of that court from 1590 till 1612; and who is described by Mr. Foss in his *Judges of England*, vi. 152, as the son of John Fenner, of Crawley in Surrey, evidently a different family. See Dallaway's *Topog. of the Rape of Chichester*, i. 16.

We will not venture to account for this variation in the name, which is made still more puzzling by the error on the judge's monument at Hayes, in Middlesex, where Jenner is substituted for Fenner.

We know not whether the “one Venner” of Burnet belongs to either of the families.]

THE PALE.—Where can I find the best account of the history of the English Pale in Ireland, the counties it from time to time contained, the period when it was first established, and the circumstances under which it was finally abolished?

A. T. L.

[A valuable notice of the English Pale will be found in Gerard Boate's *Ireland's Natural History*, ed. 1657, p. 7, and reprinted in *A Collection of Tracts and Treatises on Ireland*, 1860, vol. i. p. 17; see also pp. 446 and 691 of the latter work. The territory called “the Pale” comprehended the county of Louth, in the province of Ulster, and the counties of Dublin, Meath, and Kildare, in the province of Leinster. Prior to the rebellion of 1641, the people of the Pale had always prided themselves on their loyalty to the crown of England; but being abandoned at this time by the executive of Dublin, and without the necessary means of defence, they were forced to confederate with the rebels, not only to save their property, but also their lives.—*Memoirs of Bishop Bedell*, ed. 1862, p. 162. In Cox's *Hibernia Anglicana*, and in the *Tracts* of Sir John Davis, who was attorney-general to James I. in Ireland, accounts are given of various great Councils, or Parliaments, convened in Ireland at an early period by the different Lords Lieutenants and Deputies, and held in the various towns of the English Pale, or such places as were in possession of the English, as Dublin, Drogheda, Trim, Kildare, Naas, Castledermot, Carlow, Kilkenny, Cashel, Limerick, Waterford, and Wexford. These parliaments, it appears, were confined to Meath, Leinster, and Munster, as the English authority was not sufficiently established in Ulster and Connaught. The best account of the Pale we have met with is in *The Annals of Ireland by the Four Masters*, 4to, 1846, pp. 318, 550; see also *The Ulster Journal of Archaeology*, *passim*.]

“ROBIN ADAIR.”—Who is the author of the fine old song, called “Robin Adair?” SIGMA.

Glasgow.

[Towards the close of last century the beautiful Irish air, “Eileen a Roon” (Ellen, the secret treasure of my heart), was introduced to the British public as a Scotch melody under the name of *Robin Adair*. The grounds for this assumption appear in the correspondence between Robert Burns and his publisher Thomson. Thomson, writing to Burns in August, 1798, says: “I shall be glad to see you give *Robin Adair* a Scottish dress. Peter [Pindar] is furnishing him with an English suit for a change, and you are well matched together. Robin's air is excellent, though he certainly has an out-of-the-way measure as ever poor Parnassian wight was plagued with.” Burns asserted that it was Scotch, and was not aware that Robin Adair was an Irishman. He was ancestor of Viscount Molesworth; lived at Hollypark, in the county of Wicklow; and early in the last century was a member of the Irish parliament.]

**TOMB OF UGO FOSCOLO.**—In the churchyard of Chiswick is the grave of Ugo Foscolo, who died in the year 1827, aged fifty. The original tomb has been recently removed (1861), and a new one of polished granite, within a handsome iron railing, has been substituted for it. On either side are the armorial bearings of the deceased, namely, Gules, a fess argent; crest, a crown; motto, "Accingar zonâ fortitudinis."

Some of your correspondents may perhaps be able to furnish a short notice of this eminent Italian patriot.  
J. H. JAMES.

[Some extended biographical notices of Ugo Foscolo will be found in *The Annual Biography and Obituary*, xii. 338—346; the *Genl. Mag.* for Dec. 1827, p. 566; the *New Monthly Magazine*, xxxiv. 158—168; and in Gorton's *Biog. Dict.*, Supplement. For separate Memoirs of this accomplished scholar, see our 3<sup>rd</sup> S. ii. 150.]

**W. WILBERFORCE.**—Where can I find Wilberforce's speech on the bringing forward the Bill for the abolition of the slave trade? A. J. TRIX.

[The speech of Mr. Wilberforce, May 12, 1789, on a motion for the Abolition of the Slave Trade, is printed in the *Parliamentary History*, xxviii. 41—67, and reprinted, with other speeches, as a pamphlet, by Stockdale, 8vo, 1789.]

**S. GERMANUS.**—What is the correct reference, in the *Acta Sanctorum*, to the life of this saint by Constantius? C.

[Vide *Acta Sanctorum*, July 81, Mensis Julius, vol. vii. p. 191, &c.]

### Replies.

ARCHBISHOP LEIGHTON'S LIBRARY.

(3<sup>rd</sup> S. iv. 63.)

**ERIBIONNACH** calls *The Puritan turned Jesuit* Dr. John Owen's treatise, as if it was a well-known acknowledged work of his. It is true Dr. Watt sets it down as his, but no mention is made of it by Dr. Andrew Thomson, nor by the author of his *Life* in the *Biographia Britannica*, nor by Wood in his *Athenæ*. I should be glad to know why **ERIBIONNACH** so unhesitatingly fathers it upon Owen, who is not likely, *primâ facie*, to have published a work with such a title.

The name of Minus Celsus Senensis is not fictitious. He was a learned Italian, a native of Siena, who lived in the early part of the sixteenth century. He embraced Protestantism, retired into the Grisons, and finally settled at Bâle, where he became a corrector of the press. Andrew Dudith wrote a letter on the same subject, which, with that of Beza on the opposite side, is appended to the treatise of Minus Celsus.

In reference to **ERIBIONNACH**'s query respecting Antoine Arnauld, I give the following extract from the Preface to the 12th vol. of his *Œuvres*, Paris et Lausanne, 1776—82. 4<sup>o</sup>, 50 vols.:—

"La Tradition de l'Eglise, &c., fut le premier écrit de MM. de Port-Royal concernant le principal article de la controverse avec les Calvinistes: encore n'y avoit-il qu'un rapport indirect. L'édification des fidèles en étoit le but principal. Il formoit la plus grande partie de l'*Office du S. Sacrement*, publié en 1659, en 2 vols. in-8<sup>o</sup>. Cette Office ne renfermoit d'abord, avec les Prières ordinaires, que les Leçons qui se récitent le jour de la Fête et pendant l'Octave. On jugea à propos d'y en ajouter pour tous les Jours de l'année: six pour chaque Jeudi. Ces Leçons, au nombre de 812, forment la *Tradition de l'Eglise touchant l'Eucharistie*. Ce ne sont que des extraits des meilleurs ouvrages des Pères de l'Eglise sur cette matière. La petite *Perpétuité de la Foi* étoit destinée, dans son origine, à servir de Préface à cet ouvrage; mais elle fut supprimée, parcequ'on jugea plus convenable de ne rien mêler qui sentit la controverse dans un écrit où l'on ne se proposoit que d'éclairer et de nourrir la piété des fidèles pour ce saint mystère. La courte Préface qu'on y substitua ne fut consacrée qu'à rendre compte du dessein qu'on avoit eu en composant cet office du S. Sacrement, et à présenter l'esquisse de l'argument développé dans le livre *De la Perpétuité de la Foi*. M. Dupin et M. Besoigne attribuent cette Préface à M. Arnauld, aussi bien que la direction de tout l'*Office du S. Sacrement*. Mais la traduction des passages des Pères, dont les Leçons de cet Office sont composées, est donnée à M. le Maître et au Duc de Luynes qui avoit un très-beau génie pour la traduction. M. Arnauld et les autres Théologiens compagnons de sa retraite, se contentèrent de la revoir et de la corriger. . . . La *Table Historique et Chronologique des SS. Pères et des Auteurs Ecclésiastiques*, dont on a tiré les Leçons contenues en l'*Office du S. Sacrement* fut imprimée à la suite de ces mêmes Leçons, auxquelles on avoit donné le titre particulier de *Tradition de l'Eglise sur l'Eucharistie*. Quoique les opinions varient au sujet de l'auteur de cette Table, nous n'hésitons pas à la donner à M. Arnauld. Ceux qui l'attribuent à M. le Maître ont sans doute confondu la traduction des extraits des SS. Pères avec la Table chronologique, et n'ont peut-être pas fait attention qu'il étoit mort en 1658, plus d'un an avant l'impression de l'*Office du S. Sacrement*, auquel la Table est postérieure. A l'égard de M. de Sacy, et de M. le Duc de Luynes, que d'autres en font Auteurs, il n'est pas vraisemblable qu'ils aient composé un écrit de cette érudition. Nous nous en tenons donc au jugement de ceux qui l'attribuent à M. Arnauld, d'autant mieux que le style et le caractère de cet écrit lui conviennent parfaitement."

The editors of the Works of Arnauld from which the above extract is taken were l'Abbé de Bellegarde, and l'Abbé de Hauteſage.

Pierre Thomas du Fossé was born at Rouen in 1634, and was the son of Gentienne Thomas, maître des comptes en la chambre de Normandie. He was educated at the monastery of Port-Royal, to which he was admitted at nine years of age, and continued all his life a devoted adherent of the doctrines maintained in that establishment.

"Le Maître de Sacy, frère d'Antoine," (I quote from the *Biographie Universelle*), "lui proposa de travailler avec lui à la vie de dom Barthélemy des Martyrs. Non seulement Du Fossé avait recueilli les matériaux de cette Vie, donnée par M. de Sacy, et l'avait traduite de l'espagnol; il avait encore eu part à sa composition, en sorte qu'on peut la lui attribuer, à plus juste titre peut-être qu'à M. de Sacy."

He also wrote a life of Thomas à Becket and other biographical works, and had a considerable



share in De Sacy's edition of the Bible. He died November 4th, 1698, a few months after he had completed the composition of his *Memoirs*, which were published at Utrecht in 1739. ΑΛΙΕΙΣ.  
Dublin.

# ST. PATRICK, AND VENOMOUS CREATURES IN IRELAND.

(3rd S. iv. 82.)

This subject has been so fully discussed in "N. & Q.," 1st S., that the question may well be considered to be set at rest. Canon DALTON has, however, two queries on the subject; first, as to the fact of no venomous reptiles existing now in Ireland; and, secondly, as to the real derivation of the popular tradition. As to the first, he answers it himself, by assuring us that "serpents and adders" have been seen there; though all the people, he says, declare that none are venomous. By *serpents* I presume he means snakes, which are harmless; but *adders*, or vipers, are everywhere venomous. If, then, adders are seen in Ireland, venomous reptiles are certainly there. As to frogs and toads, these are not venomous, though a foolish prejudice attributes venom to the latter. I have kept several toads, and made many experiments upon them, and my firm conviction is that they are perfectly harmless. EIRIONNACH ("N. & Q." 1st S. iii. 490) gives instances of an unsuccessful importation of adders into Ireland, but also mentions snakes as flourishing in the county of Down. Another correspondent, MR. W. PINKERTON (1st S. iv. 12), maintains that though the snake is not indigenous to Ireland, there is nothing in either the soil or climate to prevent its naturalisation. He also mentions that the species of toad called natter-jack is found about Killarney. In a second communication (1st S. vi. 42), EIRIONNACH considers the true origin of the introduction of frogs into Ireland to have been the importation of spawn from England, about the beginning of the last century, by Dr. Gwythers. It seems then certain that frogs, toads, and snakes, are found in Ireland; but we have no evidence that adders, otherwise called vipers, are there, except from Canon Dalton's own information.

But, secondly, as to the popular tradition that St. Patrick, by his benediction, exempted Ireland from venomous reptiles; this is satisfactorily disposed of by the testimony of a writer long before St. Patrick's time, Julius Solinus, who writes thus in his *Polyhistoria*, c. xxii., towards the close of the first century:—

"Illic (*Hibernia*) nullus anguis, avis rara, gens inhospita et bellicosa."

This is quoted by C. H. in "N. & Q.," 1st S. vi. 690. There appears, therefore, no solid foundation for applying the legend of St. Patrick to

reptiles of any kind; and the preferable conclusion seems to be, that his having driven out the "old serpent" by his preaching and labours, was in course of time taken in a literal sense. It is well known to archæologists, that to other saints is attributed the expulsion of serpents, merely from their spiritual triumphs, or the success of their apostolic labours. I may instance SS. Guthlake, Didymus, Hilary of Arles, Hilary of Poitiers, and Pirminius. The legend of St. George and the Dragon is traced to a similar origin; and the tradition of the preservation of Malta from venomous reptiles arose very naturally from the account of what befel St. Paul in that island. A remark of EIRIONNACH, however, in his first communication deserves attention. The symbol, he remarks, may have had a deeper meaning, if, as many think, *serpent worship* obtained in early times in Ireland. F. C. H.

## LAW OF LAURISTON.

(3rd S. iii. 486; iv. 31, 76.)

I have for some years been collecting all the particulars in my power respecting the pedigree of the Laws of Lauriston. I have been induced to do this from my father, the late Sir John T. Lee, being the great-grandson of Jean, the sister of the celebrated John Law.

The pedigree, as preserved in our family, is as follows:—

Jean, the sister of John Law (daughter of Wm. Law and Jean Campbell), was born Sept. 12, 1669. She married John Hay, M.D., of Letham, grand-nephew of Sir John Nesbit of Dirleton; and related to the Hays, Marquesses of Tweeddale. The issue of this marriage was an only daughter, Margaret Hay; married to James M'Lellan of the Kircudbright family. Their daughter, Margaret Hay M'Lellan, married Jan. 12, 1784, John Lee, Capt. R.N., of the Lees of Darnhall in Cheshire. They were married in the parish church of Stoke Damarel, Devon; and I possess a certified copy of the marriage register.

The issue of this marriage was an only son, Sir John T. Lee, of Lauriston Hall, Torquay; born Aug. 27, 1784; died October 25, 1843. Also a daughter, Henrietta Maria, died *s. p.*

Sir J. T. Lee married Sophia Reed, daughter of Major William Lawler of Greenwich, and had issue—

1. John Hutchinson, of Balsdon, Torquay.
2. Melville Lauriston, of Magdalen College, Cambridge, Rector of Bridport.
3. Alfred Theophilus, of Christ's College, Cambridge, and Rector of Ahoghill.

And a daughter, Henrietta Margaret Hay, and other female issue.

I have in my possession a copy of the will of

Jean Campbell, dated July 18, 1707. By it she devises the lands of Lauriston and Randalston, in the parish of Cramond, in the first place to the heirs male of her eldest son John; and in default, to the heirs male of her sons William, Robert, and Hugh, in succession. Failing these, to the heirs female of John Law; failing these, she orders the lands of Lauriston and Randalston to be sold, and the proceeds to be divided into seven equal portions, to be distributed amongst: 1. The children of Agnes, her eldest daughter (married to John Hamilton Wales, of the Signet, then deceased); 2. the children of her second son, Andrew; 3. children of Lillias; 4. Robert; 5. William; 6. Hugh; 7. and Margaret Hay, the only child of her daughter Jean and John Hay, M.D.

The witnesses to this will were James Marshall, Writer to the Signet; and James Lantill, servitor to the said James Marshall.

The children of William Law and Jean Campbell were as follows:—

1. Agnes, born Feb. 1, 1666; married John Hamilton, W.S.
  2. James, died *s. p.* 1667.
  3. Jean, born Sept. 12, 1669; married Dr. John Hay.
  4. *John Law, of Lauriston*, born April 21, 1671.
  5. William, died bachelor.
  6. Andrew, born Nov. 22, 1673.
  7. *William*, born Oct. 24, 1675, Director-General of the French E. I. C.; and succeeded to the Lauriston estate in 1734.
  8. Janet, born 1677.
  9. Robert, born 1678.
  10. Lillias, born 1680; married John Clarke, and died *s. p.*
  11. Hugh, born 1682.
- William Law, the father, died in 1684. Jean Campbell survived till 1707.

William Law, who inherited the Lauriston estate, married Rebecca Dives: and had issue John Law (born 1719), Governor-General of French India; and Jane Frances Law, born 1724 (of whom hereafter).

John Law (of Lauriston), the eldest son, married, in 1755, Jean, daughter of Don Alexander Carvalho, a Portuguese noble, who had issue:

1. John William Law de Lauriston, born Sept. 8, 1766; died on voyage of discovery with M. De la Peyrouse.

2. James Alex. Law de Lauriston (born Feb. 1, 1768), Aide-de-Camp to Emperor Napoleon I., and Marshal of France. He was the bearer of the Treaty of Peace of Amiens to London. He was succeeded by his son Augustus John Alexander, second Marquis, who died in 1860; and was succeeded by his son Alexander Louis Joseph, born in 1821, the third and present Marquis.

John Francis Law (the second son of William and Rebecca Law), born 1724; married a Miss

Carvalho of Madras, of the Portuguese family of Pombal; and died 1767, aged forty-three years; who was Commander-in-Chief of French East Indian forces. He had a son, James Francis Law, born 1758, and three daughters: the eldest married M. de Bruno; the second, Frances Xavier Charlotte, married Charles Smith, Esq., Governor of Madras; and had issue Culling Charles Smith, who married, Aug. 9, 1799, Lady Anne Wellesley, sister of the Duke of Wellington, and widow of Hon. Henry Fitzroy. The issue of this marriage was a daughter Emily Frances, married in 1822 to Henry, seventh Duke of Beaufort.

Marshal Law had four brothers: Charles Louis, born 1769; Joseph Charles, born 1770; Francis John William, born Aug. 2, 1771; Louis George, born 1773. F. J. W. Law was, on May 21, 1808, declared to be the nearest and legitimate heir of his father John Law, to the exclusion of his elder brothers, who were Roman Catholics, and so became possessed of the Lauriston and Randalston estates. These were sold by his direction during his life-time, in or about 1824; the sum realised for them being about 25,000*l.* And the purchase money was divided in accordance with the direction of the will of Jean Campbell.

Your correspondent G. will see from the above, that F. J. W. Law was grand-nephew of the great financier. ALFRED T. LEE.

The "F. J. W. Law of Lauriston," mentioned by your correspondent as appearing in the *Edinburgh Almanack* of 1812, was Francis John W. Law, Esq. He was the grandnephew of the famous John Law, Comptroller of the Exchequer in France; and was the brother of the gallant James Law, 1st Marquis of Lauriston, Marshal of France, and ambassador here from Napoleon at the Peace of Amiens, and the grand-uncle of the present Marquis of Lauriston, a nobleman of rank in Paris. This Francis J. W. Law inherited the paternal estate of Lauriston in 1808, and was the last Law who possessed it: for at his death, in 1828, as there was no heir male not an alien, some litigation arose, and the property was unfairly, and somewhat hastily it is said, sold, and the proceeds dispersed among the kindred of the female lines. The French Marquis of Lauriston and his family should have been more apprised of and noticed in the suit, and they have consequently ever since felt themselves aggrieved. Δ.

BLACK HOLE AT CALCUTTA, ETC. (3<sup>rd</sup> S. iii. 450.)—As inquiry is made as to the names of the sufferers on this horrible occasion, a copy of the inscriptions on the monument erected at Calcutta to their memory may be worth a place in the

pages of "N. & Q." A sketch of the obelisk, thus recording the atrocious deed, may be found in the *Pictorial History of England*, vol. vi. p. 47.

On the Front.

"To  
THE MEMORY  
of

Edward Eyre and William Baillie, Esqrs.; The Rev. Jervas Bellamy; Messrs. Jenks, Reevely, Law, Coates, Nelicourt, Jebb, Torriano, E. Page, S. Page, Grub, Street, Harod, P. Johnstone, Ballard, N. Drake, Carse, Knapton, Gosling, Dod, and Dalrymple; Captains Clayton, Buchanan, Witherington; Lieutenants Bishop, Hays, Blagg, Simpson, and J. Bellamy; Ensigns Paccard, Scott, Hastings, C. Wedderburn, Dumbleton; Sea Captains Hunt, Osburn, and Purnell; Messrs. Carey, Leech, Stevenson, Guy, Porter, Parker, Caulker, Bendal, and Atkinson;

Who, with sundry other Inhabitants,  
Military and Militia, to the number of 123 persons,  
Were by the Tyrannic Violence of  
SURAJ-UD-DOWLA, Suba of Bengal,  
Suffocated in the Black Hole Prison of Fort William,  
in the night of the 20th day of June, 1756;  
And promiscuously thrown the succeeding morning  
into the Ditch of the Ravelin of this place.

This Monument is erected by their Surviving Fellow  
Sufferer,

J. Z. HOLWELL."

On the Rear of the Monument.

"This Horrid Act of Violence  
was as amply,  
as deservedly, revenged on  
SURAJ-UD-DOWLA

by His Majesty's Arms,  
under the conduct of

Vice-Admiral Watson and Colonel Clive.

Anno 1757."

X. A. X.

THOMAS, DUKE OF NORFOLK (3rd S. iv. 70.)—  
In answer to your correspondent HERMENTRUDE,  
I beg to state that the marriages of Thomas, Earl  
(not Duke) of Norfolk, son of Edward I., were as  
follows:—

1. To Anne, daughter of a knight who resided near Boughn, whose surname is unknown.
2. To Alice, daughter of Sir Roger Halys.
3. To Mary, daughter of William, Lord Roos, and widow of William, Lord Bruce.

CHARLES F. S. WARREN.

Over Vicarage, St. Ives, Hunts.

MADAME DE GENLIS (3rd S. iv. 86.)—Your correspondent D. will find an account of Madame de Genlis's visit to the two ladies of Llangollen in her *Mémoires* (vol. iii. p. 343), published in Paris in 1825, 10 vols. 8vo. She was accompanied on that occasion by Mademoiselle d'Orléans (Madame Adelaide); but I can find no allusion to Mademoiselle Pamela, nor to any other place in Wales but Llangollen.

A. R.

"LETTERS ON LITERATURE" (3rd S. iv. 110.)—This work (by no means an uninteresting one) was written by a young Dublin barrister named Sherlock—I think he is dead. My authority is derived from a presentation copy, lent to me some

years ago by a relative (since dead), and it bore the author's autograph. My relative, who was a competent judge, esteemed the work highly.

S. REDMOND.

Liverpool.

PLATFORM (3rd S. iv. 57.)—I select the following from the Preface to Hooker's *Ecclesiastical Polity*:—

"Men bent even against all the orders and laws, wherein this Church is found unconformable to the Platform of Geneva."

"We have secretly framed our own Churches according to the Platform of the Word of God."

"And have grounded your Platform on such propositions," &c.

P. P.

"HE WHO FIGHTS AND RUNS AWAY" (3rd S. iv. 61.)—If Goldsmith expanded the original passage of Butler's *Hudibras*, he was anticipated by a French translation in verse, made, it is said, for Prince Eugène, and quoted in the notes of Dr. Zachary Grey:—

"Car ceux qui s'enfuient peuvent revenir sur ses pas:  
Ainsi ils ne sont jamais mis hors de combat:  
Mais ceux au contraire qui demeurent sur sa place  
Se privent de tous moyens de réparer leur disgrâce."

It would be remarkable if two writers should independently have fallen upon an expansion so similar as these.

T. C.

Durham.

BATH HOSPITAL (3rd S. iv. 47.)—The Note of your correspondent X. A. X., referring to the establishment of the Bath Hospital in 1739, puts me in mind of an anecdote that I remember to have heard many years ago. And perhaps some of your correspondents may be able to verify it.

The hospital was established chiefly for the reception of poor strangers, resorting to Bath for the benefit of the waters. The funds were raised, at least in part, by subscription; and the wealthier invalids were naturally canvassed for contributions. Among these there happened to be a learned bishop who was exceedingly ill, and not expected to recover. The members of the Committee, who waited on the dying bishop to solicit his aid, very ingeniously added a 0 to the several sums of 5*l.* that figured in the list; and his lordship, doing as others appeared to have done, put down his name for 50*l.* But such was the virtue of the waters, that the bishop recovered; and a year or two afterwards, he visited Bath again. To his great surprise, a deputation from the Committee waited on him to request that, as he was the principal contributor, he would favour them with a motto for the hospital. Glancing over the subscription list, his Lordship at once perceived how he had been dealt with, and gave them as a motto: "I was a stranger, and ye took me in." Who was the bishop? Is the motto still retained?

P. S. C.

**TANJIBS** (3<sup>rd</sup> S. iv. 88.)—Tanjib is a corruption of the Hindústání word, *tanzeb*, signifying muslin; *mulmul* seems to come from *malmal*, of the same meaning; *dorea* may be from the Persian, *daryā-i*, which Shakespear (*Hind. Dict.*) renders, "a kind of silk cloth" (gros de Naples?); and *tarnatan* may be the origin of *tarlatan* (Fr. *tarletane*).

R. S. CHARNOCK.

**PLAYING "GERMANDS"** (3<sup>rd</sup> S. iv. 48.)—As the "playng germands" were goods in a storehouse, were they not more likely to be *garments* than Germans?

P. P.

**OSCOTIAN LITERARY GAZETTE** (3<sup>rd</sup> S. iv. 87.)—**ZETA** inquires the titles of the "Dramatic Sketches" in this interesting publication, and the names or initials of the authors. It may be well, first, to give the history of the "Oscotian." The students of Oscott College established a very useful stimulus to youthful composition, which they named the "Repository." Literary contributions were slipped into a box fixed up for their reception, and these were read up publicly once a week by a chosen editor. This "Repository" lasted for some time, and gradually died away. After some years, however, it was revived, and with so much success, that the students actually undertook to print the contributions themselves, and issued them in numbers, as the *Oscotian*, or *Literary Gazette of St. Mary's*. I have a specimen of these home and certainly *homely* printed numbers; but probably a complete set of them is not in existence. The "Oscotian" was kept up, however, for several years, and the whole was reprinted by a regular publisher in Birmingham, in three volumes, 1828-1829, as the Second Edition, and dedicated to the distinguished President of the College, the Rev. Henry Weedall.

To come now to the inquiries of **ZETA**, I have to observe that the dramatic pieces in the collection are only four,—two in the first volume, and one in each of the others. The first, the most remarkable and by far the best, is the piece, p. 16, vol. i., entitled "Mrs. Thrifty," so much relished by all old Oscotians. It was written by Henry Weedall, then a student, and first appeared in the original "Repository." The second, at p. 64, is a "Scene in Charles the First, a new Tragedy." It occupies only four pages, and has no signature. The next dramatic piece occurs in vol. ii. p. 281, and consists of three scenes translated from a Spanish drama, "La Comedia Nueva," and bearing the initials D. S. L. (Denis Shine Lalor). The last comes at the end of vol. iii.; it is a humorous scene, called the "Editor's Dinner," and is anonymous.

F. C. H.

**CHARRON "ON WISDOM"** (3<sup>rd</sup> S. iv. 48.)—I have a copy in quarto (small) 7½ by 6½ in., the old engraved frontispiece, with *explication* in verse on left hand, translated by Samson Len-

nard, and printed for Nathaniel Renew and Jonathan Robinson, at the King's Arms, St. Paul's Church Yard, 1670. This is, I should think, the edition mentioned by Mr. HAZLITT as advertised 1671.

There is a list of books lately printed and sold by N. R. & J. R. at the end, but the Charron is not included, so that the price does not appear.

J. A. G.

**THEODOLITUS** (3<sup>rd</sup> S. iv. 51, 74.)—One of the books in which this word might be looked for is, *Uso del Compasso optico di D. Francesco di Lodosa, Prete Alvernese*, Roma, 1597, 12mo. I noted this book for containing Bartoli's Table of Squares (to 661), and he gives the means of continuing it as far as you wish by adding twice the last number and one more. Having myself made nearly 50,000 squares, I can assert that this is a very expeditious method.

W. DAVIS.

**STRANGE DERIVATIONS: TREACLE, PONTIFEX** (3<sup>rd</sup> S. iv. 84.)—The derivation of the word *treacle*, ridiculed by W. BOWEN ROWLANDS, is, for all that, the received derivation, and, until he points out a better, there seems to be no objection to it. In Donnegan's *Lexicon*, *θηριακά φάρμακα* are described as antidotes against the bites of wild animals; and Richardson (v. "Theriac") says,—

"From *thylor*, a wild beast, applied especially to a serpent. Hence a composition so called either because made of vipers' flesh, or because a remedy against serpents, and generally against poisons. From *theriaca* we take our word *treacle*."

Nor is the derivation of *pontifex* from *pontem-faciens* to be lightly passed over, though it may be a question whether we are to take Varro's explanation that the pontiffs had built the *Pons Sublucius*, and afterwards frequently restored it, that it might be possible to perform sacrifices on each side of the river; or we prefer to take *facere* in the sense of "to offer sacrifices," and so make the pontiffs to be the priests who offered sacrifices upon the bridge, in Greek *ιεροπορευοί*.

J. EASTWOOD.

The derivation of *treacle* is right. Voss., *De Idolol.* iv. 62; Galen, *De Theriacâ*; Bishop Andrewes, *Lent Sermon*, i. *ftn.*, or a hundred other authorities.

C. P. E.

**REGIMENTS IN AMERICA** (3<sup>rd</sup> S. iv. 29.)—The two King's regiments, under Major-General Braddock, who was defeated by the French and Indians near Fort du Queane, Virginia, on April 9, 1755, were the present 44th and 48th of the Line.

The regiments employed in North America, from 1755 to 1760, were the 1st Foot, 2nd Battalion, 15th, 17th, 22nd, 27th, 28th, 35th, 40th, 42nd, 43rd, 44th, 45th, 46th, 47th, 48th, 55th, 58th, 60th (four battalions), 77th, 78th, and 80th. The three latter are not the present 77th, 78th, and 80th, as they were disbanded at the Peace of 1763.

In addition to the foregoing, there were Shirley and Pepperell's regiments (disbanded in 1757), a few independent companies, and about 9,000 provincials.

THOMAS CARTER.

Horse Guards.

AMERICA (3rd S. iii. 517.) — I desire to correct a very prevalent error in regard to slavery prior to this war. It is a frequent remark that the South was forced into the war by the insecure tenure of its property in slaves. It is incontestable that Congress neither could nor would have attempted to interfere with slavery in the States where it existed; but it is said that the slaves ran away in great numbers, and the North was about refusing to deliver them up. I quote the following from the Official Abstract of the Census for 1860 — a document probably not familiar to your readers: —

"From the tables annexed it appears, that while there escaped from their masters 1,011 slaves in 1850, or 1 in each 3165, held in bondage (about  $\frac{1}{3}$  of 1 per cent.) during the census year ending June 1, 1860, out of 3,949,557 slaves, there escaped only 803, being 1 to about 5000, or at the rate of  $\frac{1}{5000}$  of 1 per cent. Small and inconsiderable as this number appears, it is not pretended that all missing in the border states, much less any considerable number escaping from their owners in the more southern regions, escaped into the free states; and when we consider that in the border states not 500 escaped out of more than 1,000,000 slaves in 1860, while near 600 escaped in 1850 out of 900,000, and at the two periods near 800 are reported to have escaped from the more southern slave-holding states, the fact becomes evident that the escape of this class of persons, while rapidly decreasing in ratio in the border slave states, occurs independent of proximity to a free population, being in the nature of things incident to the relation of master and slave."

Let this fact, then, be understood by your readers, that however much the Northerners may have disliked slavery, still whatever rights were guaranteed to the owners by the law, were scrupulously conceded. The rebellion was not caused by any violation of the law by the North, so far as the ownership of slaves was concerned.

I have before remarked that the records of Virginia are very imperfect, and that the Southern pedigrees are necessarily very obscure. I find a very curious proof of this in the last (July) number of our *New England Historical and Genealogical Register*. Mr. Isaac J. Greenwood, Jun., therein notices some facts in the Washington pedigree which are hard to reconcile, and copies a letter from the Rev. J. M. Simpson of Brington, the author of a work relating to the Washingtons. I believe that I state the point fairly in saying that it is now impossible to identify the emigrants to Virginia with any members of the English family; certainly that there is no proof sufficient to satisfy *Heralds' College*. As Mr. Simpson can tell the story more plainly than I can, I leave it to him. I only wish to show that

it is by no means clear that every one of the "first families of Virginia" can prove its pedigree.

W. H. WHITMORE.

Boston, U. S. A.

WALDO FAMILY (3rd S. iii. 397.) — M. C. J. is informed that the Brigadier-General Waldo was of Boston, the son of Jonathan Waldo, and grandson, I think, of Cornelius Waldo. He was a large landowner in Maine, where the "Waldo patent" is still well remembered. He died May 23, 1756, leaving two sons, Samuel and Francis, and two daughters. Samuel was Judge of Probate in Maine, and died April 16, 1770, aged forty-nine years, leaving issue. Francis was the collector at Portland, Maine, and died unmarried.

The first of the name in this country was Cornelius, of Ipswich, Mass. 1664. I should be very glad to learn from M. C. J. the connection between this branch and any English family, and to send him in return any particulars about the American Waldos: the list would of course be too extensive for publication in "N. & Q."

W. H. WHITMORE.

Boston, U. S. A.

SIR BASIL BROOKE (3rd S. iv. 81.) — Sir Basil was not the son of his namesake as the Messrs. COOPER suppose, but the eldest son of John Brooke of Madeley, in Shropshire, Esq., and Anne, eldest daughter of Francis Shirley of Staunton Harold, Esq., and Dorothy, daughter of Sir John Gifford of Chillington. See the Visitation of Shropshire, Ad. MS. 14,314, fol. 40 b., where, however, Francis Shirley is called Ralph by mistake. Sir Basil married Etheldreda, daughter of Sir Edmund Brudenell, Knt., as appears by Nichols's *Leicestershire*, ii. pt. ii. For a view of the present remains of Great Madeley Court, see the first vol. of the Anastatic Society, XII.

For verses addressed "To my much honored and intirely beloved friend Sir Basill Brooke, Knight," see J. Davies's *Scourge of Folly*, 1611, p. 132. The other Sir Basil Brooke was one of the undertakers for the settlement of the Province of Ulster, who died, in 1633. See Archdall's edition of *Lodge's Peerage of Ireland*, vol. vi. p. 35. This Sir Basil was of Magherabegge and Brooke Manor in the county of Donegal, and built the fine Elizabethan house or castle still remaining at Donegal. What was the relationship between them?

E. P. SHIRLEY.

Lower Eatington Park, Stratford-on-Avon.

I have a copy of the *Entertainments for Lent*, by Caussin, translated by Sir Basil Brooke; but it is a good deal the worse for wear, and has no title-page, the last leaf is also wanting. I cannot therefore say where it was printed, nor determine its date, though it is certainly not older than the end of the last century. The plan of the work is the following. First is given the gospel of each

day, beginning with Ash Wednesday, and ending with Low Sunday. Next, there are two or three pages of reflections, under the heading of "Moralities," and these are followed by a page or so of pious "Aspirations." F. C. H.

ORIGIN OF THE WORD "BIGOT" (1<sup>st</sup> S. v. 277, 331; ix. 560; 3<sup>rd</sup> S. iv. 39, 98.)—In answer to one of the Queries of R. W. (3<sup>rd</sup> S. iv. 39), I subjoin the following from R. Cotgrave's *Dictionary*, published in 1611:—

"*Bigot* (an old Norman word, signifying as much as 'De par Dieu,' or our 'For God's sake,' made good French, and signifying), an hypocrite, or, one that seemeth much more holy than he is; also, a scrupulous or superstitious fellow."

W. I. S. HORTON.

PROVERB RESPECTING TRUTH (3<sup>rd</sup> S. iv. 28.)—I am acquainted with two other versions of this proverb, but cannot say which is the correct reading:—

"Follow not Truth too near the heels, lest she dash out your teeth."—T. Fielding's *Select Proverbs of all Nations*, 1824.

"He that follows truth too near the heels, will have dirt kicked in his face."—W. R. Kelly's *Proverbs of all Nations*, 1859.

W. I. S. HORTON.

DENNIS: ARMA INQUIRENDA (3<sup>rd</sup> S. iv. 53, 54.)—Since sending my Note on Dennis to "N. & Q.," I find that I have transcribed the name of the fourth quarter in the shield of eight quarterings, on p. 54, wrongly. I wrote "Neremouth;" the name should be *Newmarch*. I shall be much obliged to any reader of my Note who will also make this correction. D. P.

Stuarts Lodge, Malvern Wells.

PEALS OF TWELVE (3<sup>rd</sup> S. iv. 96.)—OXONIENSIS asks how many cathedrals and churches have peals of twelve bells. The following is, I believe, a pretty correct list:—

St. Bride's, Fleet Street; St. Michael's, Cornhill; St. Giles's, Cripplegate; St. Leonard's, Shoreditch; St. Martin's-in-the-Fields; St. Saviour's, Southwark; Christ Church, Spitalfields; St. Clement's Danes; St. Alphage, Greenwich; St. Mary's, Cambridge; St. Nicholas, Liverpool; St. Peter's, Mancroft, Norwich; St. Chad's, Shrewsbury; St. Martin's, Birmingham; St. Peter's, Leeds; Parish Church, Cirencester; Oldham, Lancashire; the Minster, York; Quex Park, Thanet, Kent; Painawick, Gloucester.

As for "poetical effusions" on bells, I have not attempted to include them in my List of Bell Literature. They are more numerous than books and treatises on the subject. A collection would form an interesting volume; beginning, it may be, with Aldrich's "Bonny Christ Church bells."

H. T. ELLACOMBE.

BINDING A STONE IN A SLING (3<sup>rd</sup> S. iv. 9, 96.) We are necessarily in a difficulty when we come to a word in the Hebrew which occurs once only, as is the case with מְרִימָה (Prov. xxvi. 8). The most ancient versions, as the Chaldee, Greek, Syriac, and Arabic, understand a *sling*. The Vulgate, Aben Ezra, Martin Luther, David Martin (in French), Schultens, Gesenius, Augusti, and De Wette, understand a *heap of stones*. Gesenius renders the word מְרִימָה a purse or bag (as in Gen. xlii. 35, Prov. vii. 20), but such version requires the word מְרִימָה, a stone, to be in the plural. The term *Mercurii*, in the Latin, is very objectionable, as this deity was unknown to Solomon. We see then that the version of the Vulgate and of the moderns rests not on the authority of the ancient versions, but is an inference from etymology; but etymology is not trustworthy in this case, for a heap of stones and a sling for throwing stones may both require the same root, מְרִימָה, *ragam*, in

Hebrew, to stone, or رَجَمَ, *ragam* in Arabic, to heap up stones. The sense given by Kimchi is מְרִימָה, purple, which appears to be the view of R. Levi. I may add the conjecture that מְרִימָה should be read מְרִימָה, embroidery, party-coloured cloth,\* a premasoretic error of the ear of one writing from dictation. There are, however, but two reliable meanings, the one in our text, and the other in our margin; the former having the higher authorities in its favour. I do not consider the meaning of the text to be to fasten the stone so that it cannot be thrown, but to secure it in the sling for the purpose of being thrown to the injury of some one, as honour is injurious to the fool to whom it is given. T. J. BUCKTON.

Lichfield.

KNIGHTHOOD: MILES, EQUES, EQUES AURATUS (3<sup>rd</sup> S. iv. 7.)—Q. wishes to know whether, as these terms seem equally applied to knights civil and military, and equally imply knighthood, there is any distinction arising out of them: his query remains unanswered. Jacob van Oudenhoven, who wrote in the early part of the seventeenth century,† says, that a Ridder (knight) was in Latin official documents styled Miles, or Eques, that the latter term denoted a land warrior, and the latter a sea warrior; but it was certainly a curious term to apply to a seaman, unless there were horse-marines in those days. He refers to Hadrianus Junius's *Batavia*, cap. xix., which I have not at hand; he goes on to say, without mentioning

\* See Freitag, under رَجَمَ, p. 285.

† "Oude Hollandsche Landen, Heeren, Luyden, Rechten en Rechtsplegingen, Oprechten van't Hoff van Hollandt Zeeland en West-Vrieslandt, Leenhoff in Hollandt, en den Hogen Raedt, &c. Beschreeven door Jacob van Oudenhoven. Te Amsterdam, 1748."

*Eques Auratus*, that it was customary in early times to invest knights who had made themselves conspicuous by their valour with a golden sash or belt, publicly bestowed, whereupon they assumed the highest degree of knighthood. Will this help Q. out of his corner? JAMES KNOWLES.

JAMES SHERGOLD BOONE (3<sup>rd</sup> S. iii. 510; iv. 98.) Your correspondent CAIUS mentions a *jeu d'esprit* written by Mr. Boone, "while an undergraduate, describing the fire at Christ Church, one verse of which I recollect:—

'And trembling scouts forgot to cap the Dean.'

I have not a copy of the piece in question, but four couplets from it are thus quoted in the descriptions to the illustrations in *The English Spy*, by Bernard Blackmantle (i. e. Charles Molloy Westmacott), 1825.

"FLOORING OF MERCURY, OR BURNING THE OAKS.

*A Scene in Tom Quadrangle, Oxford.*

"If wits aright their tale of terror tell,  
A little after great Mercurius fell,

Gownsmen and townsmen throng'd the water's edge  
To gaze upon the dreadful sacrilege;

—There with drooping mien, a silent band,  
Canons and bedmaker together stand:

In equal horror all alike were seen,  
And shuddering scouts forgot to cap the Dean."

P. 15.

The coloured illustration to this, at p. 147, is by Robert Cruikshank, and represents the scene at the fire, with the leaden statue of Mercury, "the gift of Dr. John Radcliffe, which rises from the centre of the basin, on the spot where once stood the sacred cross of St. Frideswide, and the pulpit of the reformer, Wickliffe." At p. 140 of the same work, mention is made of *The Oxford Spy* as "being written by Shergold Boone, Esq., a young member of the University." My copy of *The Oxford Spy* is the fourth edition, 1819. The poem occupies 101 pages, the "Introduction" 46 pages.

Mr. Boone gained the Newdigate in 1817, with a poem of fifty-two lines, on the subject of *The Farnese Hercules*. Mr. Boone was also the author of *The Welcome of Isis*, a poem of thirty-one pages, "occasioned by an expected visit of the Duke of Wellington to the University of Oxford," in 1820, in which year the poem was written, but it was not published until June, 1834, on the occasion of the Duke's memorable visit to Oxford, when the—

"Ode for the Encænna at Oxford, June 11, 1834, in honour of his Grace, Arthur, Duke of Wellington, Chancellor of the University,"—

was written by the Professor of Poetry, Keble. The titlepage of *The Welcome of Isis* merely states it to be "by the author of *The Oxford Spy*."

To this note I would append a query: Was Mr. Boone the author of a very clever satirical poem

entitled *Black Gowns and Red Coats, or Oxford* in 1834,\* in which the Duke of Wellington plays a conspicuous part? The satire was published in six parts, varying from twenty-four to thirty-one pages each, by James Ridgway and Sons, Piccadilly, 1834. CUTBERT BEDE.

"DON'T BE CONSISTENT," ETC. (3<sup>rd</sup> S. iii. 387.)—Your correspondent ST. SWITHIN asks for the source of Dr. Holme's line:—

"Don't be consistent, but be simply true."

It occurs in "Urania," a poem delivered by him before a Literary Society in Boston, U.S., in the winter of 1846; and republished in Tickner and Field's edition of his collected poems, not far from the year 1849. W. E.

BRIDPORT, ITS TOPOGRAPHY, ETC. (3<sup>rd</sup> S. iv. 75.)—May I ask the new editors of *Hutchins* not to sanction the error of most compilers of Encyclopædias, Geographical Dictionaries, &c., with reference to this town. Having occasion to seek some important information respecting Bridport, I have consulted various Gazetteers and Cyclopædias under this head; and find them one and all in error with reference to the name of the river upon which Bridport is situated. The description invariably runs:—

"Bridport, a town on the river Bride," &c.

There is no such river in Bridport as the *Bride*. I have resided in that neighbourhood all my life, and can testify to the correctness of the following note, in Mr. Maskell's *Lecture* on the history of this town:—

"Three rivers unite, and fall into the sea at Bridport Harbour:—

"1. *The Brit*, rising at Axnole Hill, and flowing south by Beaminstor to Parnham, Netherbury, and Melplash, thence to Bridport. On reaching Bridport, it flows under West Bridge, dividing the town from Allington.

"2. *The Symene*, which rises in Symondsbury (dividing that parish from Allington), and joins the Brit to the south of the town of Bridport.

"3. *The Asker*, from Askerswell, which flows under the East Bridge, and thence south-west to the Harbour Road, under the South Bridge, meeting the Brit near the old brewery.

"These three rivers, thus united, form Bridport Harbour."

By this note it appears that the hasty compilers of Gazetteers, &c., have mistaken the "Bride" for the "Burt," or "Brit;" which error is to some extent excusable, for inhabitants of Bridport often make the same mistake, so true it is that "we know less of what we daily see than of more remote matters." There is no river Bride nearer to Bridport than Bridehead, in the parish of Littlebredy (ten miles distant), which river falls into the sea at Burton—anciently, *Bride-town*.

\* The author was George Cox, M.A., Fellow of New College, Oxford. See "N. & Q." 1<sup>st</sup> S. v. 332, 574.—ED.]

Bridport, from the *Brit*, or *Burt*, was formerly written *Burtporte*. Hence the proverb: "Stabbed with a *Burport dagger*,"—a periphrase for being hanged, in allusion to the ropes for which the manufacturers of Bridport were once famous, and with which Newgate and other places were supplied. See the old morality of *Hycke Scornor*, in Dr. Percy's Collection, dated 1520 (*circ.*): "Once a yere the inmates of Newgat have taw halts of Burtporte." E. E. C.

My best thanks are due to W. S. & S. W. H. for their kindly notice of my *brochure* on this subject, published in 1855. The edition is now exhausted, by the free distribution of copies, not their *sale*, for my pamphlet met with the customary fate of maiden publications, and was a considerable pecuniary loss to its *author*, a poor curate! I am rejoiced to learn that the history of this ancient town is likely to be so ably investigated by the new editors of Hutchins. I had no access to such documents as I rejoice to find are placed before these editors; in fact, I well remember with how much want of courtesy an application to search the records was refused. But I am glad to find that the Records are now in more friendly, although, I dare say, not less careful custody. The chief purport of this long note is to call the attention of Messrs. Shipp and Hodson to the following references to Bridport, which I have entered in an interleaved copy of my published lecture. This book is quite at the service of these gentlemen, if they think it worth while to have it on loan, through the post. References to Bridport may be found in the *Gentleman's Magazine*, lxxxvii. i. 32; lxxxviii. i. 393. *Calendar of State Papers* (Bruce), 1626, 1629, 1631. Dugdale's *Monasticon*, vi. 759. Roberts's *Life of the Duke of Monmouth*, i. 262—274. *Quarterly Review*, xciii. 189. There are also interesting references to Bridport in the *Lords' Journals*, v. 310; xxi. 653, 654, 662; xxviii.; xxxi. 60; xxxvii.; lii. and lv.; and in the *Journals of the House of Commons*, i. ii. and xvii. J. MASKELL.

Tower Hill.

ISSUE OF LEE, EARL OF LITCHFIELD (3rd S. iv. 113.)—Your correspondent, MR. GEORGE LEE, is under a mistake in supposing that the Lady Elizabeth Lee, third daughter of the first Earl of Litchfield, married Sir George Broon, Bart. According to a pedigree in my possession, she married first Colonel Francis Lee, by whom she had issue one daughter, who married — Temple, Esq.; and secondly, in 1731, the celebrated poet the Rev. Edward Young, D.C.L., who had been appointed Rector of Welwyn, Herts, in 1730.

The Lady Barbara Lee, her Ladyship's sister, the fourth and youngest daughter of the first Earl of Litchfield, married, in 1725, Sir George Browne, Bart., of Kiddington (of the family of

Browne, Viscount Montagu). The issue of which marriage was an only daughter and heiress, Barbara Browne; who married, first, Sir Edward Mostyn, fifth baronet, of Talacre, Flintshire, and had two sons; and secondly, Charles Gore, Esq., of Barrow Court, Somerset; leaving two sons, Colonel Gore-Langton of Newton, and the Rev. Charles Gore. Thus the Mostyns of Talacre, Lord Vaux of Harrowden (George Mostyn), and the Gore-Langtons of Somersetshire, are each representatives in the female line of the ancient family of Lee. F. G. L.

Lady Elizabeth Lee did not marry into the family of the Broons or Brownes, but her sister Lady Barbara Lee did. Lady Elizabeth married first, Colonel Lee; and of that marriage one daughter, Elizabeth, was the first wife of the present Lord Palmerston's grandfather; and another daughter, Caroline, was the first wife of General William Haviland, of Penn, Bucks. Lady Elizabeth married, secondly, Dr. Edward Young, Rector of Welwyn, the author of the *Night Thoughts*, and some beautiful letters are extant written by him to his favourite step-daughter, Mrs. General Haviland. Lady Barbara Lee was married, in May, 1725, to Sir George Browne, of Kiddington, Bart., the "Sir Plume" of Pope's *Rape of the Lock*. A.

MILTON PORTRAIT (3rd S. iv. 26.)—Will the following references be of any service to MR. G. SCHARF? I fear not, but it is just possible.

Writing Wordsworth, in 1815, Lamb tells him that his brother John had picked up a portrait of Milton, "undoubtable" says C. L. "The original of the heads in the Tonson editions" (p. 243). He returns to the subject in another letter (p. 245).—*Lamb's Works*, &c., by Talfourd, collected edition, in one volume, 1852.

I add a Query: Is anything known of the whereabouts and value of this portrait?

J. D. CAMPBELL.

"BOADICEA" (3rd S. iv. 69.)—The lines quoted are not in *Boadicea*, a Tragedy, by Charles Hopkins, "as acted by Her Majesty's Servants at the Theatre in Lincoln's Inn Fields," 1697.

JOB J. BARDWELL WORKARD, M.A.

LUCRETIA MARIA DAVIDSON (3rd S. iv. 53.)—A long Memoir of this young lady is appended to her *Poetical Remains*, edited by her mother, and published in Philadelphia, 1841; London, 1843; and New York, 1851. One can hardly think that so circumstantial an account relates to a "fictitious and imaginary person."

JOB J. BARDWELL WORKARD, M.A.

EXCHEQUER (3rd S. iv. 73.)—

"Il est sans doute qu'il vient du mot Allemand *Strecken* qui signifie *envoyer*, parceque cette assemblée avoit succédé aux envoyés ou *Missis Dominici*, étant composée



des Evêques et des Barons et de plusieurs autres personnes qui étaient envoyées et ordonnées par le Duc pour rendre la justice."—Henri Basnage, *Commentaries on the Customs de Normandie*, p. 2, quoting "Pithou, Chopin, Ménage, Rote."

JOB J. BARDWELL WORKARD, MA.

THE "FAERIE QUEENNE" UNVEILED (3rd S. iv. 102).—It is a pity the writer of this article had not recourse to the last and best edition of Spenser (that by Mr. J. P. COLLIER). Had he done this, your readers might have been spared the repetition of the paltry and preposterous insinuation that the illustrious poet was his own commentator and encomiast. We have proved with reasonable certainty, that "E. K.," the author of the Glosse and Scholion on the *Shepherd's Calendar*, was Edward Kirke—a contemporary at Pembroke Hall of Spenser and Gabriel Harvey ("N. & Q." 2nd S. ix. 42; *Athens Cantabrigie* ii. 244); and Mr. COLLIER has expressed his opinion, that we have cleared up the matter.

C. H. & THOMPSON COOPER.

Cambridge.

SIR CHARLES CALTHROPE (3rd S. iv. 55).—Permit me to ask your correspondent Mr. TOTTENHAM, whether there is not some omission in his account of this family? He states that Sir Charles, born 1524, was son of Sir Francis; who was son of Sir William, who was high sheriff of Norfolk, 1st Hen. VI. (1422), and was son of Sir Bartholomew, who was son of Sir William; whose father, Sir Oliver, was son of Sir William, who lived in the time of the Conqueror (1066 to 1087). This makes only six generations in about four hundred and fifty years, which is of course impossible.

JOB J. BARDWELL WORKARD, M.A.

OLD STAFFORD BALLAD (3rd S. iv. 87).—The explanation of these lines may perhaps be found in an old rustic sport; which consisted in hauling a waggon wheel to the top of a hill, and then letting it run and jump from the top to the bottom. This within my own memory was an amusement dear to the yokels of Wye, near Ashford, Kent, and I believe elsewhere. In order to make my explanation intelligible, I must crave permission to repeat the lines in question:—

"As I wer a gooin oop Whorley Boonk,  
Oop Whorley Boonk, oop Whorley Boonk,  
Coomin down:

The cart stud still and the wheel went round,  
Coomin down,  
A gooin oop Whorley Boonk."

*Boonk*, a bank, still *boonk* in Scotland. Conf. A.-S. *banc*; and, in Isl., *buneca*, "tumor terræ."

"Coomin down" is the rough warning given by the lads at the top of the "boonk," when they have started the wheel; and that seems to be the reason why in singing, as your learned correspondent states, it is "shouted more loudly than

the rest." The latter part of the fourth line I would connect with what follows, not with what precedes. The sense of the passage will then be: As I was going up the Boonk (driving a cart), I heard voices above shouting the warning "Coomin down!" I stopped my cart; "and the wheel went round, coomin down." SCHIN.

THE TERMINATION "OT" (3rd S. iv. 87) forms one of the most frequent diminutives in the French language. Cf. the surnames Bellot (*Bell*, i. e. *Isabel*); Didot; Elliott (*Eli* or *Elias*); Gillot (*Will*); Guizot; Harriot, Heriot (*Harry*); Jacot, Jacotot, a double dim. (*Jacques*); Janot, Janotus, Jeanot (*Jean*); Margot (*Marguerite*); Marriott (*Marie*); Nicot (*Nicolas*); Parrott, Perrott, Pierrot (*Pierre*); Tiennot (*Etienne*, i. e. *Stephen*); Tillot (*Matilda*). "Ot" takes also the form of *at*, *att*, *et*, *ett*, *it*, *ult*, as in Parrott, Pellatt, Thomasett, Parret, Parritt. R. S. CHABNOCK.

### Miscellaneous.

#### BOOKS AND ODD VOLUMES

##### WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:—

BELLAMY'S *REVELL*. 2 Vols. 4to.  
VALLEY'S *DELPHIN CLASSIC*. Vol. LXXVI.  
JONES'S *HISTORY OF BARNACKSHIRE*.

Wanted by Thos. Milford, 78, Newgate Street.

BRITTON'S *HERSFORD CATHEDRAL*. Small Paper.

Wanted by Sir T. E. Widdington, Bart., Stanford Court, Worcester.

HEYWOOD, LE MORS D'ELMORE HEMOD.  
CARE (JOHN), *ANGLICAL GUIDE*. Lond. 1697.

TOM EADY'S *WORKS*. Vol. I. Lond.

HEYDON (JOHN), *say of his works*.

LIFE OF FRANKLIN.

LIFE OF NAVESON, THE YORKSHIRE ROBBERS. (A pamphlet.)

VARLEY'S *ZODIACAL PHYSIOGNOMY*.

Wanted by C. B. C., 4, Elmwood Grove, Leeds.

### Notices to Correspondents.

We are compelled to postpone until next week our usual Notes on Books.

PRAY REMEMBER THE GROTTOS. Our correspondent will find in our first Number, p. 5, the very probable suggestion, that these grottoes were formerly erected on St. James's Day by poor persons, as an invitation to the pious, who could not visit the shrine of St. James's at Compostelle, to show their reverence for the saint by imagining to their needy brethren.

E. M. C. To what address can we forward a letter for this Correspondent?

J. A. C. VINCENT. It is well known that Dr. John Barreham, or Barham, Dean of Exeter, was the author of *Gulliver's Heraldry*. See *Nicolson's Historical Libraries*, Wood's *Athenæ Oxon.* by Bliss, ii. 297–299; El. 36; *Moule's Bibliotheca Haradica*; and the *Censura Libraria*.

T. PURNELL. We were indebted to a Radnorshire gentleman for the version of the epigram given at p. 70. Upon reference to the *M.S.* we do find that Monmouthshire was misread for Merionethshire. We have frequently advised to our correspondents that all proper names should be written legibly.

"NOTES AND QUERIES" is published at noon on Friday, and is also issued in Monthly Parts. The Subscription for *BRASSERS COVERS* for Six Months forwarded direct from the Publishers (including the Half-yearly INDEX) is 11s. 4d., which may be paid by Post Office Order in favour of Messrs. BELL and DALDY, 186, Fleet Street, E.C., to whom all COMMUNICATIONS FOR THE EDITOR should be addressed.

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LONDON, SATURDAY, AUGUST 22, 1863.

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## Notes.

## PERSHORE "BUSH-HOUSES."

From time immemorial the inhabitants of Pershore have claimed, and a great number have exercised, the right to sell beer for three days at "the fair" without licenses. The exercise of the right is notorious; the oldest inhabitant recollects it "ever since he was a boy," and his father sold before him. Indeed, "the memory of man runneth not to the contrary." The custom has never been interfered with or even questioned by the Excise or other authorities, up to the passing of the statute of 25 and 26 Vic. cap. 22, which introduced the "occasional license" system. After the last Pershore Fair, held on three days in the last week of June, 1863, the Excise authorities, of course acting under legal advice, laid informations against a batch of alleged contraveners of the said statute, *alias* "bush-house keepers," and summonses were issued against ten persons, who were severally charged, upon Excise informations, under 4th and 5th William IV. c. 85, s. 17, with selling "half a pint of beer," on the 26th of June last (Pershore Fair day), without a license. These were not the only bush-house keepers that sold beer, but the others who sold were not summoned.

The case was heard at Petty Sessions, on July 28, before an unusually full bench of magistrates; and, after a lengthened inquiry, was dismissed.

In the course of his speech Mr. Clutterbuck, the counsel for the defence, said, that Pershore was not the only place where similar customs existed. He instanced a fair held by the Lord of the Manor at Stamford Bridge, Yorkshire, and the Barton Fair, Gloucester, where the Excise authorities attempted to upset ancient rights, and were signally beaten.

The foregoing case has drawn forth a very interesting communication on "Bush-Houses," published in *The Worcester Herald* for August 8, 1863; the which I herewith transmit to you, in case you should agree with me in thinking it worthy of preservation in "N. & Q." From its initial signature "N.," it is evidently written by a former contributor to these pages, MR. JOHN NOAKE: the learned author of *Worcester in the Olden Time*; *Rambler in Worcestershire*; *Notes and Queries for Worcestershire*, &c. &c.

"Some interest has been excited, not only among the parties immediately concerned, but with the general public, and antiquaries especially, by the Excise informations against the Pershore 'bush-houses,' which the local magistrates last week thought proper to dismiss. The question is one of greater significance than at first sight appears, owing to the right claimed by the Excise to override an ancient charter by the statute of 25 and 26 Victoria.

"Henry the Third, on the 4th of May, in the 11th year of his reign, gave to God, our blessed Lady, and St. Edburgh of Pershore, and to the abbot and monks there, a fair on the feast of St. Edburgh and two days following; now kept June 26, according to ancient custom." So says Nash, and so far Mr. Clutterbuck was correct in quoting the historian of Worcestershire; but the penalty of 10*l.* on anybody who should intrude on 'their games' was incorrectly coupled with the fair, with which it had nothing to do, but was a penalty levied on any one who should 'intrude' on the abbot and convent's free warren of various manors named in the charter, and take their 'game.'

"King Edward the Second recited the above charter, and conferred a further patent, which was rehearsed and renewed by Henry the Fifth and Henry the Sixth; and under that charter Pershore fair and all its concomitants continue to be held.

"Meanwhile let us see what legislation has been doing during the five or six centuries that the Pershore charter has been in existence. The first enactment by which alehouses were regulated by Act of Parliament was the 11th of Henry the Seventh—an Act 'against vacabounds and beggars,' which empowered two justices 'to rejecte and put away comen ale selling in townes and places where they shall think convenient, and to take surteie of the keepers of alehouses of theyr gode behavyng.' In 1828, the 9th Geo. IV. c. 61, a general Act was passed, which repealed all former statutes on the subject, and regulated the granting of alehouse licenses. The 1st Wm. IV. c. 64, withdrew the authority of granting licenses to houses for the sale of ale, beer, and cider only, from the local magistrates, in whose hands it had been vested for three centuries, and created a new class of alehouse keepers, distinct from those licensed by magistrates, giving to the former facilities for obtaining licenses upon a small pecuniary payment only. The 4th and 5th Wm. IV. c. 85, and 3 and 4 Vic. c. 61, amended and slightly modified former Acts; and 25 and 26 Vic. c. 22, which

introduced the 'occasional license' system, enacts (clause 12): 'So much of any Act as permits the sale of beer, spirits, or wine, at fairs or races, without an Excise license, shall be and the same is hereby repealed.'

"The charter, then, by which Pershore fair and its usual accessories are still held, having been considered as unaffected by any statute hitherto passed, it only remains to connect the 'bush-houses' with the other privileges hitherto enjoyed under that charter. This brings us to the origin of 'bush-houses.' The very use of a bush implies great antiquity, for long before Henry the Seventh first handled alehouses by Act of Parliament, the bush was hung out as a sign that something good was to be had within. It is a question still whether bushes preceded signs proper. The proverb is well-known, 'Good wine needs no bush'; that is, needs nothing to point out where good stuff is on sale, as its merits soon becoming known in the vicinity, would be sufficient to attract customers without the invitation of a sign. The following passage from *Good News and Bad News*, by S. R. (1622), seems to prove that anciently tavern keepers had both a sign and a bush. A landlord (a 'host,' we ought to say) was speaking:—

'I rather will take down my bush and sign  
Than live by means of riotous expense.'

As does the following, that anciently putting up boughs upon anything was an indication that it was to be sold, which may also be the reason why an old besom—which is a sort of dried bush—is put up at the topmast head of a ship or boat when she is to be sold. Brand, in his *Poetical Antiquities*, quotes an author, who, in 1598, wrote 'Good wyne needes no ivie bush.' In *England's Parnassus* (1600) the first line of the address to the reader runs thus: 'I hang no ivie out to sell my wine.' And in Braithwaite's *Strappado for the Diuill* (1615), p. 1, there is a dedication to Bacchus, 'sole sovereigne of the ivy bush.' In Dekker's *Wonderful Yeare* (1608) we read: 'Spied a bush at the ende of a pole, the aunciente badge of a cuntry alehouse.' At Pershore, instances have been known of a bough being suspended from a pole, but this does not appear to have formed part of the custom proper. In Vaughan's *Golden Grove* (1608) is the following passage: 'Like as an ivy bush, put forth at a vintrie, is not the cause of the wine, but a signe that wine is to be sold there: so likewise if we see smoke appearing in a chimney we know that fyre is there, albeit ye smoke is not ye cause of ye fyre.' The following is from Harris's *Drunkard's Cup*, p. 299: 'Nay, if the house be not worth an ivy-bush, let him have his tooles about hym; nutmegs, rosemary, tobacco, with other the appurtenances, and he knows how of puddle ale to make a cup of English wine.' Coles, in his *Introduction to the Knowledge of Plants*, p. 65, says: 'Box and ivy last long green, and therefore vintners make their garlands thereof; though perhaps ivy is the rather used because of the antipathy between it and wine.' The Pershore people generally use oak and elm boughs, though a cabbage has been known to be substituted. In a curious poem entitled *Poor Robin's Perambulation from Saffron Walden to London*, July, 1678, at p. 16, we read:—

'Some alehouses upon the road I saw,  
And some with bushes, showing they wine did draw.'

A note in the *Lanet*. MS. 226, f. 171, upon the *Tavern Bush*, by Bishop Kennett, says: 'The dressing the house or bush with ivy leaves fresh from the plant was the custom forty years since, now generally left off for carved work.' In Scotland a wisp of straw upon a pole was formerly the indication of an alehouse; and in old times such as sold horses were wont to put flowers or boughs upon their heads, 'to reveale that they were vendible.'

"Here, then, we have the bush in connection with wine vending carried back to a remote antiquity; and through that period, as well as the succeeding one, when ale became the more popular liquor, the bush seems to have been used at Pershore in an unbroken succession. It is to be noted that the use of the 'bush' at Pershore has not been attempted on other occasions than fairs, but confined to them—a confirmation of the popular tradition that the two privileges (the holding of fairs and selling by the bush) had in some way a common origin, and descended to them together, as a twin legacy, from remote antiquity. Besides which, although Pershore fair has faded away to two days, the custom is never to remove the bushes till the end of the third day; thus further identifying it with the ancient three days' fair. And up to the present time the bush-house keepers claim to sell for three whole days. A similar custom, the writer was told, prevailed at Gloucester, where it was confined to a particular street, and was for the fair and three successive Mondays.

N.  
"N.B.—The Bush Inn, Worcester, is one of the earliest inns mentioned in the Corporation archives nearly as far back as the Reformation, and may have existed much earlier."

CUTHBERT BEDD.

#### STRANGE DERIVATIONS.

Perhaps the monkish derivation of the Isle of Ely is no bad instance of how philology has been pressed into the service of credulity. The story is told in an old treatise on "Marriage," Anon., where the author, speaking of the celibacy of the clergy, and the efforts of St. Dunstan to render it compulsory, writes thus:—

"But when St. Dunstan had got King Edgar on his side to favour the monks, then he pressed the married clergy to leave their wives, which they refusing, were deprived, and the monks put in their benefices; who invented this story, viz., that those married Persons who disobeyed St. Dunstan's order were, with their wives and children, transformed into Eels, from whence the Isle of Ely took its name, and this I take to be as credible a metamorphosis as any in Ovid."

There is an astounding derivation of the Ludi Circenses given in a work entitled *The Romane Antiquities Expounded in English*, London, 1628:—

"Lastly, these Cirque shews had their appellation of Circenses, either from the Great Cirque or shew-place called Circus Maximus, where the games were exhibited; or from the Swords wherewith the plaiers were environed, as one would say Circa Enes!"

These Circuses Kennett, in his *Rome Antique Notitia*, London, 1704, always styles "Circos." The same work, which gives the "Circa Enses," deduces Feriæ from *ferire*,—"because," as it goes on to say, "they did upon such daies Ferire victimas, id est, offer up sacrifice." The difference in quantity between the antepenult of *feriæ* and *ferio* would make against this; and the word seems to be better traced to the same root as *festus*. At p. 81 the twofold derivation of *funus* is mentioned, with a leaning towards *funis*:—

"Now these Funerals sometimes were commonly towards night, insomuch that they used torches: these

torches they properly called 'Funalia, a funibus cero circumdati, unde et Funus dicitur.' Others are of opinion that Funus is so said from the Greeke word φόνος, signifying death or slaughter."

Wheatly, *Common Prayer*, p. 474, ed. Bohn, has the following on the use of torches at funerals:—

"The primitive Christians, indeed, by reason of their persecutions, were obliged to bury their dead in the night; but when afterwards they were delivered from these apprehensions, they voluntarily retained their old custom, *only making use of lighted torches, which we still continue*, as well, I suppose, for convenience, as to express their hope of the departed's being gone into the regions of light."

Thomas Godwyn, in his book, *Moses and Aaron*, London, "Printed by John Haviland, and are to be sold by Philemon Stephens & Christopher Meredith at their shop at the Signe of the Golden Lion in Paul's Churchyard," 1628, derives *θεραπεύω*, ingeniously enough, from the Hebrew *Taraph*, or *Tharaph*, the root of *Teraphim*, which root, תָּרַף he says, "signifieth in general the complete image of a man;" and so, more particularly taken, an idol, answering to the Penates or Lares of the Romans. He gives a curious account of the mode in which the Rabbis say these images were made:—

"They killed a man that was a first borne sonne, and wrung off his head, and seasoned it with salt and spices, and wrote upon a plate of gold the name of an unclean spirit, and put it under the head upon a wall, and lighted candles before it and worshipped it."

Liddell and Scott make *θεραπεύω* to be akin to *θεράω*, *θεράω*, answering to Lat. *juveo*, *juveo*. Godwyn also gives two derivations of the name Heracles; the one "from the Hebrew כְּהִירָא, *heircol*, *illuminavit omnia*," and the other from the Greek: "Heracles, quid aliud est quam *ἥρας κλέος*, i. e. *seris gloria*: quæ porro alia est *seris nisi solis illuminatio*?" Lidd. and Scott, however, derive it from *ἥρα* quasi *ἥρας*, German, Herr (Ang. Sir), in its earliest usage, and *κλέος*, *κλέος*. They compare also the Latin *Herus*. Donaldson, *New Cratylus*, section 329, connects it with "*ἥρα* as well as *ἥρας*." "*Ἡβη*," he says, "appears as the wife of *Ἡράκλεις*, and the daughter of *ἥρα*." In the next section he compares *κύριος* with the German *Herr* and Latin *herus*; and conceives that *ἥρας* and *κύριος* may have a cognate origin. "*Ἐββος*, he says, was another name for *Ζεύς*, "and as the old Greek Gods went in pairs, . . . we may well suppose that this is but another way of writing the masculine of *ἥρα*." W. BOWEN ROWLANDS.

#### MARWOOD FAMILY.

In the course of some attempts to connect the different branches of Marwood, I have looked into Ord's *Hist. of Cleveland*, and found two or three omissions as well as inaccuracies in the otherwise complete and careful pedigree of the Marwoods

of Little Busby. Mr. Ord assigns two wives only to Sir Henry Marwood, second bart.:—

"Margaret, daughter of Conyers, Lord Darcy and Conyers, buried at Stokesly, June 18, 1660." (1st wife.)

"Dorothy, daughter of Sir Allen Bellingham, of Levens, in co. Westmoreland, married at Heversham, July 6, 1663." (2nd wife.)

I find that "Henry Marwood, esqr. and Mrs. Margaret D'arcy," were married at Hornby, co. York, May 19, 1658. (Nichols's *Topog. and Genealogist*.)

The above-named Dorothy was second daughter of (not Sir Allen Bellingham, but of) Alan Bellingham, Esq. Alan appears to be the correct spelling, as it was in allusion to the first purchaser of Levins that the rhyme, occurring in painted glass at the hall, was made:—

"Amicus Amico Alanus  
Belliger Belligero Bellinghamus."

[Nicolson and Burn, *Hist. of Westmoreland and Cumberland*.]

Henry Marwood married, 3rdly (before 1679), Martha, second daughter of Sir Thomas Wentworth of Empeall, in Yorkshire, Knt. (Wotton's *Baronetage*. Guillim, 5th edit. "Achievements of Esquires.") She was buried at Kensington, as shown by the register:—

"The Lady Marwood, from St. Ann's, Westminster, buried Sep. 28, 1704."—Lysons's *Environs of London*.

Mr. Ord says of Sir Samuel Marwood, third bart. that he "married . . . daughter of — Peirson, of Stokesly (married in or about May, 1735)." I find in *Gent. Mag.* the following:—

"1735, May 8. Sir James [by mistake for Samuel] Marwood of Bushy Hall [?], Hertfordshire, Bart. . . to Miss Nancy Pierson of Stokesly, a 10,000*l.* fortune."

The date of the decease and the burial place of Sir William Marwood, fourth and last baronet, are not given by Mr. Ord. The *Gent. Mag.* announces the death "Feb. 23, 1740, near Leicester Fields." Sir Wm. was buried at Paddington, as by the register —

"Sir William Marwood, Bart., buried Feb. 29, 1740; Margaret Lady Marwood, Aug. 16, 1740."

In Paddington church, pulled down 1791, there was a monument to Sir W. Marwood. (Lysons's *Environs of London*.)

My interest in the Marwoods, however, is directed more particularly to the Honiton family; and I shall be glad indeed if any of your readers can assist me with any information that will connect Dr. Thomas Marwood, physician to Queen Elizabeth, with the main line of Westcote, from which it seems probable that he was descended. The Marwoods of Westcote had some local connection with the town, for the widow of John Marwood (daughter and heir of John Holbeam) married, 2ndly, Robert Pollard, of Honiton. The

Harl. MSS. state also that Joane Marwood (daughter of Wm. Marwood by his second wife, Agnes, daughter and heir of Wm. Squire), married Robt. Pollard, whose son, Sir Lewis, was father of Sir Hugh Pollard, who was connected with Honiton, and suffered during the Commonwealth.

JOHN A. C. VINCENT.

90, Great Russell Street.

EARLDOM OF CARRIC: SIR JOHN MENNIS:  
ENDYMION PORTER.

In the *Observations on the Ancient Earldom of Carric*, a few copies of which were printed a few years ago by me, after referring to the more recent creation of John Stewart, second son of the Earl of Orkney, by patent from Charles I., misled by the last edition of Douglas, I adopted the statement without proper investigation, that the Lady Margaret Stewart, the only child of the Earl, married Sir John Mennis, and that by an only daughter the Carric representation had devolved upon the Lords Willoughby de Broke.

This assumption turns out to be erroneous; for although a Mennis married the Lady Margaret, it was not Sir John, but his elder brother Sir Mathew, Knight of the Bath. Their only child was a female, who was twice a wife; and having had no surviving issue of the first marriage, her only daughter by the second one carried the representation into the family of Heath, and from them it was transferred to the Willoughbies de Brokes.

By family papers it now is proved that the Earl covenanted to give a goodly "tocher," as it is called in Scotland, on occasion of the nuptials, not, however, to be payable until his demise. When that event occurred, it turned out that during his lifetime he had given his heritable property in Orkney to his natural son, to whom also at his demise he devised all his moveable effects; so that Sir Mathew took nothing by the contract but the luxury of a law-suit, if he chose to indulge in one. Lady Margaret died before her husband, leaving an only child, a daughter, as just mentioned; but the earldom was destined to heirs "gotten of his body," so that it became extinct. Kinclavin, a barony created by charter, would, if it had been looked into at the time, have gone to his granddaughter; but the young lady was a minor at the time, and her father, Sir Mathew, died before she came of age; indeed, she was, upon attaining her majority, not likely to derive any benefit from her several claims. She and her husband did not perhaps fancy there was much to be got in that country, or her English legal advisers might have imagined that the inferior title had merged or been absorbed in the higher one, according to a notion then existing, but exploded in the next century in the Fitz-Walter

case, after taking the opinion of the twelve judges. (See Collins, 268.) It is, moreover, not unlikely that the Mennis family was ignorant of the original constitution of the barony of Kinclavin, and gave themselves no trouble about what was, after all, a landless peerage, of no great moment to an Englishman, and one to be litigated about at a time when civil war was raging over the whole face of the country.

The Willoughby de Brokes last century made some inquiry about the earldom; at least a notice to that effect occurs in a Scotch newspaper; but if the English professional adviser sent down on the errand knew as little about Scotch law as usually happens, his discovery of a remainder to heirs "male gotten" of the earl's body would easily induce him to think that there was no occasion for further inquiry.

Sir Mathew Mennis was, as his will indicates, a man of considerable wealth. Besides providing handsomely both in lands and money for his daughter, he devised valuable estates to his brother Sir John, whose satirical powers, as evinced in his poetical lucubrations, are only inferior—if they are at all inferior—to those of Butler.

There is one part of Sir Mathew's will in relation to Endymion Porter which we have thought worthy of transcribing, and it is not unlikely that some of your readers may be able to throw light upon it:—

"And as touchinge the great plott and Conspiracy against me by Indimion Porter and his agents, wherein I suffered in my estate seventeen thousand pounds, at least as appears in the Petition exhibited in the Commons house, I so desire that such reparation may be endeavoured to be had as shall bee just, and myself restored, from the scandal so unjustly thrown upon me."

What was the conspiracy, and in what way could Sir Mathew have been mulcted in so large a sum as 17,000*l*.? The will bears date May 7th, 1648, and upon June 2 of the following year letters of administration were taken out by Edward Leventhorpe, Esq., one of the executors. The other three were Sir Thomas Peyton, Knight and Baronet; Sir John Mennis, and Edward Boyse, Senior, Esq. It is very probable that the Mennis family was Scottish, and that it was originally spelt Menzies.

J. M.

*Minor Notes.*

LORD LOUGHBOROUGH: EARL OF ROSSLYN.—The following interesting statement is given in Kay's *Edinburgh Portraits*, vol. i. p. 381. It is not noticed by Lord Campbell in his *Life of this Chancellor*:—

"During the brief interval allowed to him between the theatre of public business and the grave, he paid a visit to Edinburgh, from which he had been habitually absent for

nearly fifty years. With a feeling, quite natural perhaps, but yet hardly to be expected in one who had passed through so many of the more elevated of the artificial scenes of life, he caused himself to be carried in a chair to an obscure part of the Old Town, where he had resided during the most of his early years. He expressed a particular anxiety to know if a set of holes in the paved court before his father's house, which he had used for some youthful sport, continued in existence; and on finding them still there, it is said that the aged statesman was moved almost to tears."

From what is said in a foot-note in the same publication, it might be inferred that the house here mentioned does not now exist, but that is a mistake. The house and the paved court before it yet remain, and are situated in what is called the Mint Close, one of the narrow lanes which run from the High Street to the Cowgate; but there is now no vestige of the holes in the pavement.

In the same article it is said, that Lord Loughborough was born at Chesterhall, in East Lothian; and that statement was made also in the first edition of Lord Campbell's work, but his Lordship corrected it in the second edition, vol. vi. p. 3, there having been sent to him an extract from the parish register of Edinburgh, which proves that the birth took place in that city on February 13, 1733. The note which contains the correction adds:—

"All the Scotsmen who have ever held the Great Seal of England, were natives of Edinburgh—Loughborough, Erskine, Brougham."

Lord Campbell himself subsequently became an exception. G.  
Edinburgh.

**CYCLONES AT THE SEYCHELLES.**—Admiral Fitzroy, in his *Weather-Book* (p. 128), states that, "at the Seychelle Islands, north of Madagascar, storms are unknown." This is not quite correct: for Piddington, in his *Sailor's Horn-book for the Law of Storms* (3rd edition, London, 1860, p. 49), relates that—

"in September, 1851, the 'Seringsapatam,' Captain Funnell, experienced a severe cyclone there, which was apparently travelling to the W. b. S., or W.S.W. Captain F., warned by his barometer and the sea, very properly hove to in 7° S., long. 58° east, till the centre had passed him; his barometer falling from 30.50 to 29.50. Hence, ships should be on their guard even in this low latitude."

Since the publication of the *Weather-Book*, another cyclone has been recorded in the same locality by Mr. R. P. Brunton (*Proceedings of the British Meteorological Society*, March 1863, p. 330). This was on the 11th and 12th of October, 1863; and Mr. Brunton who, like Admiral Fitzroy, appears to have overlooked the case recorded by Piddington, says that—

"This hurricane, the only one on record as having done so, passed directly over Mahé; it was accompanied by incessant and heavy rain, but with no thunder or light-

ning. It was probably a cyclone of no very great diameter, as the 'Nepaul' steampacket experienced it at thirty miles distance from the island."

Here then, we have additional proof that Piddington's warning should not be unheeded. Q.

**LISTON, THE ACTOR.**—Amongst some old family papers I lately found a letter, or copy of a letter, of which I subjoin a transcript. It is addressed to Liston, and is made up of the names of plays which were popular in the last century. I shall be glad if any reader of "N. & Q." can tell me the name of the writer, and whether the letter has ever been published:—

"Friend Liston, *Better late than never*. You are *All in the wrong* to make yourself such a *Bugsbody* about acting; but *Every Man in his humour*. I'll tell you what, he would if he could be a *Critic*, a very *Peeping Tom*; such things are the rage. *All's well that ends well*. I scorn to play the *Hypocrite*, and wish we were *Next door Neighbours*, then we could have the *School for Scandal*, a *Quarter of an Hour before Dinner*, or *Half an Hour after Supper*; talk of *Ways and Means*, the *Wheel of Fortune*, the *Follies of a Day*, *Humours of an Election*, and make quite a *Family Party*, be all in *Good Humour*, and never have the *Blue Devils*; but may you and your lady always prove the *Constant Couple*. Pray how is *Miss in her Teens*? By-and-by she will be sighing *Haigho for a Husband*. I hope he will not prove a *Deaf Lover*, but may they possess *Love for Love*. You are a *Married Man*, and know how to *Rule a Wife*, and Mrs. L. I have no doubt understands *The Way to keep him*: may she prove a *Grand-mother*, and be happy in her *Son-in-Law*. Now as to this letter, *What d'ye call it*? Believe me, in this *Romance of an Hour* I do not mean *Cross Purposes*, but rather hope it will be the *Agreeable Surprise*. You may wonder, but the author is the *Child of Nature*, whose whole life has been a *Chapter of Accidents* and *Much Ado about Nothing*, who endeavours to keep up his vivacity *Abroad and at Home*, has *Two Strings to his Bow*, and is no *Liar* when he says he is  
Yours truly, F. L.  
"Ang. 8th, 1802. Sunday, Sevenoaks, Kent."

EDWARD J. WOOD.

**ANCIENT CEREAL PRODUCTIVENESS.**—Diodorus relates that the millet in the Mesopotamian plains attained the height of twelve feet, with proportional weight of grain; and we read in Pliny (*Nat. Hist.* l. xviii. c. 10), that the Procurator of Byzacium (now Tunis) sent to Augustus a fasciculus of 400 stalks, the produce of a single grain. Subsequently a similar sample was presented to Nero of 360 stalks, with proportional weight of corn. Thus were the graaeries filled by the emperors for the turbulent populace of Rome, with the produce of the Asian and African plains, now utterly barren and waste from want of tilth and irrigation. "Vix credibile dictu," Pliny adds, and we may well share his astonishment, when he relates the ridiculously inexpert method of cultivation; the plough being drawn by a *donkey and an old woman*—"vili asino et anu" (l. xvii. c. 5).

I believe this extraordinary productiveness was in *chief part* due to careful manual tilth, and dibbling grain by grain at due intervals; and if

this system was systematically tried—say with wheat—for a few years, we should increase, not only the weight of the produce, but also enlarge the size, and improve the quality of the grain. The subject is curious and interesting, especially at this season of a smiling harvest following three unpropitious years.

J. L.  
Dublin.

**COATBRIDGE: STRANGE PRODUCTION FROM A BLAST FURNACE.**—I send the following Note cut from the *Glasgow Herald*, July 28, 1863, in the hope of eliciting an explanation of the phenomenon:—

"Yesterday afternoon, while the workmen at one of the blast furnaces, Dundym Iron Works, were busy working it with the bars, the blast broke out by the back 'ty-weere,' when it belched forth a quantity of red-hot ashes and scoria, followed by another product of rather a peculiar appearance, in the shape of a shower of white flakes, like cotton, which continued for several minutes, until not only the ground around the furnace was covered, but also the workmen, who, while stopping up the orifice, appeared to have been engaged in a cotton factory or exposed to a snow-storm. The seeming flakes of cotton were wafted about by the wind, but a few handfuls were collected for curiosity. It has the appearance, and to the touch feels, like very fine wool, mixed with hair, and is inflammable. What it is, or how it was manufactured in the interior of a red-hot furnace, is a query that we cannot solve; but we understand that something of a similar production was seen at one or other of the iron works some years ago. We herewith send you a specimen of this wonderful cotton or product of the refuse of iron, for the curiosity of the thing."

J. D. CAMPBELL.

**JOHN LOCKE: FATHER OF THE PHILOSOPHER.**—In "N. & Q." (1<sup>st</sup> S. iii. 337), MR. THOMAS KEESLAKE gave a full and interesting abstract of a Common-place Book of John Locke, an attorney, living at Publow, and father of the illustrious metaphysician of the same name. We collect from this abstract that the writer was living Dec. 24, 1655. Yet, in two subsequent communications to your columns ("N. & Q." 1<sup>st</sup> S. xi. 327; 2<sup>nd</sup> S. v. 177), the philosopher's father is stated to have fallen at the siege of Bristol, 1645.

Lord King, in his *Life of Locke* (ed. 1858, p. 2), gives a letter from the philosopher to his father. It is without date; "but," says his Lordship, "must have been written before 1660." This shows that Lord King had no idea of the father having been killed in 1645.

C. H. & THOMPSON COOPER.

Cambridge.

### Queries.

**AEROSTATION.**—I had always thought that ballooning was a modern invention. I was much surprised in ransacking some historical letters to discover one, dated September 27, 1607, containing the following passage:—

"The greatest newes of this countrie is of an ingenious fellow, that in Barkeshire sailed or went over a high

steeple in a boat, all his owne making; and, without other help then himself in her, conveyed her above twenty miles by land over hills and dales to the river, and so downe to London."

I should very much like to ascertain if there be any other record of this curious invention and the propelling power.

O. O.

**JOSEPH ADDISON AND THE "SPECTATOR."**—I possess a note book which contains a number of Addison's contributions to the *Spectator*, in his handwriting. Originally the book has been written on only the right hand page, in a very plain but almost print-like hand; and afterwards amended and added to, on the blank pages, in the author's ordinary handwriting. Even in the amended state, the text differs considerably from the printed *Spectator*. My theory is that the Essays were written for College exercises, or the like, at least to be read to an audience (this I draw from the very distinct characters which are as easily read as type); and that they were afterwards expanded by Addison, and touched up for his darling paper. As I purpose printing the interesting fragment, I shall feel exceedingly obliged to any correspondent of yours for any information or suggestions which may help me in the editing.

J. D. CAMPBELL.

50, Buccleuch Street, Glasgow.

**GEORGE BELLAS.**—In the manuscript key to Beloe's *Sezagenarian*, printed in "N. & Q." 2<sup>nd</sup> S. ix. 300, "George Bellas" is mentioned. Who was he, and was his name correctly spelled? It is one I have long been in search of, in connection with a supposed extinct branch of a family spelling their name slightly different.

D. C.

**BURNETT FAMILY.**—Wanted to trace, for genealogical purposes, some of the family of Burnett, collaterally descended from Bishop Burnet. How the Burnetts, formerly of Horsleydown, Lambeth, and Rotherhithe, were descended from the bishop? Also, what became of those Burnetts who lived at Norwich about 1607, and later? There was one Duncan, a doctor at Norwich, who had several brothers. Who were they, and what became of them? There was also a family of Burnett who lived at Chigwell, in Essex. Can any one tell who they were? Who were the Burnetts who lived at Rotherhithe 1760-70, and before? There were some Burnetts of Horsleydown, 1725. Who were they? Who was Rich. Bristowe Burnet, of Exeter Street, Strand, died Feb. 1795? Who was Noel Burnett, Spanish merchant, 1736; died in Gracechurch Street? Who was Thos. Burnett, stockbroker; died 1768? Who is St. Col Burnett, and where does he descend from? There were some Burnetts buried at Croydon, 1760—1718; also an Alex. Burnett, buried at Newington Church, 1768, and a John Burnet, buried at Fulham

1689. If any reader can throw any light on any of these personages, the compiler of the Burnett genealogical tree will feel much obliged.

H. A. B.

COL. COLLET.—Can you give me any particulars of the Col. Collet mentioned in the second extract from "Papers relating to Col. Lambert," furnished by PROFESSOR DE MORGAN ("N. & Q." 3<sup>rd</sup> S. iv. 89), as having been, with John Lambert, Esq., and others, "sent for back again to the Tower, so that they might attend the House when called for"? What were his arms? and from whom was he descended? and what share did he take in the civil war?

ST. LIZ.

EPISTLE TO A YOUNG LADY: J—H—, 1757.—I should like to know who was the author of the following lines, and to what lady they were addressed. Does "J—H—" mean Augustus John Hervey, Earl of Bristol?—

*"To Chloë, at her lodge so sweet in  
His Lordship's park, J—H— greeting.  
Whereas on the 16th of May  
In '57 (that's year and day),*

*Your letter safe was brought by Peter  
(Yours was in prose, but mine's in metre),  
Wherein you order to be sent ye  
From London (mind they are but lent ye)  
Tasso, Orlando Furioso,  
Hervey (which by-the-bye's but so-so);  
With Dodsley's volumes four, and also  
The book which the Reviews do maul so.  
This, my fair saint, goes post from town,  
To let you know they're all sent down;  
With t'other order there, so puzzling,  
Of ribbons, pins, tape, shoes, and muslin.*

*As to the ladies' dress in fashion,  
I've yet observed no alteration;  
The pretty creatures wear a kind  
Of a gauze cloud, or fine-spun wind.*

*I called last night at Mrs. Lynch's,  
Who says the basks have fall'n two inches;  
And at the same time, begs I'll let ye  
Know, with her duty, that the petti-  
Coats are at least four inches raised,  
For which be Cythera praised!  
For now I hope, and hope is sweet,  
Ere August to see both ends meet.  
I've news to tell you (not in rhyme),  
For which I'll take some other time:  
I'm for Vauxhall; so rest your fervent  
Admirer, and devoted servant."*

*Scots Mag.* vol. xix. p. 291.

W. D.

MARGARET FOX.—The celebrated George Fox was the second husband of Margaret Fox. Can any of your readers give me the arms of her first husband? They fell into disuse by her children soon after her re-marriage.

D. C.

GAMBRINUS.—Those among your correspondents who have travelled through Austria and Southern Germany, must have observed a sign which frequently appears on the beer-houses of those parts of Europe: a venerable king with

flowing beard, a crown upon his head, and a tankard with overflowing froth in his hand. His name is Gambrinus, King of Brabant, the inventor of beer. Who was Gambrinus, and what is the origin of his legend?

A. R.

GOETIE was, and may be is, used in Yorkshire as a name for witchcraft. Whence derived?

J. D. CAMPBELL.

GREEK PRONUNCIATION.—The pronunciation of the Greek  $\chi$  was, doubtless, like *kh*, in *brick-house*. On the same principle, if  $\phi$  and  $\theta$  are labial and lingual aspirates, they ought to be pronounced like *ph* and *th* in *hap-hazard* and *hot-house*. I wish to know, first, how did the Greeks pronounce  $\phi$  and  $\theta$ ? secondly, are the English sounds *ph* (*f*) and *th* (as in *thin*) aspirates? What book, easy of access, will explain this to me?

ALFRED TUCKER.

Blackheath.

HEARN.—Sarah Hearn, born in 1677, came whilst yet a child, with her father, William Hearn, to America. She always called Archbishop Sancroft her uncle, and told some pleasant stories of his kindness to her. Some of her descendants employed a solicitor in London to look after the archbishop's estate, which they had been told was in chancery; but the preliminary inquiry resulted, I believe, in the discovery that he left no property whatever. Can any correspondent give the connection between the families of Sancroft and Hearn?

ST. T.

"TO HIT." "TO HITCH."—I do not think these words have a common derivation, though in the Yankee dialect they come very near. "To hit" originally meant "to strike;" then by a natural metaphor, "to hit one's mark;" then further, "to suit one another." "To hitch hosses," in Yankee, means to tie one's horse to the same stake or post as another: metaphorically, "to agree," but is generally used negatively, as "Brown and Smith don't hitch."

But whence came this verb "To hitch"=to catch on? It was perhaps originally a sea-term. I think it must come from the idea of wriggling or jerking along (Saxon, *hiczan*). When one thing (the jerker) meets that aimed at—when "the two ends meet"—hitching is accomplished. Our phrase, "To strike a bargain," and the equivalent in Cicero, "*Icere fœdus*"=to strike a compact, point in this direction too.

J. D. CAMPBELL.

Glasgow.

LAKE DWELLINGS.—

"The beams fastened together in some places of the Lake" (Loch Lomond) "by the inhabitants, and covered with turf, for them to have recourse to in time of war, and to move from part to part, gave rise to the fable of floating islands here."—*A Tour through the Island of Great*



*Britain*, commonly known as *De Foe's*. 8th edit. 1778, vol. iv. p. 288.

It would be interesting if any of the correspondents of "N. & Q." could supply a note of any tradition of the latest date when such structures may have been used, either in Loch Lomond or on any other lakes, in the British islands.

The above extract would tend to show that the supposed lake dwellings may come down to a comparatively recent period.

W. C. TREVELYAN.

INGLOTT.—I shall feel much obliged by any information as to the origin of this family. William Inglott was organist of Norwich Cathedral, and died in 1921.

J. W.

LINES ON THE COMMITTAL OF O'CONNELL IN 1844.—I want (not for curiosity) to recover some lines written on the committal of O'Connell, in 1844. The following opening may help:—

"The fiat is gone forth,  
And in prison our chief is;  
Let no puling whine  
Tell how burning our grief is."

Independent of politics, the poem was one of great literary merit, and was written by a gentleman whose initials may be recognised as "N.E.K." He was at the time acting editor of a celebrated political newspaper in Dublin, and may at present be connected with the London diurnal, or other newspaper press; and I take this method (as the best) to discover both himself and his poem.

S. REDMOND.

Liverpool.

#### LITERARY DISCOVERY.—

"An enrolment has been found of the letters belonging to Edward, the first Prince of Wales; which, from its antiquity of above five centuries, its interesting contents, with its historical bearings, besides being the only record of that nature in existence, is decidedly the most important discovery of modern times."—*Illustrated London News*, January, 1848, xii. 28.

What more is known of the subject of this announcement? Or was it a hoax? W. P.

MEDAL OF LUTHER AND MELANCTHON.—From a paragraph in *The Athenaeum* for August 1st, about the exact locality where Luther stood before the Emperor Charles V. and the Diet of Worms, my attention was called to a silver medal which has been long in my possession. It is about as large as a crown piece, and has on the obverse very spirited heads of Luther and Melancthon, with this legend: D. MARTIN . LUTHER . PHILIPP . MELANCTHON. On the reverse is represented the appearance of Luther before the emperor and the diet, with numerous figures in bold relief, surrounded by this inscription from 1 Tim. vi. 12, "Ein got bekentnos vor vielen zeugen." Below this representation is the following inscription: AVG.

CONF. MEMORIA . RENOV . MDCCCXXX . P. P. W. Perhaps some correspondent will inform me whether this medal possesses any particular interest or value.

F. C. H.

#### PASSAGE IN ARISTOPHANES.—

"Aristophanes ridicules a poet who calls wine 'the exudation of the sources of Bacchus,' and water 'the moist dew of the fountains:' and who describes a milk cake, a porridge-pot, and the smell of cheese, still more paraphrastically. *Les précieux* were in Greece if *Les précieuses* were not: *Trans.*"—*Jewish Spy*, vol. v. p. 239, London, 1778, note.

A reference to the passage, whether in Aristophanes or not, will oblige.

C. E. W.

READ.—James Logan, the secretary of William Penn, and his chief justice in Pennsylvania, married Sarah, daughter of Charles Read. Mr. Read had another daughter, who married Mr. Pemberton, an ancestor of the rebel General Pemberton, who was in command at Vicksburg at the time of its surrender to General Grant. I wish to ascertain, if possible, from what part of England this family of Read came.

Str. T.

TITLES BORNE BY CLERGYMEN.—A trial of considerable interest has just terminated at the Cork Assizes, in which a *Rev.* knight or baronet (I know not which) was the plaintiff. He is described in the papers as the Rev. Sir W. L. Darrell. Is it at all common now, or was it at any former time, to find titled clergymen? I remember, when a schoolboy in Dublin, there was a well-known baronet (the Rev. Sir Harcourt Lees), a resident at Black Rock, near the city. The Earl of Sefton, of Croxteth Hall near this town, was about eighty or ninety years ago (I quote from memory) a Roman Catholic priest.\*

S. REDMOND.

Liverpool.

TREFFRY FAMILY.—In looking through an old Book of Extracts, I found the following:—

"A lady of the Treffry family, wife of Sir John Treffry, (Leland says she was wife of Thomas Treffry) cap bearer to Edward IV., and then absent at court, with a courage that no man might have been ashamed of, defended her house at Fowey for six weeks."

It is stated in the *Lives of Great Men*, that they have often been much indebted to the influence of their mother; may not our heroine have owed much to similar training? I am desirous to learn the name of the mother of the lady of the Treffry family.

YOUR CONSTANT READER.

VITRUVIUS, IN ENGLISH.—In the list of works published, appended to a folio book dating 1710, I observe the title of *Vitruvius in English*, by

[\* For a list of clerical baronets, see our 2nd S. vii. 86, 265.—Ed.]

Christopher Wase. Having tried several catalogues and several libraries, I now doubt if this translation was ever printed. Do any of your readers know anything of the manuscript?

W. P.

### Queries with Answers.

GILBERT STUART, PORTRAIT PAINTER. — This artist, called "American Stuart," became a pupil of Benjamin West's in 1777. Subsequently he painted in London, then went to Paris, and in 1793 returned to America, where he died in 1828. I wish to know where he lived while settled in London. Did he exhibit at the Royal Academy? If so, perhaps the old exhibition catalogues would afford information as to his residence. J.

[Gilbert Stuart on his arrival in London in 1776 was found by his friend Waterhouse in a lodging in York Buildings. In the summer of 1778 our artist became a pupil of Sir Benjamin West in Newman Street, and resided in his family for many years. He used to relate the following anecdote of himself and his old master: "I used very often to provoke my good old master, though Heaven knows, without intending it. You remember the colour closet at the bottom of his painting room. One day Trumbull and I came into his room, and little suspecting that he was within hearing, I began to lecture on his pictures, and particularly upon one then on his easel. I was a giddy foolish fellow then. He had begun a portrait of a child, and he had a way of making curly hair by a flourish of his brush, thus, like a figure of three. 'Here, Trumbull,' said I, 'do you want to learn how to paint hair? There it is, my boy! Our master figures out a head of hair like a sum in arithmetic. Let us see—we may tell how many guineas he is to have for this head by simple addition—three and three make six, and three are nine, and three are twelve——' How much the sum would have amounted to I can't tell, for just then in stalked the master, with palette-knife and palette, and put to flight my calculations. 'Very well, Mr. Stuart!' said he—he always misstereed me when he was angry, as a man's wife calls him *my dear* when she wishes him at the devil. 'Very well, Mr. Stuart! very well, indeed!' You may believe that I looked foolish enough, and he gave me a pretty sharp lecture without my making any reply. When the head was finished, there were no figures of three in the hair."

Another incident occurred while Stuart was with Mr. West. Dr. Johnson called one morning on Mr. West to converse with him on American affairs. After some time, Mr. West said that he had a young American living with him from whom he might derive some information, and introduced Stuart. The conversation continued (Stuart being invited to take a part in it,) when the Doctor observed to Mr. West, that the young man spoke very good English, and turning to Stuart, rudely asked him where he had learned it. Stuart promptly replied, "Sir, I can better tell you where I did not learn it—it was not from your Dictionary." Johnson seemed aware of his own abruptness, and was not offended.

Before Stuart left the roof of his teacher, he painted a full-length of his friend and master, which attracted great attention. It was exhibited at Somerset House. It happened that as he stood, surrounded by artists and students, near his master's portrait, the original came into the rooms and joined the group. West praised the picture, and addressing himself to his pupil, said, "You

have done well, Stuart, very well; now all you have to do—is to go home and *do better*."

His next picture exhibited at Somerset House was that of a Mr. Grant, a Scotch gentleman, in the attitude of skating, with the appendage of a winter scene in the background. In 1782, Stuart commenced an independent establishment as portrait painter in Berners' Street, where he lived in splendour, and was the gayest of the gay. In 1786 he married the daughter of Dr. Coates, and two years after was compelled from pecuniary difficulties to leave London for Dublin, from which place he embarked, in 1793, for his return to his native country. An interesting biographical sketch of this clever artist will be found in Dunlap's *History of the Rise and Progress of the Arts of Design in the United States*, 2 vols. 8vo, vol. i. pp. 161-223.]

JOHN DUNN, LL.D., SON OF THE DEAN OF ST. PAUL'S.—About two years ago a letter of his was sold by Puttick and Simpson. I have searched but in vain for the date of the sale, and I shall be exceedingly obliged to any of your readers who can inform me when it took place, or in whose possession the letter now is. CPL.

[The following lot was sold by Messrs. Puttick and Simpson on Dec. 19, 1855:—

86. DUNN (Dr. John), Dean of St. Paul's, contemporary copies of five long letters, forming four closely-written pages folio. Also, two original A. L.'s of his son, John Dunn, undated.

The commencement of one of the latter affords a curious illustration of the manners of the period. "I received a letter from y<sup>r</sup> Lp. this week, but it was ravished from mee by a verie handsome Ladie, who after shee had taken the pleasure of readinge it, tore it and burnt it; a little more familiaritie would have given me a iust occasion to haue clapt her breech, and then I must have faught with Sir Lionell the husband, for it is now comeinge into fashion." The lot sold for 5s.

Another letter turned up at the sale of Mr. Singer's library by Sotheby and Wilkinson, August 3, 1858.

89. DUNN (John) to "My good Lord — Dec. 4, no year. J. Dunn was the son of the Learned and Pious Dr. Dunn. This most remarkable letter shews that he partook but little of the character of his Father. In addressing his friend, he writes, "I hope, likewise, you have not the feare of God before your eyes, and being ashamed of that, make Hine-head and Lob-lane your excuse; if you have, pray my Lord speake plaine, that if you are turned saint, we may deliver you up to Satan, and keepe these Angels to ourselves," &c. The lot fetched 4s. This letter was resold by Puttick and Simpson on April 28, 1859.]

QUOTATIONS WANTED.—Clement of Alexandria somewhere says that philosophy "came down from heaven," not like religion, by special revelation, but like the rain, in the ordinary course of the Divine government. Can any correspondent give the exact words, or, still better, refer me to "chapter and verse." Juxta Turrim.

[This quotation from Clement occurs in the *Stromata*, lib. i. cap. vii: "Καταβαίνει τοῖνυν προκατεῖλη ἡ Ἐλληνική, σὺν καὶ αὐτῇ φιλοσοφίᾳ θεῶν ἦκει εἰς ἀνθρώπους, οὐ κατὰ προσηγόμενον, ἀλλ' ἐν τρέπον οἱ θεοὶ καταγγέλλουσι εἰς τὴν γῆν τὴν ἀγαθὴν, καὶ εἰς τὴν κοινὴν, καὶ ἐπὶ τὰ δάματα."]

In one of Charles Lamb's Essays ("Elia's"), two lines are quoted, to which I know the three preceding lines. Whose are they? —

"Makes a learned and a liberal soul,  
To rive his stained quill up to the back,  
And damn his long-watch'd labours to the fire;  
Things that were born, when none but the still night,  
And the dumb candle saw his pinching throes."

AMICUS.

[The above lines will be found in a kind of epilogue, entitled "To the Reader," at the end of Ben Jonson's *Poetaster*.]

BEN JONSON AND MRS. BULSTRODE. — Who was this lady, "the Pucelle of the Court," on whom he wrote the verses in his works, vol. viii. p. 437? When did she die, and where was she buried?

CPL.

[Notwithstanding the laudatory notices of this court beauty by two such poets as Ben Jonson and Dr. Donne, nothing seems to have been known of her by the respective editors of their works. She is also alluded to twice in the *Notes of Ben Jonson's Conversations with William Drummond*, pp. 7, 88, but without any note by the editor, Mr. David Laing. Not to stop here, an inquiry was made after this lady in our 2<sup>nd</sup> S. vi. 81, without eliciting any reply. In the *Liber Famelicus of Sir James Whitelocke*, p. 18, we meet with the following passage: "Cecill Bulstrode, my wife's sister, gentlewoman to queen An, ordinayre of her bedchamber, dyed at Twitnam in Middlesex, the erl of Bedford's house, 4 August, 1609." Can this be the "Court Pucelle?" It has been surmised that she may have been the concealed subject of much of Donne's lighter verse. Cf. also Donne's *Letters*, edit. 1651, p. 215, and his *Poems*, edit. 1654, pp. 254, 259, and the one entitled "Twicknam Garden," p. 22.]

### Replies.

#### THE "ARCADIA" UNVEILED.

(3<sup>rd</sup> S. iii. 441.)

"It is now generally acknowledged (*and how could it ever have been doubted?*) that by Prince Arthur is intended the Earl of Leicester . . . Sir Guyon is undoubtedly Walter (Robert?) Devereux, Earl of Essex, &c. &c."

As I believe I am the only person who has ever publicly doubted the above identifications, allow me space specifically to deny that the conclusions of C. in these respects can be just.

In 1842 the late W. Pickering asked me to paint a picture of the "Faëry Queene" as a companion to Stothard's "Canterbury Pilgrims," and I was induced to read up every work of history or biography that I could lay my hands on, which might elucidate the transactions of the period. In 1843 I made a cartoon of the subject, "Una seeking the Assistance of Gloriana," which was exhibited in the competition at Westminster Hall, invited by the Royal Commission for the decoration of the Houses of Parliament. Mr. Ripplingille, who was at that time publishing the *Artizan and Amateur's Magazine*, asked me to

give him an account of the results of my studies on the subject, and I enclosed the first part of the Essay which appeared on the 1st of July, 1843. In that I trust I have clearly shown that Leicester could not have been intended for Prince Arthur, but that Robert Devereux was intended to be immortalised in that character; while Sir Guyon unquestionably refers to Ratcliffe, Earl of Sussex.

As the Magazine in which the article appeared died at the end of 1843, and is now rarely to be met with, if you can allow this commencement to re-appear in "N. & Q." I shall be happy to continue it and show how far I have succeeded in lifting the "covert vele" of the poet. If not, perhaps you will give the passage especially referring to Prince Arthur, Essex, and Leicester.

#### "AN ESSAY ON THE HISTORICAL ALLUSIONS OF SPENSER, IN THE POEM OF THE FAËRY QUEEN."

"Spenser, in his letter to Raleigh, explanatory of his intention in the poem, which, without any impeachment of his power, might be very requisite when only a fragment of the poem was published, says, 'In that Faëry Queene, I mean Glory in my general intention; but in my particular I conceive the most excellent and glorious person of our Sovereaine the Queene, and her kingdom in Faëry land.' But in the introduction to the second book he had also explained his intention in this respect.

"Right well I wote, most mighty souveraine,  
That all this famous antique history  
Of some the abundance of an ydle braine  
Will iudge be: and painted forgery,  
Rather than matter of just memory.  
Sith none that breatheth living air doth know  
Where is that happy land of Faëry  
Which I so much doe vaunt, yet no where show;  
But vouch antiquities which nobody can know.

'Of Faëry land yet if he more enquire  
By certain signes here set in sondrie place  
He may it find; no let him there admyre  
But yield his sense to be too blunt and base  
That no'te without an hound fine footing trace.  
And thou, O fayrest princessse under sky,  
In this fayre mirrhour maist behold thy face,  
And thine owne realmes in land of Faëry,  
And in this antique image thy great ancestry.'

"If, therefore, the poem had been finished, we should have had an allegorical picture of Elizabeth and her court.

"With this clue Mr. Upton endeavoured to trace out the historical allusions, and has succeeded in fixing many of the characters; but in others he has been singularly unfortunate, though, with the too common fate in literature, he has been followed unshrinkingly in his blunders, without having due credit given him for his more accurate suggestions.

"Elizabeth is personified as True Glory, and Gloriana the Faëry Queen; also as Mercilla, Belphebe, and Britomartis. Amoret, the sister of Belphebe, who is carried off by Busirane, is Elizabeth's sister—Queen Mary of Scotland, carried off by Bothwell; and the unsuccessful adventure of Scudamour to deliver her, is an allusion to Sir Nicholas Throgmorton's mission (which the poet flatly describes as being sincerely intended) to release Mary from the consequences of her (forced?) marriage with Bothwell, in which he failed, and Spenser releases Amoret by the means of Britomartis, appearing so to

construe Elizabeth's reception of Mary in England, when flying from the disastrous battle of Langside.

"Mr. Upton considered Florimel another personification of Mary, on account of the mode of her escape from the monster created by the witch.

"A little bote lay hovering her before,  
In which there slept a fisher old and poore,  
The whiles his nets were drying on the sand:  
Into the same she leapt, and with the oar  
Did thrust the shallop from the floating strand:  
So safety found at sea, which she found not at land."

Supposing this to be an allusion to Mary's escape in a fisherman's boat to Workington, in Cumberland, after her flight from Langside. But the other circumstances in the adventures of Florimel, her imprisonment by Proteus, her love for Marinel, 'the lord of the Rich Strand,' who was overthrown by Britomart, points rather to the unfortunate Lady Catherine Grey, who was imprisoned for having married Seymour, Earl of Hertford, one of the richest peers in England, and who was, with his wife, so barbarously treated by Elizabeth.

"The trial and execution of Mary Queen of Scots is alluded to in the trial of Duessa, who is also a personification of the Roman Catholic religion, and appropriated to Mary, as the head of that party in England.

"Prince Arthur is stated by Spenser to be a personification of 'Magnificence, which virtue, for that (according to Aristotle and the rest) it is the perfection of all the rest, and containeth in it them all; therefore in the whole course I mention the deeds of Arthur applicable to that virtue, which I write of in that book, but of twelve other virtues I make twelve other knights patrons, for the more variety of the history.'

"Arthur's adventures would, therefore, have been carried through the twelve books, and would have concluded with his finding the Faery Queen: and from the sonnet of Spenser, prefixed to the first edition of the first three books of the poem, it is clearly pointed out that Prince Arthur is to be a personification of Robert Devereux, Earl of Essex.

"To the most honourable and excellent Lord, the Earl of Essex, &c. &c.

"Magnifique Lord, whose virtues excellent  
Do merit a most famous poet's wit,  
To be thy living praise's instrument;  
Yet do not sdeigne to let thy name be writ  
In this base poem, for thee far unfit:  
Nought is thy worth disparaged thereby.  
But when my muse, whose feathers nothing flitt,  
Do yet but flag, and lowly learn to fly,  
With bolder wing shall dare aloft to sty  
To the last praises of this Faery Queen,  
Then shall it make most famous memory  
Of thine heroic parts, such as they bein;  
Till then, vouchsafe thy noble countenance  
To these first labours' needed furtherance."

"Mr. Upton supposes that Guyon was intended for Essex, from the frequent mention of Guyon's golden sell (saddle), which he thought alluded to Essex being master of the horse; but to say nothing of the ludicrous inappositeness of the master of the horse losing his steed at the commencement of his journey, and having to perform his adventure on foot, as is the case with Guyon, Guyon's adventures are the subject of one of the books to which the above sonnet was prefixed.

"There can be little doubt that Mr. Upton is right in supposing that the adventure of Guyon has reference to the assistance afforded by Elizabeth to Tir Oen, or O'Neale, whose cognizance was the bloody hand (the

child Ruddymane); but this brings us to the Earl of Sussex's government of Ireland, and the Palmer, instead of being Whitgift, as supposed by Mr. Upton, is probably Sir Henry Sidney, who acted with and for Sussex, and afterwards succeeded him in that government, and may very probably have been of great service to him therein.

"If Sir Samuel Meyrick be right in appropriating a suit of armour in the horse armoury of the Tower to the Earl of Essex, there is a singular coincidence with Spenser's description of Prince Arthur, as wearing 'athwart his breast a bauldrick brave.'

"And in the midst thereof one pretious stone  
Of wondrous worth, and eke of wondrous might,  
Shap't like a ladies head (Gloriana's)."

"The suit of armour has the head of Elizabeth engraved on the breast-plate.

"The character of Arthur is enriched with many of the achievements of the English power as a state; the defeat of the armada, in his contest with the Soldan; the rescue of the Netherlands from Spain, in the destruction of Gerionco and his Seneschal, and the reinstatement of Belge. This last circumstance led Mr. Upton to appropriate the character to the Earl of Leicester, who assumed a prominent part in the Belgic campaign; but his total want of success in the enterprise, together with other circumstances in Arthur's career, clearly shows this to be a mistake; one, however, in which he has been unhesitatingly followed by all persons who have touched upon the subject of the allusions in the poem."

FRANK HOWARD.

Royal Institution, Liverpool.

#### LAW OF LAURISTON.

(3rd S. iii. 486; iv. 31, 76.)

In a late number of "N. & Q." some statements have been somewhat incautiously hazarded in reference to a family which became afterwards so remarkable from the rise and fall of the celebrated financier of last century, and from the talent and military ability in the present one of the late Marquis de Lauriston, Marshal of France. It is asserted that the founder of the family was not, properly speaking, a tradesman; that Lauriston was a large, not a small, estate; and that the mansion-house was of such a size—so commodious and elegant—that it accommodated the late lamented Earl of Eglinton and his family.

There seems now-a-days to exist a horror at any supposed descent from an honest tradesman; why, it is not very easy to conceive. Whatever may be the impression at present about the vulgarity of trade, it was otherwise in the northern capital and principal towns of Scotland until a comparatively recent period. So far from being considered as derogatory to the scion of a well-descended family, it was no very uncommon occurrence for cadets even of nobility to betake themselves to business, not as wholesale dealers or merchants in the English sense, but as retail dealers, commonly called shopkeepers.

Whether William Law was descended from clerical magnates or landed proprietors, we are not prepared to say; but this much can be positively asserted,—that he followed the trade of a goldsmith, in the literal sense of the word, for there has been, singularly enough, preserved a regular *shop bill*, made out in the usual form, such as is used in the present day. It was found amongst the papers of James Anderson, the Editor of the *Diplomata Scotie*, who for many years was a well-employed agent in Edinburgh, and who was, moreover, a writer to the Signet—a profession more limited in number than it is at present. The debtor was a relation of his own, it is believed, of the name of Pringle. Mr. Anderson was also the man of business—at all events, after the death of Mr. Law,—of his widow, the “Lady Lauriston,” a title applied to the proprietrix of any landed estate, whether of large or small dimensions. There is before me at this moment a discharge, dated in 1699, prepared by him as agent for the lady, of a portion of a larger sum due to her, and signed by “Jean Campbell,” therein designated “Relict of the deceased William Law, Goldsmith, Burgess of Edinburgh.” Mr. Anderson’s papers had remained unmolested for nearly one hundred and fifty years, when they were discovered in a room which had been occupied by him as an office before he left Edinburgh for London, where he died.

The account is in the following terms, and it is presumed will at once verify the assertion that whatever Mr. Law might have done as a banker, he *did* follow the ordinary occupation of a goldsmith:—

“David Pringill, his accompt to William Law.

Februar, 1679.	£	s.	d.
Item, for dressing a wach keey . . .	03	00	00
Item, resting for the setting of a ring to the Ladie Barbarkilly (Barclay?) . . .	05	08	00
Item for a plaine howp . . .	08	06	00
Item, a dwane flowrd Spuns, 24 unce 13 drop at 3 ponds 10 sh. the unce is . . .	86	16	00
Item, for a Shewgar Castor, 10 unce 19 drop at 3 pond 12 sh. the unce . . .	38	10	00
Summa . . .	136	14	00
Item, received of broken silver threite-seven unce, at three pund the unce, is . . .	111	00	00

Rests . 025 14 00

“Received full and compleit payment of the above written accompt, and of all accompts and reckonings what-soever preceding this two and twentie day of Januar on thousand six hundber and seventie nine yeiria.

“WILLIAM LAW.”

The next assertion as to the extensive nature of the Lauriston estate can be as easily disposed of. Lauriston was bought by William Law, and he and Mrs. Law were jointly infeft therein. The fee was in the son John, but his mother, as her husband predeceased her, had the liferent. Now

this magnificent estate consisted of 180 acres of land. This assertion we verify by a reference to the Life of the Financier by the late John Philip Wood, Esq., a very accurate as well as interesting biography. He says:—

“This property, extending to upwards of 180 Scotch acres, stretching along the south shore of the Frith of Forth, in the parish of Cramond and county of Edinburgh, was acquired by him from Margaret Dalgliesh, only child and heiress of Robert Dalgliesh of Lauriston.”—P. 2.

It may be noticed, in passing, that Mr. Wood, from his connection with Cramond, and from his having given an excellent topographical account of the parish, was not a likely person to make any mistake on this subject.

Then comes the magnificent mansion which accommodated Lord Eglinton, and which we may mention was also occupied by his Grace of Sutherland. As it existed recently, it was a first-class edifice; since the dismemberment of the lands it has fallen into disrepair.

What it was while in possession of the descendants of William Law is another affair; and a peep into the topographical account just mentioned shows exactly what sort of place it was; for there will be found an engraving of the edifice as it existed at the end of last century. It presents the appearance of a tall single house, surrounded by a low wall, but not presenting much appearance of comfort from the want of trees. It was such a domicile as might suit a respectable Edinburgh burgess or small landed proprietor, but assuredly not such an edifice as dukes and earls would condescend to occupy even for a limited period. The present writer has seen it hundreds of times, and can speak as to the general accuracy of the engraving, in which, if there exist any defect, it is because the print is a little more embellished by the engraver than was necessary; however, its historical connection with John Law always gave it an interest, which does not attach to the present palatial residence. Even the Financier, if he were now alive, would have been as much amazed at the extraordinary metamorphose of his mother’s house as the Sultan was in the *Arabian Nights’ Entertainments*, when his attention was directed to the building his son-in-law, Aladdin, had caused to be erected for the reception of the fair Badroubadour.

The story of this change is curious enough. Mrs. Law was a prudent and careful woman. She had the liferent of Lauriston, and by a family arrangement, the lands, passing by John, who is said to have renounced his right, were secured to the next son. How this was brought about cannot exactly be ascertained. The lands were saved, and Lauriston continued in the family of Law until the downfall of Napoleon. It had long been an object to the proprietors of the estate of Barnton to add this small property to their large

domain, but they had never been able to manage it. They perhaps were doubtful about the title to sell, as it was generally believed the possessor was an alien; though held apparently by a gentleman of the name of Law, who voted as a freeholder before the Reform Bill, the general belief was that he was merely a trustee for that distinguished person better known as Marquis de Lauriston. The old house was occupied by the farmer, who used to let a portion of it in the summer time for the use of bathers.

After matters had been settled on the Continent by the removal of Napoleon to St. Helena, one fine day the good folks of Edinburgh were astonished to learn that Mr. Thomas Allan, a gentleman well known in that fair city, a private banker, who owned the *Mercury* newspaper, had become Laird of Lauriston. He had visited France, and had succeeded in persuading the Marquis, as was understood, to part with the "old place." Mr. Allan instantly set about improving the mansion house, and certainly did so at a vast sacrifice of money. He very judiciously retained the old "peel," but made sundry important additions; in particular, he constructed a drawing room and library of such singular beauty as (so the writer is informed) to astonish all beholders. Conservatories, hothouses, and gardens were in the first style. In short, it had assumed the appearance of a nobleman's seat when, Mr. Allan dying, his son (recently deceased) took his place, but did not keep it long, as, having got into difficulties, Lauriston passed to the late Lord Advocate, Rutherford, who completed what his predecessors had left unfinished. The library was furnished with books of great value and costly binding; the showrooms splendidly fitted up and adorned with the choicest old China and valuable articles of *virtù*. Everything was in keeping, and a more desirable residence for a man of fortune could hardly be desired.

The Lord Advocate subsequently accepted a judgeship, and took his seat on the bench as "a paper" lord by the title of Rutherford, for so these distinguished persons used to be called in their native county—where he did not long remain, for, to the great regret of his friends, and assuredly to the serious loss of the county, he was removed from this world to a better in December, 1854. He had his foibles, but was withal a worthy gentleman, and one of the best judges that in recent times have held the appointment of a Senator of the College of Justice.

After Lord Rutherford's death, the Lauriston estate was disposed of, as well as his fine library, plate, china, and articles of *virtù*. The Barnton trustees got a small slice immediately adjoining the property held by them. But Mr. Halket Craigie, the heir of Lady Torphichen—the only surviving daughter of Sir John Inglis of Cramond,

Bart.—became purchaser of the rest. He has, it is understood, recently sold the mansion house, and about twenty or thirty acres of land surrounding it, to the lady who now resides there.

To return to Mrs. Jean Campbell, the Lady Lauriston: her relationship with the ducal house of Argyle is still asserted, and it is said that the duke called her son his cousin, or something of that kind. Now really, if this sort of recognition—if indeed anything of the kind really occurred—could be taken as evidence, the Campbells would have the most extensive set of relations in the world. The great Maccallum More prided himself on being cousin of the whole clan of Campbell, and no doubt would be very happy to call the Financier, or any of the Laws, *cousins*. This is all very fine; but where is there any proof at all of relationship? Mrs. Law required no such connection to do her honour. She was respected by all her acquaintance, and deserved to be so, for it was through her that the small family estate was preserved in the family. Looking over some notes of an eminent genealogist now deceased, there occurred a notice of her interment in the Grey Friars' Churchyard, from which we learn that she had a hearse and eight mourning coaches.

In our previous communication we noticed the marriage of Jean Law, and the proceedings adopted by her brothers to secure implement of the provisions in favour of the children of the marriage. Her father-in-law, we have since ascertained, was the translator of a singular little rare volume entitled the *Royal Physician, or the Perfect Charitable Physician*, divided in three parts, &c. &c. The author was "Charles de Saint Germain, Esquire, Doctor of Physic, Counsellour and Physician in Ordinar to the King of France." Edinburgh: Printed by John Reid, 1689. 18mo. Mr. Hay dedicates the book to Anne Countess of Errol, whom he eulogises as a matter of course, and compliments her on her descent "from one of the most noble and ancient families of the kingdom, albeit not royal, yet from it have proceeded ten that have swayed the scepter over Scotland and Great Britain." This, he explains, means Arabella Drummond, "who was mother to King James the First." Lady Errol was a daughter of James, third Earl of Perth. J. M.

JAMES SHERGOLD BOONE.

(3rd S. iv. 98.)

The clever *jeu d'esprit* from which CARUS quotes is none other than *The Oxford Spy*, of which, after four numbers had been published in the spring of 1818, the fifth and last appeared in 1819.

From the opening lines, it is clear that the occasion when

"Shudd'ring Scouts forgot to cap the Dean,"

was not a *fire*, but the overthrow of the leaden statue of Mercury, which occupied a pedestal in the centre of the piece of water in "Tom Quad."

" . . . . Alas! they see

But the void space, where Mercury should be;  
And what, though to and fro some Tutor runs,  
To vent his sorrow in a string of puns,—  
Though Graduates, Undergraduates, loud and long,  
Prove that the deed was wrong,—was very wrong,—  
Yet there, with drooping mien, a silent band,  
Canon and Bedmaker together stand:  
Grief levels and unites them; common grief,  
That seeks in mutual sympathy relief;  
Pride, rank, distinction were not then confest;  
One master-feeling quite absorb'd the rest:  
In equal horror all alike were seen,  
And shudd'ring Scouts forgot to cap the Dean."

Such was the scene at Christ Church, and the occasion is distinctly indicated as being,—

"If wits aright their tale of terror tell,  
A little after great Mercurius fell."

It is indeed a significant evidence of the lapse of time that *The Oxford Spy*—the glory of my freshman's days—should now be dubiously quoted as a mere clever *jeu d'esprit*. But, leaving that, I will venture to solicit space for the insertion of some lines by Boone which appeared in *Michaelmas Term*, 1818, as a tribute to the memory of Thomas Holden Ormerod, of New College, who, having gained the prizes for Latin and English verse in Easter term on "Titus Hierosolymam expugnans," and on the "Coliseum," died from the effects of over-exertion in a pedestrian tour through Wales in the Long Vacation. The lines are so much above par as to deserve being rescued from the precarious existence of a newspaper cutting:—

*Lines on the Commencement of Term, Michaelmas, 1818.*

By James Shergold Boone.

"How careless meets our little world again!

Sad only that such meeting comes so fast:

And whether more of pleasure or of pain

Hath o'er the idle interval been cast

Is equal now:—the motley crowd throngs past:

Some whose first wond'ring gaze these scenes engage,

Some who with calmer feelings look their last,

And quit the precincts of life's happier age

To play a busier part upon a wider stage.

"And some are gone for ever:—where is he

Happy in well-earn'd fame so lately seen?

Now taught, alas! how quick the loss may be

Of all which loveliest in our life hath been!

He snatch'd the cup of honour, and between

None came to dash it from him, as he quaff'd

That cup so sweetly, smilingly serene.

And then, e'en then, Death hover'd near and laugh'd,

As if there lurk'd beneath some poison in the draught.

"They say, in spirit, free and frank he shone;

And warm in heart:—both now are quell'd and cold.

Was gay,—but now his gaiety is gone;

Was fair in looks, which none shall now behold

With pleasure or with envy;—had unroll'd

The book of knowledge, yet was skill'd and bold

In youth's most manly graces.—Why are told

The gifts, which, though they deck'd him, could not save?

Wit, talents, beauty, strength, lie with him in the grave.

"They say a mother gazed upon that youth

With most maternal fondness, and would pray

That, turning all her dearest hopes to truth,

His rising honours might her cares repay;

And, ever strengthening, shed a brighter ray

To warm the frost of her declining soul,

And gild its darkness.—Ye vain thoughts, away;

Those fond desires shall never reach their goal,

But cheerless to their end her wintry years must roll.

"Yet died he as the wise might wish to die—

With his fresh fame upon him; while the dear,

Th' approving smile of friendship met his eye,

The voice of gratulation soothed his ear.

We may die otherwise; our dim career

May rise and set in darkness, or may give

Some partial gleams that leave the rest more drear.

And oh! 't is sad this darkness to survive,

And die when nought remains for which 'twere well to live."

Without discussing the question whether ("in the pride of a man of genius") Boone, then a young man, with only his university reputation, was to be commended in his refusal of the invitation of Canning, a minister of state, to call upon him—for this must depend on the terms and circumstances of the invitation,—I will merely add an incident with which his examination closed in the schools, as indicative of the same spirit. He had, in 1817, won one of the first University scholarships which had been open to competition (the Craven), after a very close contest with Charles Gray Round, of Balliol (sometime M.P. for Essex); he was the principal celebrity of his day, yet he went up only for "a pass," taking up the minimum of books. He did pass, as he could not fail to do, and was addressed, at the close of his *viva voce*, by Cardwell, the senior examiner, with an expression of regret that a gentleman who had carried off an University scholarship in such brilliant style, and gained University prizes, should have sunk so low at the examination for his degree. Boone immediately left the schools, and, crossing to Brazenose, called on Dr. Hodgson, the then Vice-Chancellor, to tender the immediate resignation of his scholarship, which, he said, he had not understood to carry with it an obligation to stand for a class. The Vice-Chancellor declined to accept the resignation, saying the scholars were as free as other men as to their final examinations.

These are circumstances which, as well as his declining the invitation of Mr. Canning, may, perhaps, betoken "the pride of genius," but

which the friends of genius may possibly be permitted to regret.

I have somewhere some other verses by Mr. Boone, on "The Death of the Marquis of Tichfield," with which I may trouble you.

"The Welcome of Isis," a poem occasioned by the Duke of Wellington's (expected but postponed) visit to Oxford, published in 1820, was attributed to Boone.

"A Letter to *The Oxford Spy* from the Bigwig's Friend," appeared in 1818, commencing—

"Enough!—too long thy frothy strain has rung;  
Restrain the clamours of thy envious tongue," &c.

It was attributed to Lord Porchester.

Y. B. N. J.

### MAGICAL CRYSTALS OR MIRRORS.

(3rd S. iv. 108-9.)

The magical mirrors used by Dr. Dee in his supposed intercourse with spirits being inquired after, I give the following description of one of the most authentic.

This magical speculum of Dr. Dee is composed of a flat black stone of very close texture, with a highly polished surface, half an inch in thickness, and seven inches and a quarter in diameter; of a circular form, except at the top, where there is a sort of loop with a hole for suspension. It came from Strawberry Hill; and Horace Walpole has attached a statement of its history in his own handwriting on the back of the original leather case, in which it has been preserved:—

"The black stone into which Dr. Dee used to call his spirits, &c. his book. This stone was mentioned in the Catalogue of the collection of the Mordaunts, Earls of Peterborough, and passed into the hands of Lady Elizabeth Germaine; from whom it went to John Campbell, Duke of Argyll, whose son, Lord Frederick Campbell, presented it to H. W."

At the Strawberry Hill sale it was purchased by Mr. Smythe Pigott; and at the sale of that gentleman's library in 1853, it passed into the possession of the late Lord Londesborough.

Edward Kelly was Dr. Dee's associate, and it is believed that Butler alluded to this very stone in the well-known lines:—

"Kelly did all his feats upon  
The Devil's looking-glass, a stone,  
When playing with him at bo-peep,  
He solved all problems ne'er so deep."

*Hudibras*, Part II. Canto 8.

During Dr. Dee's connection with his *skyrer* Kelly (whose business it was to look into the speculum, and describe what he there saw), he kept an exact diary of all the visions, with the names of the spirits of the unknown world who answered to his call; many of these were subsequently published in a folio volume, by Dr. Merio Casaubon, in 1659, under the title of *Dr. Dee's Actions*

*with Spirits*. In this journal more than one magical mirror is spoken of; but from the loose description there given, cannot be identified.

For the curious in occult sciences, I add the titles of some rare folio works on this subject, which were in the late Lord Londesborough's library.

"*Varia Curiosa*." An astrological work, illustrated. MS. 16 cent.

"*Lemegeton*." *Clavicula Salomonis Rex*, or the names of all the spirits he had converse with, &c. Diagrams. MS. 16 cent.

"*Liber de Metallis et Lapidibus*." 1877. MS. 14 cent.  
"*Ars Generalia*." With diagrams. 1808. MS. 14 cent.  
Trithemii, "*Liber Experimentorum*." The Book of Secrets, &c. MS. 16 cent.

"*Liber Hermetis, vel de rebus occultis*." MS. 16 cent.  
Treatises on Magic, by Dr. Caius, Dr. Dee, Forman, and Kelly. MSS. 16 cent.

"*Sumule Naturalium*." *Paulus de Venetiis*: "*Ordinis heremitarum Sancti Augustini Physicorum*." MS. 14 cent.

Cornelius Agrippa, "*De Occultâ Philosophiâ*." Printed 1521.

Johannes d'Espargnet, "*Der Hermetischen Philosophie*." Leipzig, 1685.

"*Dr. Lee's Actions with Spirits*," by Merio Casaubon. London, 1659.

Patrick Ruthven's *Alchemical Manuscripts*, or *Common-place Book*, in his own handwriting. Beginning of the 17 cent.

"*De Magorum Dæmonomania*." Strasburg, 1591.

W. C.

The writers of the *Queries on Magic Crystals* may like to have an account of, or may be able to tell me something that I do not know about, one that I have in my possession.

It is a lens of rock crystal, quite round, almost three inches in diameter and 1.1 inches thick in the centre. There is an old and not entirely legible paper with it, which describes it as a—

"*Druicald magic Plentz*, or mirror of the deviner's cell, belonging to the Arch Druid: from a barrow in the plain of *Stonehenge*, in all accounts the finest known; formerly the property of Edward Jones, bard to George the Third. This magic *Plentz* is also used by the Arch Druid in the — N — games."

Can any one supply the two words that I cannot read?

I believe that nearly all the magic crystals that are known are made of quartz, either clear and colourless, as rock crystal, or wine-yellow, as cairngoram. Aubrey, however, mentions one made of chrysoberyl (probably meaning beryl, as the other is not only rare but very difficult to work), which was very likely only a *noble-coloured* cairngoram.

About this "*Druicald Plentz*," I suppose its magical properties were only the use of it as a sun-glass, and its magnifying powers; both things astonishing to, in one sense only, our *blue* forefathers.



I am very anxious to see if any one will supply the two illegible words in the old paper, and to have a few instances of the use of the word "mirror" for a transparent substance. JOHN DAVIDSON.

I am inclined to think that the crystal globe which attained a notoriety some short while since, is not altogether an original. Lucian saw something like it in the moon. In Endymion's palace there was a mirror placed over a well; if any one looked into the mirror he saw whatever he liked.

Ἐάν τις εἰς τὸ κάτοπτρον ἀποβλέψῃ, πάσας μὲν πόλεις, πάντα δὲ θῆρη ὁρᾷ, ὥσπερ ἐφεστὼς ἐκάστοις. τότε καὶ τοὺς οἰκίους ἐνὶ θαλάμῳ, καὶ πᾶσαν τὴν πατρίδα. — *Vera Historia*, lib. i. c. 26.

Lucian adds, that he cannot say with any certainty that they saw him. H. C. C.

THE PRIMROSE (3rd S. iv. 110.)—It may be true that in some parts of Germany the primrose is called *Frauen Schlüssel*, lady's key; and perhaps so in honour of Our Lady, the B. V. Mary, though it would in that case be more properly called *Unserer Frauen Schlüssel*, like wild thyme, *Unserer Frauen Bettstroh*, and other plants. But this can only be because, by many botanists, the primrose, cowslip, oxlip, and polyanthus, are all considered as one family. The name belongs properly to the cowslip, and the reason for it is obviously from its resemblance to a bunch of keys. In a very old German herbal, printed in 1589, and entitled, *Kurtz Handbüchlein vnd Experiment viler Artzneyen durch den gantzen Corper des Menschen von dem Haupt biss auff die Füß*, and illustrated with above a hundred coloured cuts of plants, the cowslip is designated by the following names: *Schlüsselblumen*; *Weiss Bethonian*; *S. Peter's Schlüssel*; *Himmel Schlüssel*.

F. C. H.

RING MOTTO (3rd S. iv. 83.)—Allow me to add to the number of ring-mottoes the following, which was found on a mediæval armillary ring, consisting of eight rings, one within the other, each having a portion of the motto:—

"Ryches be unstable,  
And beuty wyll decay;  
But faithful love will ever last  
Till death dryve it away."

G. W. M.

FAMILIES OF BEKE AND SPEKE (3rd S. iv. 86.)—Of the former family I know nothing, but I am well acquainted with the latter. The intrepid Captain Speke, whose discovery of the source of the Nile has been the subject of so many enthusiastic public meetings, is a member of one of the most ancient and esteemed families in Somersetshire; and his grandfather had the privilege of

being a friend of the great minister Pitt, many of whose letters (written in boyhood) are now treasured in the family seat at Jordans. Captain Speke's father was high sheriff for the county of Somerset last year.

The curious church of Dowlish Wake, in Ilminster, lately restored through the instrumentality of the Speke family, contains some ancient monuments belonging to their ancestors. I do not remember the exact date of the earliest; but it consists of a recumbent figure in armour, upon an altar tomb with panelled sides, having niches and weepers.

The Margaret Speke, referred to in a previous number of your publication under the head "Dennis: Arma inquirenda," has her arms described—"Impaled as femme: Argent, two bars azure, over all an eagle displayed, double-tête gules,"—is a member of this family.

In the residence of Captain Speke's father, at Jordans, there is a most interesting museum; formed entirely of animals and birds, skins, tusks, and horns, &c., sent home from time to time during Captain Speke's travels.

BENJ. FERREY.

INCOMES OF PEERS IN THE SEVENTEENTH CENTURY (3rd S. iv. 107.)—In reference to this subject, there is an interesting estimate of the expenses of the Duchess of Ormonde, in Ireland, during the Duke's absence from that country, in the *Kilkenny Archaeological Society's Journal*, New Series, vol. iii. p. 84.

The meat and drink for her daily establishment of sixty-seven persons, including guests, is estimated at 2,548*l.*; other household and stable expenses, 3,022*l.*; and "Her Grace's money," 1,000*l.*; whilst the board wages of nineteen officers and servants, who were to attend the Duke into England, are set down as 624*l.* As the chaplain, gentleman usher, and gentleman-at-large, are put down as those "in waiting," the total establishment and expenditure were doubtless very large. Three justices (for the Duke's palatinate of Tipperary) are allowed, 3,600*l.*

In Lodge's *Peerage* (article "Arran"), I see the Duke of Ormonde is stated to have lost by his loyalty, beyond all profits received, the sum of 868,590*l.* No doubt this is a great exaggeration.

Lodge also copies the will of Sir William Petty, in which he estimates his income at 15,000*l.* a-year. This is dated May 2, 1685. In the *List of the Absentees of Ireland*, published in 1724, the Irish estate of the Earl of Shelburne is only valued at 9,000*l.*; and that of the Earl of Burlington (afterwards inherited by the Duke of Devonshire), at 17,000*l.* annually. But I believe all the estimates in that list to be under the real values.

S. P. V.

BOCHART (3<sup>rd</sup> S. iv. 109.)—In reply to your correspondent H. B., I see no reason why the usual pronunciation of Bochart's name should be changed into *Boshart*. The great scholar was descended from a very ancient French family of the name—De Bochart Champigny, members of which resided in Rouen and Paris. A Bochart was member of the Parliament of Paris in 1490. When in Rouen, a few years ago, I heard his name pronounced hard—Bockhart.

When did the first edition of his *Hieroicoicon* appear in London? Some state in 1675; while Bayle's *Dictionary* gives 1663. Again: which is the correct title of the *Hieroicoicon*? E. F. C. Rosenmüller, in his edition of the work, gives this title: Samuelis Bocharti *Hieroicoicon, sive de Animalibus S. Scripturæ*, 3 tom. 4to, Lips., 1793. Another form of the title is, Samuelis Bocharti *Hieroicoicon; seu Historia Animalium S. Scripturæ*.<sup>\*</sup> J. DALTON.

Samuel Bochart, being of the family of *Bochart Champigny, de la branche de Menillet*, is entitled to the French pronunciation of *Boshart*; but as his great works are written in Latin, scholars read his name as they are taught to read Latin. His *Lettre à Morley* (March, 1650), on Episcopacy and Presbyterianism, appears in Latin in his *Works* (4to, 1712). T. J. BUCKTON.

THOMAS, EARL OF NORFOLK (3<sup>rd</sup> S. iv. 70, 134.) I think that, on referring to Dugdale's *Baronage*, vol. ii. p. 63—64, HERMENTRUDE will be satisfied that Thomas of Brotherton—Earl (not Duke) of Norfolk, and Earl Marshal—had two wives, and no more.

It will be seen that he was not more than thirty-eight years of age when he died.

His first wife was Alice, daughter of Sir Roger Halys of Harwich, by whom he had issue. His second wife Mary, daughter of William, Lord Roos, and widow to William, Lord Braose of Brember, survived him. And in Sandford's *Genealogical History*, p. 206, it is stated that she was afterwards married to Sir Ralph Cobham, Knt.; by whom she had a son (Sir John Cobham) commonly called the son of Mary, the Countess Marshal. MELETES.

Will MR. WARREN (*ante*, p. 134), allow me to ask for his authority in naming Anne as the first

wife? Her name is entirely new to me, and she does not appear in any pedigree of the royal family which I have been able to consult. It is of importance to me to ascertain this.

HERMENTRUDE.

ROOKE FAMILY (3<sup>rd</sup> iii. 491; iv. 118.)—It may interest your correspondent STEMMA to know that the name of James Rooke is found among the inscriptions on flat stones given by Bigland, under "S. Briavel's or S. Brulais," in Gloucestershire.

James Rooke, Esq. of Bigswear, who died June 16, 1773, aged eighty-nine, married Jane, daughter of Tracey Catchmay, Esq., by Barbara his wife, daughter of Reginald Bray, Esq. of Barrington. He left surviving issue, James, Jane, and Barbara. Perhaps the son became Lieut.-Gen. James Rooke of the 38th foot.

Barbara Bray had previously married James Stephens, Esq., by whom she had two sons, John and James, who both died in infancy.

Arms of Rooke on the stone: On a chevron three chessrooks between three rooks. Crest: A dexter arm embowed, holding a pistol.

JOHN A. C. VINCENT.

PROVERB (3<sup>rd</sup> S. iv. 87.)—Surely the proverb in question, implying that the donkey's view of things occasionally differs widely from the donkey owner's, is grounded on a fable of Phædrus (i. 16). The old gentleman, while grazing his donkey, suddenly hears the enemy approaching, and exhorts the donkey to decamp, that he may not be captured. Says the donkey, "Will they clap on me a double packsaddle?" The donkey's master couldn't say they would. "Then," replied the donkey, "what matters it to whom I belong? in either case my load will be the same." Hence, I would submit, the saying, ἄλλα ὁ γαῖδαρος, καὶ ἄλλα ὁ γαῖδουρολόγος.

There is a similar proverb in older Greek, but it refers to quite a different story:—"ἄλλα μὲν Ἀλέων λέγει, ἄλλα δὲ Ἀλέωνος υἱὸς φέροι. With this may be compared the line of Lucilius,

Ἄλλα λέγει Μενελάος, ἄλλα τὸ χερσίδιος.

SCHIN.

Referring from memory to this Query, it can, I think, be appropriated only to a passage from the charming *Asinus Aureus* of Apuleius. In book vi. we have Venus, irritated at the conquest Psyche has made of her thoughtless boy Cupid, playing the part of the malevolent *fée* in the fairy tales, and setting her various tasks, one harder than the other, before her fault can be condoned. In one of her trials, a tower she had ascended gains speech to assist her:—

"Mihi ausculta: Lacedæmon, Achæis nobilis civitas, non longe sita est. Hujus conterminum, devils abditum locis, quæris Tænaron. Inde spiraculum Ditis et per portas mœstis monstratur iter invium . . . Jamque connecta bona parte mortiferæ viæ, continuaberis claudam

[\* The following are the titles and dates of Bochart's works: *Hieroicoicon: sive bipertitum opus de animalibus Sacræ Scripturæ*, 2 pt. Lond. 1663, fol. *Hieroicoicon, seu De Animalibus S. Scripturæ compendium*, duas in partes divisum, a S. M. Vecsei Ungari in emolumentum Respublicæ literariæ adornatum. Accessere ad calcem—*Succincta in Prophetiam Obadiæ paraphrasis*. Theses in illustri parabolas Evang. D. Matthæi et Lucae. Francuere, 1690, 4to. *Hieroicoicon, sive De Animalibus S. Scripturæ*. Recensuit suis notis adjectis E. F. C. Rosenmüller. 8 tom. Lipsiæ, 1793-96, 4to.—ED.]

*asinum lignorum gerulum cum agasone simili*, qui te rogabit, decidenti sarcine fasticulos aliquos porrigas ei. Sed tu, nulla voce deprompta, tacita preterito."

Valpy, in his notes, adds: "Ad fabulam aliquam respicit suo sævo notam, cujus ad nos usque memoria non pervenit." And yet it requires but a little acquaintance with our own popular mythology to prove that analogous customs obtain amongst ourselves at the present day. Taking the lame ass, and its lame driver as mere surplusage to gain attention, almost any account of fairy superstition will tell you as Reginald Scott remarks, "If you speak in fairie land, you will ne'er get back to your own countrie." In my *Shakespeare's Puck, his Folk Lore*, I have more particularly shown the necessity throughout fairy land for silence and secrecy. Psyche is to go down to Orcus; and this kind warning is given, that she may be able to return again to upper earth. Her object is to beg of Proserpine so much of her beauty as will serve Venus a single day, and she is expressly advised not to give the least assistance, or receive the least morsel of food, from any of the various temptations which Venus has thrown in her way. She is not to assist the lame driver of the lame ass to replace any of the fallen billets of wood from the panniers.

WILLIAM BELL, Ph. D.

FAST (3<sup>rd</sup> S. iv. 110.) — Fast in the sense of *swift* is as old in writing as it is in the sense of *keep*. It is, in the former sense, from the Welsh, *ffest* (according to Junius); in the sense of *keep* or *hold*, it is from the Mæso-Gothic *fastan*, whence the German *fest*, not in the sense of *geschwind*, *swift*.

"And lepte on ys stede, and siwede and slog fast ys son."

R. Gloucester, p. 63.

"Ac Wyles and Wit, weren aboute *faste*  
To overcome the kynge."

Piers Ploughman's Vision, p. 68.

"But that science is so far as beforne,  
We mowen not although we had it sworne,  
It overtake, it slit away so fast;  
It wol us maken beggars at the last."

Chaucer: *The Chanones Yemannes Prologue*,  
v. 16150.

(See *Encycl. Metrop.* vi. 28). The sense of *swift* is older in the spoken language than that of *keep*, because, in this country, the Celtic preceded the Germanic family.

T. J. BUCKTON.

This is by no means a modern application of the word. In the Prayer Book version of Psalm lv. 3, we find,—

"The enemy crieth so, and the ungodly cometh on so fast."

Othello (Act V. Sc. 2) speaks of himself—

"as one whose subdued eyes,  
Albeit unused to the melting mood,  
Drop tears as fast as the Arabian trees  
Their medicinal gum."

Chaucer has, in the *Chanones Yemannes Prologue*, p. 32,—

"Fast have I priked (ridden), quod he, for your sake,  
Because that I wolde you atake" (overtake).

Richardson, in his *Dictionary*, published first in *Encyclopædia Metropolitana*, quotes, among other authorities, Longlande's *Vision of Piers Ploughman*, and *Richard of Gloucester*.

T. C.

Durham.

Shafesbury, in *Advice to an Author*, first printed 1710, has, (part iii. sect. 2), speaking of the invitation of Luxury to her votary: "She invites him to *live fast*, according to her best measure of life. And well she may."

I had noted this in the margin of my copy as the first example I had seen of this phrase used in the positive slang of the present day. This may aid Mr. CAMPBELL in his search. J. A. G.

If the dictionaries at the end of the seventeenth century do not contain the word *Fast*, as conveying the idea of quickness, they are much in fault. The word was used with that meaning by the translators of the Bible. Ezra v. 8: "This work goeth *fast* on, and prospereth." And on referring to Coleridge's *Glossarial Index*, it will be seen that it was so used by Robert of Gloucester. I must observe, however, that in these cases the word appears only as an *adverb*. Perhaps the point that Mr. J. D. CAMPBELL wishes to inquire about is, when the word came into use as an *adjective*, in such phrases as "a *fast* coach," "a *fast* young lady," and the like. This is quite a modern usage; and if it is not to be found in the dictionaries of the seventeenth century, no blame whatever attaches to them on that score. MELETES.

GREAT CROSBY GOOSE FEAST (3<sup>rd</sup> S. iv. 83.) — The subject of the "Goose dinner" is far from exhausted, and may yet bring to light some custom at present enveloped in the darkness of ages long passed away. The paper on the Norwich "Goose dinner" (2<sup>nd</sup> S. ii. 426) is only to be considered as descriptive of a long existing though unrecognised custom, but now it is unequivocally established through the ample testamentary provision made by the kind-hearted Alderman Partidge of that city. The annual dinner in Norwich is held on Michaelmas day, which accords with the reasoning of your correspondent S. REDMOND. The "stubble goose" is a familiar luxury throughout the county, and few possessing the means can refrain from indulging in their forefathers' custom of dining off goose on Michaelmas day, "*for luck*," and the natives have probably as long smarted under that sobriquet as their neighbours in Essex have been lampooned under the nominally stupid dulness of "*calves*." As an Icenian, it is difficult to sanction the query of your correspondent, "Could it be that the guests were

likened to the bird?" How far this may apply to the printers who transposed the "goose day" to a more barren season is a very different question. Three of these customary dinners are now brought before the public; more may yet be recorded, and the reason for selecting that bird for these commemorative feasts, may be yet rescued from oblivion.\* It is historically recorded they screeched in the Capitol, roused the slumberers, and saved Rome. What honour may they not deservedly derive from this unconscious effort of their discordant lungs?

H. DAVENEY.

There are two public-houses a nice walk from Blackpool, going by the names and bearing the signs of "Number 3" and "Number 4." Michaelmas is in the full bathing season, and it used to be the custom with the landlords of those houses to provide from time to time a goose dinner for all comers; the geese, I believe, being given gratis, and the company only paying for what they drank. Gentleman's servants and others of that class used to go to these "goose feasts," and no doubt "mine host" found it answer his purpose very well. As Crosby also is a bathing-place, a similar custom may have obtained there.

P. P.

CRUSH A CUP (3<sup>rd</sup> S. iv. 97.)—A. A. would find it easier to crush a glass than to crush the leathern jacks and gills from which our ancestors used to drink. They are perfectly hard and stiff, and sometimes lined with a coating of rosin. A drinking horn would be crushed as easily as a leathern gill.

P. P.

THE SACRIFICE OF ISAAC (3<sup>rd</sup> S. iv. 111.)—Professor Blunt's allusion is to Bp. Warburton's *Divine Legation of Moses*, in which it is maintained that, in the sacrifice of Isaac, there was shown to Abraham, by a prophetic action, a representation of the sacrifice of Christ upon the cross, by which he symbolically "saw Christ's day."

T. C.

NEW ROSS, CO. WEXFORD (3<sup>rd</sup> S. iii. 491.)—Although ABHBA has been answered, still I would desire to refer him to the very curious and old metrical account of the building of the walls of New Ross, given in an early volume of the *Transactions of the Society of Antiquaries*.

W. P.

SIR TOBIE MATHEW (3<sup>rd</sup> S. iii. 329.)—I concur fully in a remark in "N. & Q." of April 25, that a life of Sir Tobie Mathew (who I think spelt his name with one t) would be a desirable subject for a biographical history.

Somewhere or other I have met with the assertion that he left illegitimate issue bearing his name. But, as yet, a good life of his father, the

archbishop, is wanting. There is, I believe, in the British Museum a correspondence of his Grace with Camden respecting his descent.

The blundering memory of some old lady apparently led Thoresby into a strange mistake in his *Leeds*, in making out his paternal name to be Williams.

G. C.

New Westminster, British Columbia,  
June 1.

COLD IN JUNE (3<sup>rd</sup> S. iii. 489, 519; iv. 19, 99.) The references already given relate to the last century. I remember my parents saying that it snowed in 1822 when they moved into their new house in London at Midsummer day. I mentioned this circumstance a few years since to two or three older persons than myself, and one of them was able to confirm the circumstance.

W. P.

JEST BOOKS (2<sup>nd</sup> S. vi. 206, 272, 333; vii. 95.) One hundred and eight of these *Facetiarum Fasciculi* have been catalogued; numerous enough to set up "a College of Wit-crackers." So far as its title goes, my old memory supplies me with an hundred and ninth,—a Dublin production (I forget its exact date) of more than seventy years ago, which I have remembered for the motto's sake, and its tailing of Cowley's poetical aspiration:—

"What shall I do to be for ever known,  
And make the age to come mine own?  
A plan I've thought of which will surely hit;  
I'll read '*The Jokes of Genius*,' and become a wit."

E. L. S.

LADY LISLE (2<sup>nd</sup> S. xii. 99.)—I know of no descendants of Lady Alicia Lisle (beheaded by James II. for harbouring two of Monmouth's followers), besides those who succeeded to the property, and, towards the close of the last century, were residing at their seat, Moyle's Court, Ellingham, near Ringwood. The family then consisted of a son (Charles Lisle) and three daughters. The son was imputed imbecile, and an attempt was made by a distant heir to deprive him of the management of his property, and to establish his incompetency to make a will. The attempt failed, and at his decease without issue, the property was divided among his sisters. I believe they all married, and the eldest son of the eldest sister (Charles Taylor) took the name of Lisle by royal licence. The estate has been sold, and is now the property of Lord Normanton, acquired by purchase. What remains of the mansion has been converted into a farm-house. The secret chamber at Moyle's Court, in which the two men were concealed, is, I have heard, destroyed.

This family claimed to have been lords of the Isle of Wight.

"Dame Alicia Lisle" was buried in Ellingham churchyard, where a simple gravestone marks

[\* See the article on "Wayz-Goose," in our 2<sup>nd</sup> S. iv. 91.—ED.]

the spot where she lies. The above is chiefly traditional, and I can give no further information.

W. D.

**SERMON AGAINST VACCINATION** (3<sup>rd</sup> S. iii. 390.) Lord Wharnccliffe, in his *Life of Lady Mary Wortley Montagu*, says that the "clergy descanted from their pulpits on its impiety." The Rev. E. Massey, in 1722, at St. Andrew's Church, Holborn, denounced "all who infused the variolous ferment as hellish sorcerers;" and said that "inoculation was the diabolical invention of Satan."

And even so late as 1751, one of the rectors of Canterbury, the Rev. Theodore de la Faye, declared, with horror, that inoculation was the offspring of atheism; and drew a touching parallel between the virtue of resignation to the Divine will and its practice.

Penzance.

On looking over my note book, I find it incidentally mentioned that "Earnheim, of Frankfort, attempted to prove from the Bible, that vaccination was the true Antichrist."

Perhaps some of your readers may be able to verify the reference; and to give us some particulars of Earnheim?

Guildford.

**LEGACY DUTY** (3<sup>rd</sup> S. iv. 128.)—The legatee must have been a sister, or the descendant of a brother or sister of the testatrix. See the statute, 36 Geo. III. cap. 52, sec. 2.

Edinburgh.

### Miscellaneous.

#### NOTES ON BOOKS.

*The Life of Marmaduke Rawdon of York, or Marmaduke Rawdon, the Second of that Name. Now first printed from the Original in the possession of Robert Cooke, Esq., F.S.A. Edited by Robert Davies, Esq., F.S.A. (Printed for the Camden Society.)*

This is assuredly one of the best edited books which the Camden Society has issued to its members. Be the compiler of this Memoir who he may, he has certainly used with good effect the materials which were at his disposal, and thereby furnished an interesting picture of merchant life in the seventeenth century; and the story of Marmaduke Rawdon, from his schooldays to his removal to the activity of mercantile life in the heart of the great metropolis—of his foreign travels, his residence abroad, his journey through England, &c.—is quaintly and pleasantly told; and great credit is due to Mr. Cooke for his liberality in placing the MS. at the service of the Camden Society; and to Mr. Davies, the accomplished antiquary of York, for the care with which he has edited, and the learning with which he has illustrated the life of his distinguished fellow townsman.

*The Wallet Book of the Roman Wall. A Guide to Pilgrims journeying along the Barrier of the Lower Isthmus. By the Rev. J. Collingwood Bruce, LL.D., F.S.A. (Longman.)*

This is a well-timed and useful little volume. The interest in the Roman Wall, which Stukeley very justifiably pronounced "the noblest monument in Europe,"

can never fade; and as the force of the proverb, "a great book is a great evil," is never felt so strongly as by the traveller who is compelled to carry one, Dr. Bruce has done good service by condensing from his larger work upon the subject the chief points of information as to what the visitor to the Roman Wall is to look for, in this compact and profusely-illustrated "Wallet Book."

*The Ocean, the River, and the Shore. Part I.—Navigation. By J. W. Willcock, Q. C. and A. Willcock, M.A., Barrister. (Routledge.)*

It is very difficult to give a just idea of the amount of information contained in the present volume, which the Editors tell us is intended rather for the merchant, the mariner, the riparian proprietor, the fisherman, the jurist, and the general reader, than the lawyer. All will doubtless find much useful information in it; and the present Part is of peculiar interest just now, from the light it throws on the laws respecting Belligerents, Allies, Neutrals, Prize Courts, &c.

*Low's One Shilling Guide to the Charities of London: comprising the Objects, Date, Address, Income and Expenditure, Treasurer and Secretary, of above Seven Hundred Charities. (S. Low.)*

A most useful shilling's-worth. We have tested it by a reference to the charities of Dog Smith, which formed the subject of a Query in our last volume, and find full particulars of them at pp. 125-6, by which it appears that the income of the Trust Property, which, at the death of Mr. Smith was about 1,600*l.* a year, is now more than 12,000*l.*

### BOOKS AND ODD VOLUMES

#### WANTED TO PURCHASE.

LONDON MAGAZINE, General Index to, from 1732 to 1738. London, 1739. MONTGOMERY, BENJAMIN, ANGLICAN, by the Rev. William Maskell, M.A. 8vo. Vol. II. Pickering, 1844.

See Letters, stating particulars and lowest price, carriage free, to be sent to Messrs. BELL & DALDY, Publishers of "NOTES AND QUERIES," 186, Fleet Street, E.C.

Particulars of Price, &c., of the following Book to be sent direct to the gentleman by whom it is required, whose name and address are given for that purpose:—

BURNS'S WORKS. Vol. II. of Cochrane & Co.'s 2nd edition, 8vo, 1833; or 1st edition, 1834.

Wanted by Mr. A. Ramsay, 45, Norland Square, Notting Hill, W.

### Notices to Correspondents.

C. J. E. We make no charge for inserting lists of books wanted. Replies to the other Queries shall be forwarded when arrangements are completed.

T. M. The proverbial local allusions will be found in Ray's Proverbs.

E. C. (Birkenhead.) Your Scotch friend must be "daft," or trying to hoax you.

T. C. H. (Guildford.) Many thanks.

J. J. B. WOODWARD, M.A. Our Correspondent is thanked for his communication; but the question under discussion relates to the authorship of the work, The Parliamt turned Jew.

ENQUIRER. The best account of Dr. Dee the astrologer is in Kippie's Biographical Britannica. The Camden Society, in 1845, published The Private Diary of John Dee, edited by Mr. Hakluyt.

SCOTCH. Byron notices Burns in English Bards and Scotch Reviewers; and his youthful pranks in Don Juan, canto iii. 92. Byron's Works, ed. 1850, pp. 423, 628.

"NOTES AND QUERIES" is published at noon on Friday, and is also issued in MONTHLY PARTS. The Subscription for STAMPED COPIES for Six Months forwarded direct from the Publishers (including the Half-yearly INDEX) is 1*l.* 4*s.* 6*d.*, which may be paid by Post Office Order in Favour of MESSRS. BELL & DALDY, 186, FLEET STREET, E.C., to whom all COMMUNICATIONS FOR THE EDITOR should be addressed.

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LONDON, SATURDAY, AUGUST 29, 1863.

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## Notes.

## "THE EDINBURGH GAZETTEER."

There existed at one time in Scotland a newspaper entitled *The Edinburgh Gazetteer*, which, having been published in troublous times, was not very long in existence. Falling in with an odd Number, I cut out and now send a rather smart attack upon the ruling powers, which probably you may deem worthy of preservation in your columns. The date is March, 1793:—

## "ODE TO INSURRECTION.

"Hard-hearted Nymph, of unknown mien,  
By minister, alas! unseen,  
Why turn'st thou a deaf ear?  
See'st thou, unmov'd, Pitt's downcast eye,  
Dundas's melting modesty,  
And Hawksb'ry's suasive leer?

"Must patriot Rose, of every grace  
Possess'd, who ne'er look'd man i' th' face—  
Must he too sue in vain?  
And L—, who drove his conscience out,  
To make room for the K—'s no doubt,  
Dost thou his prayers disdain?

"Thy heart of ice can nothing thaw?  
Nor Mulgrave's wit, nor Watson's law;  
Not Beauchamp, nor his brother?  
Can'st thou resist Drake's Orthian song;  
And Hawkins Browne, Sir William Young,  
And even John Anstruther?

"What malice in thy heart must lurk,  
When even to consistent Burke  
Thou canst, O Nymph! be rude!  
Burke, by no pension ever bought,  
The firmest friend in deed and thought  
O' th' 'swinish multitude.'

"From east to west, from south to north,  
What hosts of spies have sallied forth,  
To court thee to be civil!  
What frantic fury did bestir 'em!  
Tramping from Cornwall quite to Durham,  
From Durham to the Devil!

"From some Newcastle mine's recess,  
Which solar ray did never bless,  
'Tis said thou didst ascend;  
'Tis said at Shields thou wert seen,  
'Tis said at Dundee thou hast been,  
And even the Land's End.

"Albeit, here it must be own'd,  
That some assert thou wert not found,  
And that 'tis all a hum;  
They disbelieve the Proclamation,  
Gods! what must be their situation,  
Poor souls! i' th' world to come?

"Do not the wicked wretches know  
The King can do no wrong? ergo,  
He cannot tell a lie;  
No—every thing that's good and great,  
And honourable, take their seat  
In the heart of Majesty.

"When then the King a Proclamation  
Thinks fit to issue to the nation,  
With thanks we must receive it;  
And upon no pretence whate'er,  
With either Why? or Wherefore? dare  
Attempt to disbelieve it.

"'Tis true, that none of us have seen,  
O Insurrection! thy dread mien,  
In any part o' th' nation;  
But tho' we have not found thee out,  
Thou dost exist, beyond all doubt;  
Thus says the Proclamation.

"What are our vulgar, swinish eyes  
To his Most Gracious Majesty's,  
That see so far and wide?  
By the rude rabble's view thy mien,  
O Insurrection! was not seen—  
By the King alone esp'y'd.

"To him, of Freedom the defender,  
Our lives and wealth we always tender,  
As subjects ought to do.  
Why, therefore, to his Majesty,  
Our Gracious Sovereign, should not we  
Entrust our eye-sight too?

"Yet as some do still exist,  
Who, Goddess of my song, persist  
In doubting thy existence;  
Appear to their astonish'd sight,  
And if it be alone from spite,  
No longer keep thy distance.

"Appear to Richard Brinsley's eyes,  
Ere in the Commons' House he rise,  
To talk about Sedition;  
Gods! what a triumph it would be,  
To Pitt and all the ministry,  
To see poor Dick's condition!

"No longer let the rabble dare  
Say thou exist'st alone in air,  
'The shadow of a shade;'—  
With all thy horrors, O, appear!  
Come, with Addresses in thy rear,  
And the whole Isle invade.

"So Burke a draught of mighty pow'r  
Shall 'from his own alembic' pour  
To thy eternal fame!  
So Horsley shall for once repress,  
O Nymph, his 'gall of bitterness,'  
To celebrate thy name!"

M.

#### GENERAL LITERARY INDEX: INDEX OF AUTHORS.

Adamannus, Adamnanus seu Adomnanus, Benedictinus Abbas in insula Hyensi vicina Scotiæ, sæc. vii. The collections in which his works have been printed are as follow, the pages being annexed whenever they are accessible:—

Vita S. Columbæ, Abbatis Hyensis, qui diem obiit anno 597. Vide Acta Sanctorum, Junii ix, Bollandi, pp. 180-236; Surii, 144-161; Colgani, 321-514; Mabillonii, t. i. 361-366; Canisii Lectiones Antiquæ, i. 674-708; Messinghami Florilegium Insulæ Sanctorum, Parisiis, 1626; Joh. Pinkerton, Vitæ Antiquæ Sanctorum qui habitaverunt in ea parte Britannicæ nunc vocata Scotiæ, Londini, 1789; Migne, Patrologia, t. lxxxviii. Paris, 1850. The Life by Adamnan has recently been edited by Dr. Reeves, with notes and dissertations, for the Irish Archaeological and Celtic Society, Dublin, 1857, and has been translated from the text edited by Reeves, with copious notes, Dublin, 1860.

Lib. i. De Prophetici Revelationibus. Cap. i. De virtutum miraculis brevis narratio. The history of his miracles is continued in the second book. There is no economy in the miracles, prophecies, and visions recorded in the biographies of saints written in the seventh century. They are *αμμοκοσμογραφαρα*.

"Sed neque quam multæ species, nec nomina quæ sint, Est numerus; neque enim numero comprehendere refert. Quem qui scire velit, Libyci velit æquoris idem Dicere quam multæ zephyro turbentur arenæ: Aut ubi navigiis violentior incidit Euræus Næsse quot Ionii vêniant ad litora fluctus."

Like St. Bernard, this saint "appears to have been somewhat addicted to the practice of denouncing and invoking on those who had incurred his displeasure the judgments of heaven." ("N. & Q." 2<sup>nd</sup> S. viii. 229.) We find, cap. xxii. De malefactorum interitu, qui Sanctum dispexerant, Colg. p. 355.

Among his works of mercy may be mentioned as an instance of his miracle-working faith, the restoration to life of a man who had died by the bite of a serpent. (O'Donellus in Colgano, p. 411.)

Shortly before his death, seeing the brethren filled with sorrow, the saint endeavoured to comfort them; and raising his holy hands, he blessed the entire island, saying: "From henceforth poisonous reptiles shall not be able to hurt men or cattle in this island, as long as the inhabitants shall observe the commandments of Christ." "From whatever it has arisen," observes the translator, "it is a singular fact that no snakes or vipers have ever been seen in Hy, whilst many of a very venomous nature are found on the opposite coast." (Book II. chap. 28.) In reference to "the popular tradition of St. Patrick and venomous creatures in Ireland" referred to by Mr. J. DALTON (3<sup>rd</sup> S. iv. 82), I would suggest that the Irish would positively have been blessed by an opportunity of stoning venomous serpents; this would afford an innocent diversion to their killing propensities, to United Irish violence:—

"Si se forte cava extulerit mala vipera terra,  
Tolle moras, cape saxa manu, cape robora, pastor,  
Ferte cito flammæ, date tela, repellite pestem."

Vide *Poeticorum* lib. iii. 421.

"Scripsit hic magnus Dei propheta multas prophetias. Sed vereor inter has numerari aliquas, quæ non sint genuina ejus opera. Ego solum paucas recensebo, quæ ipsi certius attribui videntur. Prima sit prophetia de adventu Anglorum, et Hibernia per eos expugnanda," &c.—Colgano, p. 472.

"Then (by the invasion of Ulster by John de Courcy) was fulfilled the prophecy of Columba, the Irishman, who in times long past foretold this battle: 'So much Irish blood,' he said, 'shall then be shed, that their enemies in pursuing them will wade up to their knees in blood.'"

It is also reported that a prediction was committed to writing by the same prophet, purporting that a needy and broken man, a stranger from far countries, should, with a small company, come to Down, and take possession of the city without the leave of the governor. He also foretold several battles and other events, all of which were clearly fulfilled in the acts of John de Courcy, who is said to have had this book of prophecies, written in the Irish tongue, in his possession, and to have valued it much, considering it as the mirror of his own deeds. It is also written in the same book, that a young man with a band of armed men should assault and break down the walls of Waterford, and take the city with great slaughter of the inhabitants; and that he should then pass through Wexford, and at length enter Dublin without any opposition. All this was evidently fulfilled in Earl Richard. The saint also predicted that Limerick would be twice evacuated by the English, but the third time they would retain possession of it. Now, truly it has been twice given up." &c.—*The Vaticinal History of the Conquest of Ireland*, by Giraldus Cambrensis, Bohn's edition, p. 279.

To these prophecies may be added that in the first book of Adamnan, cap. 49; the holy man's prophecy regarding the battle fought many years after in the fortress of Cethern, and the well near that place (in O'Donellus, cap. 95).

Tertius Liber, De Angelicis Visionibus. "The habit," writes Moore in his *History of Ireland*, p. 239, "of invoking and praying to saints was, it is

evident, general among the ancient Irish Christians." It may, however, be remarked that of Columba's Hymns (*vide* Colgan. 473-76) none is addressed to angels or saints. Colganus, in his *Trias Thaumaturga*\* (vol. ii. of his *Acta Sanctorum*, Lovanii, 1645), inserts four other Lives of Columbkille, through whose ministry Iona became "the luminary of the Caledonian regions": 1. By Belfortius, pp. 321-25; 2. By Cumineus Albus, 325-31; 3. By Capgrave, 332-35; 4. By Magnus Odonellus, 389-446. For an account of this apostle of the Picts see O'Halloran's *Hist. of Ireland*, ii. c. 5; Ussher's *Britann. Ecclesiar. Antiq.*, cap. v.; and Stevenson's edition of Bede's *Historia Ecclesiastica*, cap. iv., where the reader is referred also to Dr. O'Connor's *Notanda de S. Columba*.

Adamnan's other work, viz. *De Locis Sanctis* is printed in Mabillonii *Acta*, Sæc. iii. 499-522. This Itinerary (which was also published in Gretser's works) furnished Bede with his principal memorials, de Locis Sanctis. Cf. his *Hist. Eccles. lib. v. c. 16*; *Hist. Littéraire de la France*, iii. 650; *Struvii Bibl. Histor. i. part. ii.*; *Basnagii Obs. in Canisii Lect. i. 675*; *Fabricius, Vossius*, vol. iv.

In the *Annals of the Kingdom of Ireland by the Four Masters* (*ad annum* 703) are the following remarks, with which I must conclude:—

Of Adamnan's works we have still remaining—  
1. His *Vita Columbæ*, which is a remarkable piece of biography, in the purest style of Latin then in use. Mr. Pinkerton says that, "among the Irish writers, Adamnan has given in the Life of Columba the most complete piece of biography that all Europe can boast of, not only at so early a period, but through the whole middle ages."  
2. His account of the holy places in Judea, from the relation of Arculph, a French bishop, and which he presented to King Alfred. An abridgement of this was given by Bede, but Mabillon has published it at full length. There are other prose tracts and poems in Irish, which are ascribed to him, but these have not yet been published or translated.

BIBLIOTHECÆ. CHETHAM.

#### SCOTT'S "LAY OF THE LAST MINSTREL."

In the fifth note to his first canto of *The Lay of the Last Minstrel*, Sir Walter Scott quotes a short Latin poem from the *Heroes ex omni Historia Scotticâ* of John Jonston, which, in Longman's edition, 1816, and probably in other editions, is misprinted and mispunctuated, so as to be untranslatable. I have collated it with the original

\* This is evidently the original of the rare work mentioned by Lowndes, s. v. Patrick, viz., "The Life of the glorious Bishop St. Patrick, Apostle and Primate of Ireland, together with the Lives of the Holy Virgin St. Bridget, and of the glorious Abbot St. Columba, Patrons of Ireland."

in the British Museum, and should be glad if you would assist me in my wish to do Jonston what is but bare justice. I have also taken the liberty of accompanying the Latin text with an attempt between translation and imitation, which is at your service:—

"VALTERIUS SCOTUS BALCLUCHIUS.

"*Egregio suscepto facinore, libertate Regis, ac aliis rebus gestis clarus, sub Jacobo V. A. Christi 1526.*

"Intentata aliis, nullique audita priorum  
Audet: nec pavidum Morave Metusve quatit.

Libertatem aliis soliti transcribere Reges:

Subreptam hanc Regi restituisse paras.

Si vincis, quanta ô succedunt præmia dextræ!

Sin victus, falsas spes jace, pone animam.

Hostica vis nocuit: stant altæ robora mentis,

Atque decus. Vincet, Rege probante, fides.

Insita quævis animis virtus, quosque acrior ardor

Obsidet, obscuris nox premat an tenebris?"

*Heroes ex omni Historia Scotticâ lectissimi,*

Auctore Johan. Jonstonio, Abredonense

Scoto, 1603.

Sir Walter Scott, Lord of Buccleuch, in obedience to a command by letter from James V., then a minor, attempted to rescue him out of the custody of the Earl of Angus, and the other Douglasses.

*An Imitation of the Latin Verses of John Jonston.*

Things not essayed by others—generous things

Unparalleled he perils; Fate and Fear

Assault his soul, but fail to triumph there;

And freedom, wont to be the gift of kings,

If conqueror, to his sovereign Buccleuch brings:

(Rich thy reward, O loyal succourer!)

If—Hope a traitress—conquered—then, Despair

Pays the life forfeit for high venturings.—

Against him goes the battle; still, to yield

The sanguine honours of "The Skirmish Field"

Needs not the knight who takes a prince's part!

With either issue, his young lord's appeal

He brought the bravery of his blood to seal—

And only shades, not darkness, sweep his heart.

JOHN HENNING.

2, Princes Street, Bedford Row, W.C.

#### Minor Notes.

QUAINT SURNAMES. — On arriving here a few days since I was particularly struck with the singularity of the surnames of tradesmen and others. I noted a few at the time, the equal of which I think it would be hard to find during an hour's stroll in any other town of 13,000 inhabitants in England. The following is the list:—

Bugg, Boby, Bear, Shave, Sneezum, Flint, Steel, Cobbell (shoemaker), Balsam, Grief, Death, Nunn, Guy, Ion, Tubbs, Plane, Last, Hoy, Glew, Quant, Image, Frigg, Pyman, Crick, Sore, Stiff, Crack, Scotcher, Simper, Catchpole, Gathercole, Mothersole, Mulley, Boore, Ramsbottom, Rainbird, Midledyeh, Sitwell, Nice, Stotter, Seakens, Wing, Perfect.

JAMES PITT.

Bury St. Edmunds.



**HUMAN STATURE: A NOTE FOR ARTISTS.**—Mr. Carlisle, in one of his Lectures on Anatomy at the Royal Academy in 1809, stated—

"That artists might represent the natural stature of ancient heroes more correctly, the professor observed, that men living by the sea coast, and in level counties, were larger in their stature than inhabitants of mountainous regions."—*Universal Magazine* for January, 1810, No. 56.

W. P.

**WINKFIELD PARISH REGISTERS.**—The registers of the parish of Winkfield, in the county of Berks, begin in 1564, and appear to be complete up to present time. In the Register of Baptisms for the year 1657, occurs this notice:—

"Jonas Dee of the Parish of Winkfield, in the county of Berks, is nominated by the Parishioners, and approved by two of the next Justices of the Peace of the said county, to be the Parish Registrar according to an Act of Parliament bearing date the 24<sup>th</sup> of August, 1653, and hath taken his (corporal?) oth for the true registering of all marriages, births, and burials according to the said Act, in witness wherof we have hereunto set our hands the 14<sup>th</sup> of December, 1653.

"W. HYDE,  
"W. TRUMBULL."

And in the register for the year 1653, and apparently in the same handwriting as the preceding and subsequent entries occurs the following:—

"The 14<sup>th</sup> of Dasamber Jonas Dee was mad the parish ragstr, 1653. By thos to Jasteses W. Hid and W. Tromball."

The following entry is found in a different handwriting:—

"William Wheatly, sonn of William and Elenor Wheatly, was baptized the 29<sup>th</sup> of August, 1660."

One other entry occurs, apparently in the same handwriting; but the following entries appear, from the general character of the handwriting and orthography, to have been made by the same person who officiated in the capacity of registrar during the Commonwealth. C. J. ELLIOTT.

Winkfield Vicarage.

**WILLIAM BULLEN, M.D.**—Mr. Seton's *Scottish Heraldry* is decidedly a work of merit, but I am surprised to find in it a remarkable error. At p. 480 reference is made to the *Moral Dialogue* of Dr. Boleyn, published in 1564, and he is called brother of Queen Anne. Doubtless the person intended is William Bullen, M.D. (of whom there is a memoir in Cooper's *Athena Cantabrigienses*, vol. i. 341.) I do not believe that he was in any way related to Queen Anne Boleyn, and I never heard that she had any other brother than George Viscount Rochford, beheaded June 17, 1536. S. Y. R.

**"THREE LETTERS ON ITALY:"** DR. MATTHEW HUTTON, RECTOR OF AYNHOE.—Your work (1<sup>st</sup> S. xi. 424) contains an inquiry which is duly indexed, as to the authorship of *Three Letters con-*

*cerning the present State of Italy*, written in the year 1687.

In an *unindexed* reply which appeared shortly afterwards (1<sup>st</sup> S. xi. 495), it is stated that in a copy of the work, in the library of Trinity College, Dublin, is a note in the handwriting of Archbishop Palliser, attributing the authorship to a Dr. Hutton. We consider it probable that the Dr. Hutton mentioned in this note was Matthew Hutton, D.D., some time Fellow of Brasenose College, Oxford, and afterwards rector of Aynhoe in Northamptonshire. He was a skilful and most industrious antiquary, and died June 27, 1711, æt. 72.

As to him see "N. & Q." 2<sup>nd</sup> S. vi. 234; Bridges's *Northamptonshire*, i. 139, 141; Abp. Hutton's *Correspondence*, 46, 47, 49; *Life of Anthony à Wood* (ed. 1848), 91, 154, 155; Gough's *Topogr.* i. 412; ii. 422; Nichols's *Lit. Anecd.* i. 87; and Nichols's *Illustr. of Lit.* iv. 77.

It is said that he never published anything, but this may mean only that he never affixed his name to any publication. Wood, with whom he was intimate, appears not to have known that he was an author. We observe that the compiler of the index to Nichols's *Literary Anecdotes* has confounded him with Matthew Hutton, Archbishop of York. C. H. & THOMPSON COOPER.

Cambridge.

**DR. DON, DEAN OF NORWICH.**—Mr. Spedding, in his *Letters and Life of Francis Bacon* (ii. 273, note), cites a letter to Lord Thomas Howard, Constable of the Tower of London, wherein it is stated, that the chaplain of the Earl of Essex "being evil at ease, Dr. Don, Dean of Norwich, is sent unto him to attend him there." I think Mr. Spedding must have known that the then Dean of Norwich was Dr. Thomas Dove, afterwards Bishop of Peterborough, and I consequently consider that he ought to have given a note to that effect. I may add, that "Don, Dr., Dean of Norwich," occurs in Mr. Spedding's index.

S. Y. R.

**CHRISTIAN NAMES OF AUTHORS.**—The practice of suppressing the *Christian* name of an author is as inconvenient as it is absurd. There was lately acquired by a large library a *Narrative of the late War in New Zealand*, by Lieut.-Col. Carey, C.B., Deputy Adjutant-General. Lond. 12mo. 1863. The librarian felt it to be his duty to ascertain Lieut.-Col. Carey's Christian name, in order that his catalogue might be as correct as possible. On referring to the *Army List* he could not discover any Lieut.-Col. Carey amongst the Deputy-Adjutants General. He then looked to the Lieut.-Colonels, and found amongst them no less than three Careys (George Jackson, Francis, and Robert); but of these only one (Robert) was stated to be C.B. He therefore entered the book in the catalogue under "Carey, Robert." He

feels satisfied that he is right, but it may be that, after all his trouble, he is mistaken.

The Colonels, Captains, Doctors, Mist'ers, and Misses, who suppress their Christian names, stand very little chance of getting into any Biographical Dictionary, and must expect to be confounded in catalogues with persons with whom they have no affinity. S. Y. R.

SPURGEON AND GEORGE HERBERT.—In one of his earlier (printed) sermons, Mr. Spurgeon stated that the word "Jesu" or "Iesu," meant "I ease you." In another published sermon he stated that chickens were more grateful than many human beings; for, that they never drank without afterwards lifting up their heads to heaven. Perhaps Mr. Spurgeon has studied George Herbert, and has metamorphosed some of his quaint thoughts. The latter thus concludes his brief poem "Jesu":—

"I sat me down to spell them, and perceived,  
That to my broken heart he was I EASE YOU,  
And to my whole is JESU."

And in his poem of "Man's Medley," he has this verse:—

"Not that he may not here  
Taste of the cheer;  
But as birds drink, and straight lift up their head;  
So must he sip, and think  
Of better drink  
He may attain to, after he is dead."

CUTHBERT BEDE.

### Queries.

#### ABUSE OF THE STEWART'S TABLE: SIEGE OF CARTHAGENA: SQUINTING VENUS, ETC.

At the sale of the library of the late Charles Kirkpatrick Sharpe, Esq., which contained a great number of exceedingly curious books, in many of which the owner had written notes, there was a volume of tracts which ultimately fell into my hands, the articles composing which I should very much like to obtain information about. The first is "A Treatise on the Use and Abuse of the Second, commonly called the Stewart's, Table in Families of the first Rank. In four parts, &c." It is printed at London "for the Author, and sold by Mr. Cooper, the Bottom of Clarges Street, Piccadilly, and by all the Booksellers in London and Westminster. (Price 6d.) 8vo."

It is inscribed to the memory of the Right Honourable the L—d E—o, who died in the year 1740. This noble personage, whoever he was, is represented in the body of the tract (p. 49) as having his establishment in the county of Surrey:—

"He was, when living, his own steward, had one ox, four sheep, and one calf all eaten up in his house every week; he seldom came to town but when the business of his king and county called him thither. By being his

own steward, he left so large an estate that his successor employed four to look after it, who soon reduced it to so low an ebb, that the present possessor has been obliged to put it to nurse; and he himself makes five saucers supply the place of forty substantial dishes."

The tract itself is a singular record of the extravagance of the menials in great families; all their tricks are pointed out with infinite minuteness, and it is full of pithy and useful remarks. It would be desirable to learn who the pattern nobleman was, as well as the individual who records his virtues.

The next article is a "Journal of the Expedition to Carthagena, with Notes, in Answer to a late Pamphlet, entitled *An Account of the Expedition to Carthagena*." London, 1744. 8vo, pp. 39, with four pages of title and advertisement. Smollett wrote an account of the siege, not included in his works. Is this the answer? Where can a copy of Smollett's pamphlet be seen?

The last tract worthy of notice in the volume is one of a very odd description, bearing the title of "Great News from Hell, or the Devil foiled by Bess Weatherby, in a letter from the late celebrated Miss Betty Wemyss, the little Squinting Venus, to the no less celebrated Miss Lucy C[oope]r." London, 1760, 8vo, pp. 62.

Mr. Sharpe, in a MS. note, observes, that the last mentioned female figures in Dr. Dodd's novel of *The Sisters* under the name of Miss Repook. He says nothing, however, either about the Squinting Venus or Bess Weatherby, who from the text, appears to have been a tavern-keeper of note at the time, much patronised by the "fast" gentry of both sexes. It is full of all kinds of scandal.\* It contains the following attack upon Whitfield, who is described as preaching in a conventicle, —

"Mounted aloft in a rostrum, raving and bellowing like a mad ox to about threescore old decrepid men and women, who were humming and turning up their eyes at his pious ejaculations with all the devotion imaginable. The subject of his discourse, I remember, was upon purity of heart (a very pretty creature to handle a subject of this sort). He very often, to convey his strong idea of purity, made use of the compound expressions 'milk-white righteousness,' 'sky-nurtured piety,' 'dove-coloured goodness.' In endeavouring to show the necessity of what he called saving faith, he said it was as much impossible for a good Christian to live without it, as it was for a fish to live upon treacle (a charming simile indeed); and in exhorting his long-chin'd congregation to repentance, he bid them always be ready, for 'who knows,' says he, 'but the day of judgment may come by night?'"

J. M.

ARMS.—Wanted, family for the following arms. They occur on an isolated brass shield on the E. wall of the N. chancel aisle of Allhallows Barking. No inscription remains. It is presumed the shield has been recovered from some lost monument, and placed on the wall for preservation:—

"Quarterly. 1st. Ermine, three battle-axes erect, in a bordure engrailed or. 2nd. Party per pale, argent and sable, an eagle displayed with two heads, countercharged and gorged with a ducal coronet, gules. 3rd. Or, 2 demilions passant gardant in pale gules. 4th. Sable on a fesse or, 3 escallop-shells gules. A martlett in the centre for a difference."

## JUXTA TUREM.

WILLIAM AURERELL. — In *London Scenes and London People*, by Aleph, pp. 142—146, mention is made of William Aurereil, merchant taylor, clerk of S. Peter upon Cornhill, and master of the ancient grammar school of St. Peter. The dates respecting him range from 1592 to 1603, with the exception of the death or burial of Gillian, his wife, which is recorded as having taken place Feb. 20, 1525. In this latter date there is obviously a misprint. Perhaps Aleph will kindly give the exact date in your columns, and also inform your readers when William Aurereil himself died.

S. Y. R.

"THE BAKAVALGHITA," ETC. — I am at present engaged in making as full a Catalogue as I can of of a collection of ancient Egyptian and Eastern curiosities, of which I have only a rough list. I now and then get very much puzzled over a word or name, and cannot find any of the curiosities to which I can with reason assign it. So I must beg some reader of "N. & Q." to tell me:—

1. What is "the *Bakavalghita* in Sanskrit?"
2. "The *Ban* (or *Bari*) of the Hindoos, the ark silver?"
3. "The *Boldifout* from Ashantee?"
4. "An *abrazas*, the two genders?"

There is also among the modern Egyptian things, "a gold casket with *kohol*." This *kohol* I consider to be a black sort of unguent, used by the women for darkening their eyes. But I always thought that the Arabic word *kohol* meant *devil*; and have often at lectures heard the derivation of alcohol given as the exclamation of the Arabic chemist who discovered it *pure*; on finding it to be an inflammable water, he of course attributed it to some magic, and cried out "Al *kohol*!" MR. T. J. BUCKTON (3rd S. iii. 155) derives alcohol from other sources. I do not pretend to say he may be wrong, but the derivation I mention is certainly telling in a lecture. JOHN DAVIDSON.

BENEDICT XIV. — I find the following anecdote told of this pope, and should be glad to know if it is authentic:—On the death of Clement XII. the cardinals were a long time deliberating on the choice of a successor. Lambertini, by way of quickening them, said, "Why do you waste your time in discussions? If you wish for a saint elect Gotti; a politician, choose Aldrovandus; a good companion, *take me*." This sally pleased them so much that they elected him at once. He cultivated letters, encouraged men of learning, and was a liberal patron of the Fine Arts; and would, there-

fore, have read "N. & Q." had he lived a century later.

WM. DAVIS.

BIARITZ. — King John being at Orevail on the 6th of September, in the first year of his reign, A.D. 1199, assured by charter to Vitalis de Villa an annual rent of fifty livres Angevin, arising from two whales "in portu de Beiarid," by way of exchange for a certain rent which he held under a grant from Richard Cœur de Lion, arising out of the drying of fish in the islands of Guernsey and Jersey. See *Rot. Chartarum de anno Regni Regis Johannis primo*. What was the place described in the charter as "portus de Beiarid"? Could it be the Biaritz now known as the favourite bathing place of the Empress Eugénie? P. S. CAREY.

BIBLIOGRAPHICAL QUERIES. — 1. Heywood's *Woman Killed with Kindness*, the first edition, 1607, third edition, 1617. Query, date of second ed.? — 2. *An Halfpenny-worth of Wit in a Penny-worth of Paper*. Of this the first edition seems to have appeared in 1607, 4to, under the title of *Robin the Devil, his two Penni-worth of Wit in Halfa-penni-worth of Paper*. (See West's *Catalogue*, 1773, No. 1821.) The third impression was published under the first-quoted title in 1613. Query, date and title of second ed.? — 3. *Memoirs of the Right Villainous John Hall*. First edition 1708, 4th edit. 1714. Query, dates of second and third editions? W. CAREW HAZLITT.

BILLS OF MORTALITY. — Where can I find an account of the number of parishes contained under this heading? The maps of London used to show the limits, but now discontinued; and some old ones I looked at do not extend sufficiently far on all sides to contain them. W. P.

COINCIDENCE OF BIRTH AND DEATH. — In earlier times, when horoscopes were made a matter of study, and nativities, as a matter of business, were cast—when astrology was cultivated as a science, and patronised alike by the courtier and the peasant—things which pass unnoticed in these days of hurry and bustle were jotted down as remarkable facts, and deemed worthy of special notice. *Exempli gratia*: a contemporary MS., relating the decease of Queen Elizabeth, continues as follows:—

"After languishing three weeks, she departed the 24<sup>th</sup> of this present (March) being our Ladie's eve, between two and three in the morning; as she was born on our Ladie's eve in September. And as one Lee was mayor of London when she came to her crowne, so is there one Lee mayor now that she left it."

The same fatality is said to have occurred in the birth and death of our greatest writer, whose tercentary festival rapidly approaches; but I believe in this case the statement rests only upon tradition. In the course of discursive reading I have, I feel certain, met with many other instances. Probably some of your readers, with a

more retentive memory than myself, may be able to supply them. O. O.

VINCENT COOK (1<sup>st</sup> S. x. 127; xi. 134).—The communications which have appeared in your columns on the subject of Vincent Cook appear to me somewhat ambiguous; therefore I am induced to ask—Who was Vincent Cook? When did he flourish, or die? Was he an Englishman?

S. Y. R.

DRAMAS.—Is anything known of the authorship of the following anonymous dramas (not in the *Biographia Dramatica*), which I find in the Sale Catalogue of W. B. Rhodes, &c. ?—

1. The Fancy, a Comedy as it was acted between two Jamaica Families during the time they resided in London until they returned to their own Country. 1744.

2. Dramatic Dialogue between the King of France and the Pretender. (174?) 4to.

3. The Road to Ridicule. Oxford. 1799.

4. Ton and Antiquity. Oxford. 1798.

[These two are probably by the same author.]

5. Palaophon and Neoterpe, a Masque for the Festival of 24th October, 1800. Weimar, 1801. 4to.

6. Noradin; or, The Lamps of Fate, a Dramatic Poem, 1809.

7. Physis and Delusion, a Farce, 1814.

8. The Druid, or a Vision of Fingal, 1815.

9. Hengist, a Melo-drama, 1816.

10. Joseph and Benjamin, or Little Demetrius tossed in a Blanket, a (Political?) Farce, 1717.

Also the three following American pieces:—

1. A Cure for the Spleen, a dramatic piece, 1775.

2. The Battle of Brooklyn, a Farce. New York. 1776.

3. Knight of the Rum Bottle & Co., or, The Speech-makers, a Farce, N. York, 1818.

R. INGLE.

EXPLANATION OF WORDS WANTED.—Required the meaning of the following terms, used in the will of Eleanor Bohun, Duchess of Buckingham (printed in Nichols's *Royal Wills*, p. 177.)

"A ma file Anne un *espiner* de linge drap."—"Bordures les costees de Accuby vermail et enbroudes et tout entour par anal sans enbroudure."—"i je pare lincheux de reyn, l'un paire de iij forail."—"Item, xli esqueles."—"Item, un banap d'argent enrores coveres ponsonez ove resonnes de averill."—"xij quilliers d'argent."—"Item, un livre de vertus et de vices." [What book was this?]

Roquesfort's *Glossaire de la Langue Romane* does not explain any of the above words. Is there any Dictionary of monkish Latin?

HERMENTRUDE.

GREEK PHRASE.—In Blomfield's Glossary to *Æschylus, Agamem.* 980, he says he has seen the phrase *ἀποσφενδονῶν τὰ χρίματα*, but forgets where. Can any of your readers supply the place? Scapula, and Scott and Liddell, furnish examples of the one in Lucian and Diodorus Siculus; but neither of them is the one in question. Scott and Liddell seem to refer also to a passage in Plutarch, but it is not specified, and here I have no index to Plutarch.

LYTTELTON.

HUME.—The Rev. Patrick Logan, father of James, married Isabel Hume. The Humes being a family so well known in Scotland, it is not impossible that some of your readers may be able to inform me whose daughter Isabel was. St. T.

KASTNER, OR CASTNER ARMS.—Can any one inform me where I can find the coat of arms of the family of "Kastner," or "Castner"? They originally came from Leipsic, Germany, I believe.

S. CASTNER, JUN.

212, Walnut Street, Philadelphia.

REV. J. KING OF HULL (1<sup>st</sup> S. xi. 292).—We presume the gentleman here mentioned to have been the Rev. John King, referred to incidentally as being dead in 1830, in the *Gent. Mag.*, c. (2), 451.

We shall be glad to be informed of the date of his death and his age; and to have particulars of the date, size, &c., of the volume of *Sermons* to which your correspondent H. MARTIN alludes.

What was his relationship to the Rev. John King, who was appointed perpetual curate of Christ Church, Hull, in or about 1822; and who died April 12, 1859, aged sixty-nine?

C. H. & THOMPSON COOPER.

Cambridge.

KNAPSACKS.—When were these first served out to the British army? GREENADE.

KNIGHTS OF MALTA.—Major Porter in his Appendix to his *History of the Knights of Malta*, ii. 479, gives a translation of "the Deed of King Philip and Queen Mary of England, restoring the Order of St. John in England." Unfortunately instead of giving the most important portion, viz., the names of the manors and lordships which were retransferred to the possession of the Order, he has contented himself by giving the names of four in Essex, and three, &c. &c.; consequently my query is, Where is the original document preserved? As I am particularly interested in Kentish researches, I would especially ask what property the restored Order obtained in Kent? The Countess of Pembroke had previously to the Reformation held Strood, in Kent, in defiance of the Order, although it should certainly have been part of their possessions.

ALFRED JOHN DUNKIN.

Dartford.

SIR FERDINAND LEE.—Who was Sir Ferdinand Lee, Knight, of Middleton, in Yorkshire, who married Mary, daughter of Frederick Pilkington, Esq., about the middle of the seventeenth century? Where was he buried? what arms did he bear? and are there any monumental memorials of himself or his wife in existence? The Pilkington referred to is believed to have been some relation of Dr. Pilkington, Bishop of Durham.

F. G. L.

**LORD HIGH TREASURER OF ENGLAND.**—Does the First Lord of the Treasury hold the office which went by the name of "Lord High Treasurer of England"? If so when was the name changed? Was not the Lord High Treasurer the head of the Exchequer, not the Chancellor, as now? When were the departments made distinct?

J. D. CAMPBELL.

**MÆVIUS, ETC.**—

"The name of Bavius occurs only once; those of Mævius, Aulus Agerius, and Caius Sigsus frequently, yet we know not who they were nor what they wrote, except that Mævius was a bad poet. How curious a few anecdotes of their lives would be, and a few specimens of what Virgil and Quintilian held to be bad writing!"—*The Enquirer*, No. iv., London, 1791.

A reference to any writer except Virgil, who mentions Mævius, and to any who mention the other writers, will oblige.

J. B.

**PATRICIAN FAMILIES OF LOUVAIN.**—The following are the names of six out of the seven patrician families of Louvain:—Utenlimmighe, Calsteren, Gielis, Redingen, Van-den-Steene, Verrusalem.

The name of the seventh has escaped me. Can anyone kindly supply it? JOHN WOODWARD.

**EDMUND PRESTWICH.**—Will your excellent correspondents MESSRS. COOPER inform me whether this person, the author of *Hippolitus*, translated out of *Seneca*, and other Poems, London, 1651, 12mo, and also of a play entitled *The Hectors*—was matriculated at Cambridge, and if so, whether his age and parentage appear? My friend Canon Raines considers that he has discovered him in the pedigree of the Prestwiches of Manchester, but before we can add him to the list of Manchester poets, some evidence beyond mere identity of name seems to be required. JAS. CROSSLEY.

**POTWALLOPING FRANCHISE.**—In some towns in England a franchise at one time prevailed which extended to something like manhood suffrage, but I believe it was superseded by the Reform Bill. It was not, as I understand it, alike in all cases, but in some the persons possessed of this privilege were denominated Potwallopers. I have always understood it as conferring upon every male person, or head of a family, who boiled a pot, or had provision for doing so, the right to vote for a member of parliament. I think it was so in Preston, which borough at one time returned Hunt, the blacking merchant and radical reformer. Mr. Chadwick, in his *Life of Defoe*, defines the conditions of maintaining the franchise rather differently to what I understand them. In a note, p. 276, he says:—

"The election of members of Parliament by the potwalloping franchise is this:—That every inhabitant, whether housekeeper or lodger, who has a fire to dress his own victuals, shall, some short time before the elec-

tion, bring out their pots, and place them upon fires in the street, and there boil their victuals in the sight of their neighbours, and so establish their votes by accustomed usage. This used to take place at Taunton in Somersetshire?"

Is there not some error in this? I know nothing of the custom prevailing at Taunton, but I think in other places the having a fire-place where a pot might be boiled constituted the qualification, and not the mere act of openly boiling one in the street. Can any of your readers say whether these special privileges, belonging to only a few places, and some of them very insignificant in point of population or commercial importance, were conferred by Act of Parliament, or by royal charter? In the case of Greenock, in Scotland, where the franchise was universal, I believe it was conferred by charter.

T. B.

**THE PSEUDO-SHAKEPSPEARE CONFESSION.**—

"Sir, we have very fine passages in our Church Service, and our Litany abounds with beauties; but here, Sir, here is a man who has distanced us all."

These words are stated by Ireland in his *Confessions*, "as far as my recollection can recall the circumstance," to have been uttered by Dr. Parr, after hearing, in company with Dr. Warton, the forged "Profession of Faith" of Shakespeare.

Has not the fact been disputed? if so, when and where? A.

**SIR WALTER RALEIGH'S SKULL.**—Bishop Goodman, in his *History of his Own Times*, vol. i. p. 69, in speaking of Raleigh, says:—

"No man doth honour the memory of Sir Walter Raleigh and his excellent parts more than myself; and in token thereof, I know where his skull is kept to this day, and I have kissed it."

Is anything known concerning this skull? into whose possession it originally fell, and where it was kept in Goodman's time; also what became of it subsequently? \* A. D.

**PETER PAUL RUBENS.**—Did Peter Paul Rubens ever receive the order of the Golden Fleece? If so, where can I find the fact noted? CAVE.

**ST. MARY OF THE ANNUNCIATION.**—Can any of your correspondents inform me in which of the Westons the church of St. Mary of the Annunciation is situate? JAS. YATES.

"St. John's Eve."—The *Spectator* of July 25, 1863, in noting a conviction in Ireland on the 20th instant, for taking part in "an unlawful assembly on St. John's Eve," at Ballyvally, co. Down, which "unlawful assembly" was assembling round bonfires on that night,—remarks, that the custom is a relic of Baal worship. Is this the case? In Port Glasgow (and probably in other towns in Scotland, though I am not aware of any) St. John's

[\* See "N. & Q." 2nd S. v. 11.—Ed.]

Eve is signalised by a like celebration. Tar barrels are the usual fuel. I am not aware how many years the custom has been followed, but the origin is beyond the memory of the "oldest inhabitant." The town does not date beyond the beginning of last century, but it had a nucleus in the old village of Newark, a collection of fisher-huts under the shadow of the castle and barony of that name. I shall be glad to learn more of this custom, and any places in the kingdom where it still lingers.

J. D. CAMPBELL.

Please preserve the accompanying cutting in "N. & Q." See further on this subject Ellis's *Brand's Antiquities*, 1813, vol. i. pp. 241-250; Higgins's *Celtic Druids*, 1827, p. 181; *Gentleman's Magazine*, 1795, vol. i. pp. 124, 275, 462:—

"A curious incident is reported from Ireland. A number of Catholics were, on the 20th inst., sentenced to three months' imprisonment for taking part in 'an unlawful assembly on St. John's Eve.' The peasantry, it appears, of Ballyally, in Down, have been accustomed for ages on that night to assemble round bonfires, and sometimes carry away live coals to sprinkle on their fields. The ceremony is believed to be a relic of Baal worship, and is one of the oldest superstitions in the world. Like all those which have survived the establishment of Christianity, it is performed 'for luck,' i. e. to deprecate some unknown but malignant power. No genial or congratulatory superstition has lasted so long, but it seems impossible to drive out of man's heart the secret notion that Providence hates him. Paganisms are all based at bottom on that idea."—*Stamford Mercury*, July 31.

GRIME.

#### SIGABEN AND THE MANICHEANS.—

"Sigaben has preserved the form of admitting Manicheans to the church, in which they renounce the belief in fictitious matter, as well as the bodies and exudations of those chief angels whom Manes taught to worship."—*Letter to his Grace the Archbishop of Canterbury*. By Thomas Sharpe, M.A. London, 1732, p. 54.

The letter is upon heresies then supposed to be dangerous. It is ill-written, but abounds with Latin and French quotations. The above is very confused. Can any reader of "N. & Q." tell me who Sigaben was, and where I can see his book?

F. H.

TOISON D'OR.—Which of the Belgian churches are adorned with the escutcheons of the Knights of the Golden Fleece? I unfortunately forgot to make a note of them. There is one at Ghent, another at Malines, but I am in doubt about those at Bruges, Antwerp, and Brussels.

Perhaps some of your correspondents can oblige me by supplying the names. JOHN WOODWARD.  
New Shoreham.

"IMPROVING" VANDYKE'S PORTRAITS.—Grain-ger, in his *Biographical History*, vol. vi., in speaking of the fashion of wearing wigs, says:—

"The extravagant fondness of men for this unnatural ornament is scarce credible. I have heard of a country

gentleman who employed a painter to place perriwigs upon the heads of several of Vandyke's portraits."

Does any reader of "N. & Q." know of any English portrait by Vandyke which has been thus improved or beautified? A. D.

WESTON "IN GORDANO?"—There are three parishes in Somersetshire which are said to be "in Gordano." As I have failed to discover the meaning or derivation of this word, I shall be much obliged to any reader of "N. & Q." who will explain it. H. M. R.

#### Queries with Answers.

INSCRIPTION AT DEWSBURY.—Will the Editor of "N. & Q." be so kind as to reprint the accompanying in his columns?—

##### SINGULAR INSCRIPTION.

(To the Editor of *Bell's Weekly Messenger*.)

"Sir,—In a certain churchyard in the West Riding of Yorkshire, there is a tombstone bearing date about a century ago, and after stating to whose memory it was erected, the following lines appear upon it. If any of your readers can interpret the meaning, the descendants of the individual to whose memory it was erected will be very thankful:—

'Lachenbetech hacajah hejiam bemaveth  
Chi Chol habbassar chatzir hia.'

If you will be kind enough to give this a place in your next, you will much oblige A READER.

"N.B. The churchyard alluded to is Dewsbury.  
"Sept. 12, 1852."

GRIME.

[The lines, which appear to be connected with something that goes before, are Hebrew, though not in the Hebrew character. The transmutation (or transcription) does not appear to have been made by a very practised hand. The sense is—

"Therefore in the midst of life we are in death,  
For all flesh is grass."]

SPEARMAN.—I chance to have a book, of which the "only copy known" has been sold twice within the last twelve years for 12*l.* and 20*l.* My copy has the book-plate of "Robert Spearman, of Oldacres, Esq., Dublin." Was there any book-collector of this name? If so, does a catalogue of his books exist? A. DE MORGAN.

[Robert Spearman, of Old-Acres, in the parish of Sedgefield, Esq., Durham, is best known as the editor (jointly with the Rev. Julius Bate) of his friend Hutchinson's Works, in 12 vols. 8vo, 1748-9. Mr. Spearman's own publications were confined to *An Enquiry after Philosophy and Theology*, Edinb. 8vo, 1755; 2nd edit. Dublin, 1757, 8vo, and *Letters to a Friend concerning the Septuagint Translation and the Heathen Mythology*, Edinb. 8vo, 1759. Mr. Spearman entered into all the depths of the Hutchinsonian Philosophy. His extensive biblical knowledge and thorough acquaintance with the original languages of the Scriptures, are acknowledged by many of his contemporaries, particularly by Parkhurst, the lexicographer. Mr. Spearman died Oct. 20, 1761, aged fifty-eight. Surtees' *Durham*, i. 96; iii. 396.]

DAVID NASMITH. — In a book, without date, called *Our Untitled Nobility*, by John Tillotson, is a memoir of David Nasmith, founder of the City Mission. It appears (1) that he was born March 21, 1799, at Glasgow; (2) that he was alive in 1835; (3) that he died at Guildford. It seems rather absurd to ask *when* he died, but I am obliged to do so. S. Y. R.

[Mr. David Nasmith died at Guildford in Surrey on November 17, 1839. On the previous day he left London for Guildford to form a Town Mission, and was suddenly seized with illness in the street, and conveyed to the White Hart Inn, where he expired. He was buried in Bunhill-fields on Monday, the 25th of the same month. See *Memoirs of David Nasmith: his Labours and Travels in Great Britain, France, the United States, and Canada*. By John Campbell, D.D. Lond. 8vo, 1844.]

OLAUS CELSIUS. — Where can I find an account of this writer? He was the author of a very important work on sacred botany, entitled *Hierobotanicon*, Amsterdam, 8vo, 1748. The work seems now to be very scarce. J. DALTON.

[A biographical memoir of Olaus Celsius (born, 1670, died 1756), may be seen in the *Biographie Universelle*, vii. 512, edit. 1813. There is also a *Vita Olavi Celii*, in vol. ii. of the *Mémoires de la Société des Sciences d'Upsal*, and an *Eloge d'Olaus Celsius*, by Abraham Bæck, or Bäck, a Swedish physician of eminence. But we are not aware that either of these latter works is accessible here in London.]

LORD HERBERT OF CHERBURY. — Has the work of this distinguished nobleman, entitled *De Veritate prout distinguitur a Revelatione verisimili, possibili, et a falso*, been translated into any of the languages of modern Europe? GRIME.

[There is a French translation: "De la Vérité en tant qu'elle est distincte de la Révélation, du Vray-semblable, du Possible et du Faux. Troisième édition, 1639," 4to. Heber's copy cost him 2l. 2s., and sold for 9s.]

LATIN NURSERY TALES. — Will you permit me to inquire whether there are any Latin versions of the old nursery tales of *Tom Thumb*, *Jack the Giant Killer*, *Tommy Hick-a-Thrift*, &c., as I should be glad to make use of them to supply the want of children's books as introductory to the reading of that language. T. H.

[There is a pleasing and graceful Latin translation of Gay's *Fables* by Christopher Anstey, 8vo, 1777 and 1798, which may perhaps answer the purpose.]

### Replies.

#### MAPS.

(2nd S. iii. 107, 198.)

I have lately read, for the first time, the posthumously published *Reminiscences of the University of Cambridge*, 2 vols. 8vo, 1854, by the late Henry Gunning, M.A., who was Esquire Bedell from 1789 to 1854. This work was dictated to an amanuensis, and most of the requisite memoranda

had been destroyed many years before: but it is obvious that recourse was had to documents on many matters, especially those connected with law proceedings. Mr. Gunning's book is accordingly not a high authority on facts of recollection; but there is a general *Cantabrigicity* about it which will cause it, when properly understood, to be considered as a valuable diary. The sort of inaccuracy which is incident to reminiscences without memoranda is well illustrated by the account given of *Maps*. But at the same time there is at least equal inaccuracy in an account published in 1824, in the *Gradus ad Cantabrigiam*, by "A Brace of Cantabs," a *flash* account of the technical terms of the University. I quote first from this book, and then from Mr. Gunning: —

"MAFFESIAN LIBRARY founded by the late Mr. John Nicholson, alias *Maps*," of Trumpington Street. Mr. Maps, if fame lie not, was originally by profession, a *stay-maker*, which, strange to relate, had not attractions sufficient to blind him to it long. He afterwards took to crying and hawking of maps about the several Colleges in the University, whence he acquired all his claim to eccentricity!!"

(Gunning, i. 199.) "An equally [with Jemmy Gordon] well-known character in the University, but of a far different stamp, was a bookseller, who was universally known by the name of *Maps*, though his only son, to whom he left a handsome property, discovered he was entitled to the name of Nicholson. When he first began business, he was a seller of maps and pictures, which he exhibited in the streets on a small movable stall; but when I came to college he was living in an old-fashioned, but large and commodious house belonging to King's College, and adjoining to what was then the Provost's Lodge. He had a very large stock of books required at college lectures, both classical and mathematical; and I do not believe I expended, during my undergraduate-ship, twenty shillings in the purchase of books for the lecture room. His terms of subscription were 5s. 8d. per quarter [term?], but were afterwards increased to 7s. 6d. When his house was pulled down to make way for the screen which connects the chapel of King's with the new building, he built and removed to the house now occupied by Macmillan. He was indefatigable in pursuit of business, and was to be seen most part of the day loaded with books, going from room to room in the different colleges, and announced himself by shouting 'Maps!' as he proceeded. Persons requiring themes, or declamations, or compositions on occasional subjects, were in the habit of applying to him, and if they had no objection to pay a high price, were furnished with articles of considerable literary merit. It was said that manuscript sermons might be obtained through him; but in every transaction of this kind he strictly concealed the names of the parties concerned. By the desire of Dr. Farmer, his truly characteristic portrait was placed on the staircase of the Public Library, a distinction he was better entitled to than a *smirking professor* in scarlet robes, who hangs very near him."

Both accounts miss the whole point. Who would believe that because a man was a bookseller, and called out "*Maps*," the University would place his picture on the stairs of the Public

\* Mr. Maps' portrait, which now adorns the staircase of the Public Library, was presented by the Undergraduates.

Library? The true story is that Nicholson was an officer of the library all his life. He was the porter, or beadle, whose duty it was to carry books to those Masters of Arts who wanted them. He was very illiterate, and thought that all large folios were books of maps; whence the cry which he raised at the doors of those to whom he had to deliver books. He was also a bookseller, at first, no doubt, with a stall; but he afterwards originated the plan of supplying undergraduates with their class-books by subscription. In this way he got a good business, which was augmented by his son. But he was dead long before the time indicated; for he died many years before 1823, and the screen was not built till about 1830. His son's shop was, in 1823, opposite the Senatehouse. Dr. Richard Farmer, who placed his portrait in the library, died in 1797.

Neither was his name lost during his life, as Mr. Gunning seems to intimate. The undergraduates knew it well by the line —

Μαλ' αὐτον καλεουσι θεοι, ἄδρες δε Νιχολσον.

One of your correspondents has spoiled this line by proposing *veoi* for *θεοι*, which he says he always heard. Surely the reader of Homer should see that the joke turns wholly on the parody of those cases in which gods and men are described as using different names. I never heard anything but *θεοι*.

There was not, in my time, any tradition of his supplying themes, declamations, &c. Some of your readers may be able to say whether he was in this line of business, or whether Mr. Gunning's memory has confounded him with Jemmy Gordon, of whom he gives a sufficient account.

A. DE MORGAN.

#### ORIGIN OF THE WORD "BIGOT."

(1<sup>st</sup> S. v. 277, 331; 3<sup>rd</sup> S. iv. 39, &c.)

With the greatest deference for the opinions of MR. TRENCH, and those of your correspondents who are inclined to endorse his theory of the derivation of the word *bigot*, I venture to think that the old-fashioned derivation from the Low Latin *beguttu* is far more likely to be the true one.

In the first place, the whole point of the Spanish derivation lies in the idea that from and after the fifteenth century the *mustachio* was almost peculiar to the Spaniard. Are not the facts, at any rate as regards France and Germany, at variance with this suggestion?

The word *bigot*, in its modern sense, is alluded to by Etienne Pasquier (*Rech.* viii. 2), who died in 1615, as being in his day in common use in France; so that we must conceive its origin (which he explains as arising from the old German or old French oath, *bey-got*) to be at least as ancient as the middle of the sixteenth century.

He further relates, on the authority of Guillaume de Nangy [+ 1302], that the Normans, who, under the reign of Charles the Simple, desired to be admitted into the Christian church, ran about crying *bigot! bigot! bigot!* that is, "for the love of God" baptise us.

The strongest argument in favour of the derivation of this word (which is common to the French, German, and English languages) from the name of the Belgian pietists, may be found in the wide-spread celebrity of that sect.

The austerity of their manners, and their claims to greater spirituality than their neighbours, were sure to provoke the misrepresentation and sarcasm of a somewhat licentious age; and it would be almost matter of surprise if so important a movement as that of the *Beghards*, *Beguines*, or *Begutte* had not left its mark on the language of the countries in which its influence was so powerfully felt.

It is interesting, in connection with this derivation, to notice the difficulties which were found in attempting to determine the source of the word *beguina* or *begutta*, occasioning a pretty smart controversy in Antwerp, anno 1628. No less than ten etymologies were suggested, which are fully treated of by Mosheim (*De Beghardis et Beguinabus*.)

1. *Bonus-garten*, good cultivators.
2. *St. Begga*, founder of a cloister in Belgium.
3. Lambut le *Begue*, or the Stammerer, founder of a sect in the twelfth century.
4. *Begu*in (Cotgr. a child's biggin), a skull-cap. Also (*Florio*), a kind of coarse grey cloth that poor religious men wore.
5. *Benignum*.
6. *Bono igne ignitum*.
7. *Beginnen*, because the *begutte* were on the threshold of a monastic life.
8. *Began*, *biggan*, to worship.
9. *Beggan*, to beg, either as the mendicant orders, or perhaps from their earnest prayers to God. This reminds one of the derivation of the terms *Euchites* and *Bogomiles*. Conf. French *argot*, "bigotter" = *prier*.
10. *Bey gott*, as used by Rollo.

JOHN ELIOT HODGKIN.

The common derivations from *Bei Gott* and *Visi-goth* are not satisfactory. May not the word be from *bigote*, "bourse, qu'on portoit à la ceinture; étui dans lequel on serroit pendant la nuit sa barbe et ses moustaches"; or from *bigote*, "la bourse que les bigotes de ce temps-là portaient à leur ceinture pour faire leur aumônes."\* The French word *bigote* is also applied to two pieces of wood of elm, which form part of the panel of a sail-

\* Bescherelle derives the former from the latter.



yard (*partie du racage d'une vergue de hune*); from the Med. Lat. *bigus*, a piece of wood. (Cf. Dufresne under *Bigus*.) But the word *bigot* may have also been derived from the surname Bigot or Bigod, which would seem to be the same as Pigot, Pigott, Piggott, Picot, which again are doubtless diminutives formed from the Celtic *pig*, Aquitanian *pech*, *puech*, *puich*; Old French, *pag*, *puig*, *pec*, *pié*, *peck*, *piech*, *pioch*, *piei*, *pio*, *piu*, *poet*, *poy*, *poya*, *py*; a mountain, hill, elevation; modern French, *pu*; whence probably the English and French surnames Peach, Peak, Peake, Pech, Peek, Pick, Pigg, Pique; and as diminutives, Pechin, Pechon, Péchon, Pichon, Pidgeon, Pigeon, Poyen, Pechell, Poyal, Pechant, Pechot, Pichot, Peckett, Poett, Poyett; and as patronymics, Pechar, Pechart, Poyard, Poyart. Hence also the French surnames, Puybusque, Puyferand, Puynode, Puysegur.

R. S. CHARNOCK.

#### ROMAN USES.

(3rd S. iv. 129.)

I proceed to answer the several queries of L. J.:—

1. A religious of a discalceated or barefooted Order does wear shoes when celebrating Mass, or officiating as deacon or subdeacon.

2. A cope is never worn by the celebrant at Mass. The assistant priest alone wears it at the High Mass, sung by a bishop. It has no connection with the Holy Sacrifice; but is worn occasionally even by laymen, such as cantors, and those who serve at solemn benediction when given by a bishop, and are styled copemen. Though now become an ecclesiastical ornamental vesture, it was originally a cloak for protection from the weather in out-of-door processions, as indicated by the name *pluviale*, which it still retains. It is never worn by priest or bishop when celebrating Mass. In small churches, so far from being worn at Mass, it is rarely worn at all, being chiefly used in the more solemn ceremonials.

3. The Litany of Intercession for England was written most probably in the seventeenth century. The earliest copy I have seen of it occurs in an edition of the *Manual* in my possession, printed at London by H. Hills, in 1688. It is inserted there among the prayers for Sunday, and in later editions of the *Manual* among the prayers for Wednesday, on which day indeed it is directed to be said likewise in the above edition. It contains, however, two petitions, which were afterwards omitted. One was in these terms:—

"That it would please Thee to incline the hearts of all our magistrates rightly to understand our Religion, and impartially consider our sufferings; and, how hardly soever they may deal with us, make us still with exactest fidelity to perform our duties to them."

The other was as follows:—

"That it would please Thee to grant us the grace of improving such restraints and temporal disadvantages as we fall under into an occasion of retiredness and Christian severity, supplying our want of public assemblies by a greater diligence in private devotions."

It is most probable that this litany occurred in still earlier editions of the *Manual*, which was the usual prayer-book of Catholics, with the *Primer*, which it finally superseded. The first edition of the *Manual* seems to have been the following:—

"A Manual of Prayers gathered out of many famous and good Authors. Printed at Calice, 1599."

The author of this Litany is not known. It is very likely to have been the composition of the pious and learned Mr. Gother; but in that case it could not have appeared in very early editions of the *Manual*, as he did not come over on the English mission from Lisbon till towards the end of the reign of Charles II.

This and similar compositions have been generally approved by the Catholic authorities in England, and are occasionally recited in public, especially in those chapels where no singing can be had, and more English prayers are consequently in use. The Litany for England has been probably used more extensively than any other such compositions.

4. Blue collars are worn by the Cistercian monks of Ebrach in Franconia, as part of their choral habit, and by the members of the Confraternity of Somascha in Vienna. But they cannot be considered as distinctive of religious Orders, since they are commonly worn by the secular clergy in some countries, as in Spain and Germany.

F. C. H.

BUNBURY'S ENGRAVINGS (3rd S. iv. 48.)—Agreeing with your correspondent C. in his estimate of the interest of this and other old engravings, in which portraits of celebrities are preserved, I am happy to be able to contribute a little, though it is but a little, towards identifying the personages represented in Bunbury's "*Conversazione*," and "*Gardens of Carlton House*." In a copy of the former, which I have seen, the figure on Dr. Johnson's right is stated to be Dr. Parr, and the cauliflower wig sufficiently identifies him. And in a copy of the latter, the lady on the Prince's right hand is described as the Duchess of Devonshire; and the lady on his left, the Duchess of Rutland. I think C. is wrong in his opinion that the fair dame, or, as I should be inclined from the costume to say, fair widow, on the right, in shade, has loved not wisely but too well. I think that impression is simply owing to the peculiar three-quarter position of the figure.

B. E.

WILLIAM BILLYNG (1st S. viii. 110; 3rd S. iv. 113.)—We venture to suggest that the author of

*The Five Wounds of Christ* was William Billyng; who, in 1474, became Rector of Toft Monks, in Norfolk, on the presentation of the Provost and Scholars of King's College, Cambridge; and who appears to have held that benefice till 1506. (Blomefield's *Norfolk*, viii. 63.)

C. H. & THOMPSON COOPER.

Cambridge.

**LEGACY DUTY** (3rd S. iv. 128).—By the Act of 36 Geo. III. c. 52, a legacy which was given by the will of a person, who should die after the passing of the Act, to a brother or sister, or any descendant of a brother or sister of the deceased, was made subject to a duty of two per cent. As these were the only relations who were made liable by the Act to pay duty at that rate, the legatee referred to by your correspondent must have been a brother or sister, or a descendant of a brother or sister of the testatrix. There is now no rate of duty between one and three per cent. The Act of 55 Geo. III. c. 184, which now regulates the legacy duties, charges one per cent. on a legacy given to a child or a descendant of a child of the deceased, or to the father or mother, or any lineal ancestor of the deceased; and three per cent. on a legacy given to a brother or sister, or any descendant of a brother or sister of the deceased.

W. J. TILL.

Croydon.

**QUOTATION WANTED: "THE DUNCIAD"** (3rd S. ii. 9).—

"On applaudit, car chez le Peuple sot,  
L'injure plait, et tient lieu de bon mot."

Palissot, *La Dunciade*, ch. v., ad Londres, 1781.

I do not think that Palissot's *Dunciad* has been translated into English, and those who take the opinions of French critics are not likely to read it. I recommend a trial. Though not a great poem, it is generally amusing, and sometimes very clever.

FITZHOPEKINS.

Rouen.

**BUCKINGHAM WATER GATE** (3rd S. iv. 108).—I think your readers have already been warned that this gate is not by Inigo Jones, but a work of the sculptor Nicholas Stone, Sen. For this statement, see *The Builder* for 1854, p. 252. However, I quite agree with Mr. Hux in the hope that this fine gate will not be destroyed. No doubt, an appropriate place will be found for it. The only fear I have, is, that if re-erected in a large area, its small size will cause it to be completely lost and its suitability destroyed.

W. P.

**FAMILY OF BRAY** (3rd S. iv. 28, 98).—W. P. should also look at Bigland's *Collections relating to the County of Gloucester*. Under the head of "Great Barrington" he will find the copy of an inscription on a monument, erected in the church

by the Edmund Bray, Esq., to whom he refers. This inscription, beside being a perfect model for genealogical epitaphs, is curious also as a record of the extraordinary fatality of smallpox in this family, no matter whether in or out of England.

JOHN A. C. VINCENT.

**"MENDING THE PIGGINS"** (3rd S. iv. 104).—The "piggins" would be vessels of wood. "Piggin, a small wooden cylindrical vessel, made with staves and bound with hoops like a pail." (Brockett's *Glossary*.) "Piggin, a milking-pail, a small vessel of wood." (Jamieson's *Dictionary*.) A miniature pail or tub, with an erect handle, is a "piggin" in Scotland; while an earthen vessel is a "pig." A "pig-wife" deals in earthenware; and one of Jamieson's illustrations is the old proverb, founded on the frailty of crockery, "to gang to pigs and whistles" (to go to wreck, to be ruined in one's circumstances); a proverb in which the ingenious reader, poring over the sign of "The Pig and Whistle," and endeavouring to fathom its meaning, may possibly find a ray of light.

C.

**MEANING OF BOUMAN** (3rd S. iii. 512; iv. 37, 95.) May not the following, from Sir John Skene's treatise, *De Verborum Significatione* (1579), assist your correspondent to the derivation and meaning of this word?—

"Bothna, *Bothna*, *Bothena*, l. iv. c. *Si quis namos* 80, appears to be ane Parke, quhair cattel are fed and included. 'Ut in Libro M. Alexandri Skene, fratris mei Germani, quondam in supremo Senatu Advocati.' Quhilik is confirmed by Hector Boetius, l. vii. c. 128, Nu. 85: 'Cum scribit maritima Thessalia partem a vectigali, quod Regis procuratoribus ab incolis in annos pendi solitum erat, cum gregum multitudo abundaret, Bothnabaniam appellata, est enim, quahain, idē quod vectigal, prisca Scotorum lingua: ut Both, ovium collectio; hæc ille.' And it is manifest, that the place in the quhilik the sowes are inclosed quhen they are milked, is commonly called an Bacht. Sliklike Aulus Gellius, lib. ii. c. 1, writis, that Italy is so called a *Bubus*, because *Βουβοι* in the auld Greek language signifies Oxen, of the quhilik there was great abundance and multitude in Italy, quhilik is confirmed by Paulus Vanefridus, lib. ii. c. 24: 'Italia (inquit) ab Italo, Siculorum duce, qui eam antiquitus invasit; sive ob hoc Italia dicitur, quia magni in ea boves, h. e. Itali habentur, ab eo namque quod est Italus, per diminutionem, una litera addita, altera immutata, vitulus appellatur.' Item. Bothena, 'Stat. Wilh. c. ii. signifies ane Barronie, Lordship, or Schirefedome, as is manifest, 'Ex. Libro Sconens, c. 99, Assis. Regis David.' 'Et Dominus Bothena,' is the Lord of the Barronie, land, or ground. Leg. Port. c. i. in Libro M. Willielmi Skene, fratris mei, Commissarii Sancti Andree, p. 149, c. 79. 'Item, it is statute and ordained, that the Kingis Mute, that is, the Kingis Court of ilk Bothena, that is, of ilk Schirefedome, sall be halden within fourtie daies. Ass. Reg. Da. c. 6, in Libr. quondam M. Roberti Carbraith, l. C. Dootissimi.'"

D. M. STEVENS.

**PRINCE CHRISTIERN** (3rd S. iv. 96).—Your correspondent, T. J. BUCKTON, instead of giving

me the genealogy of Prince Christiern of Denmark, father of the Princess of Wales, has given me that of Prince Christiern of Holstein-Augustenburg. I shall be much obliged, too, if you could refer me to Koch's genealogical tables, either for inspection or purchase.\* G. W. M.

ST. DIGGLE (3<sup>rd</sup> S. iv. 111.)—St. Diggle appears to be no other than St. Deicolus. The name Deicolus, in process of time, assumed the various forms of Deicola, Dicullus, and Dicul. This last was probably the immediate source of Diggle; Deicolus becoming first Dicul in Irish, and then Diggle in the Doric of East Kent. Besides these, the name experienced other changes. In France it became Deel; and accordingly we are assured by Father Butler (Jan. 18) that in Franche-comté the name Deel is frequently given in baptism to males, and Deele to females. This may be very well in France, but would not be quite the thing in Scotland.

Among the saintly luminaries of times now past, there were several natives of Ireland who bore the name of Deicolus, or one of its modifications. See Butler as cited above; Zedler on Deicolus; *Britannia Sancta*, i. 52; *Acta Sanctorum* among the "Prætermissi," June 1, p. 5; Bede, *Hist. Eccles.* iv. xiii. § 289, *ad fin.*, &c. Bede's Dicul comes the nearest to Dover; for though we cannot trace him into Kent, he had in the seventh century a small monastery at "Bosanham" (since Bosham) in Sussex. SCHIN.

EPIGRAM (3<sup>rd</sup> S. iv. 129.)—I find this epigram in the album of a friend who died long ago, a book containing many things of his own, and many of other people, undistinguished. It is not given as a satire upon Lord John Russell, but upon N——n F——s, whom I conjecture to be Newton Fellowes. Whoever it was, it was—says the heading—some person who had said in a public speech that he would not be "priest-ridden"; on which the satirist sings as follows:—

"Thou ridden! No—no fear of that,  
By prophet or by priest;  
For Balaam's dead; and no one else  
Would mount so dull a beast!"

Civil, and not well pointed: but anything does at election time. Balaam's ass was not a dull beast: and the whole ought to have run thus—

"Thou ridden! No—of that no fear,  
By prophet or by priest;  
For Balaam's dead: and were he here,  
He'd scorn so dull a beast!"

I do not think the friend I allude to wrote this: but he certainly wrote the following upon a person whom he held no conjuror, and who had taken two ravens as his supporters:—

[\* Mr. Quaritch, Piccadilly, would probably supply a copy. It may also be consulted in the British Museum.—Ed.]

"Two ravens supporters! Oh!—sage,  
Hast thou ancestry Israelite sported?  
Art sprung from Elijah? In history's page,  
None but he was by ravens supported.  
To exhibit the birds none will question thy right,  
For none of thy pedigree can tell;  
But the world would have laughed, had the heralds, in  
spite,  
Emblazoned thy shield with the mantle."

I find in the same collection a riddle on the letter W, resembling the celebrated one on H. Has it been given in print? A. DE MORGAN.

"BLOOD IS THICKER THAN WATER" (3<sup>rd</sup> S. iii. 367.)—There is another quotation of this proverb in *Guy Mannering*, in the scene after reading the will:—

"The first words he (Dandie Dinmont) said, when he had digested the shock, contained a magnanimous declaration, which he probably was not conscious of having uttered aloud—'Weel, blude's thicker than water! she's welcome to the cheeses and the hams just the same.'"

W. D. BAGENDON.

ARCHBISHOP LEIGHTON'S LIBRARY AT DUNBLANE (3<sup>rd</sup> S. iv. 63.)—The following is a list of the first and some of the subsequent editions of the *Stimulus Pastorum*: Rome, 1564, 1572, and 1582; Lisbon, 1565; Paris, 1583, 1586, 1644, and 1667. The author's life was written by Ludovicus Granatensis, Ludov. Cacegas, Ludov. Sousa, and Rodericus de Cunna.

Bayle says that it has been found impossible to discover the author of *Moyens sûrs et honnêtes pour la Conversion de tous les Hérétiques*. See his *Œuvres Diverses*, t. ii. p. 780.

Pierre Thomas Du Fossé was born at Rouen in 1634 of one of the principal families there, and at nine years of age became an inmate of the celebrated abbey of Port-Royal, with two elder brothers, to receive a Christian education, and to be instructed in letters. He continued to belong all his life to the Port-Royalists, and followed them in their various wanderings and persecutions. He was directed in his studies by Lemaitre de Sacy, who asked for his assistance in writing the *Life of Dom Barthélémi des Martyrs*, Archbishop of Braga. Du Fossé had the chief share in writing this life. He also assisted De Sacy in his commentary on the Bible, and wrote several *mémoires* that throw much light on the history and sufferings of the pious recluses of Port-Royal. See *Biog. Univ.* t. xv. J. MACRAY.

Oxford.

RULE AND ROD (2<sup>nd</sup> S. xi. 328; xii. 427.)—Besides these references, it might be useful to quote the following lines from Martial's *Epigrams*, showing the early use of the five foot rod. I quote from Elphinston's edition, 8vo, London, 1783; and his translation, 8vo, London, 1782, book xi. cxlvi:—

## "Quincupedal,

Puncta notus \* illex, et acutâ cuspidè clausa,  
Sæpe redemptoris prodere furta solet.

## "The Five Foot Rod.

The punctur'd holm, with taper ferrel bound,  
Will of the wily jobber's craft confound."

W. P.

CROMWELL'S BURIAL PLACE (1<sup>st</sup> S. v. 598; 3<sup>rd</sup> S. iii. 811.)—The following has been mentioned incidentally, but the date of the work may be sufficient to establish the early burial of the body:—

"He dyed on Friday, the 3 of September, at 3 of the Clock in the afternoon, though divers rumors were spread that he was carried away in the Tempest the day before: his body being opened and Embalmed, his milt was found full of corruption and filth; which was so strong and stinking, that after the Corps were Embalmed and filled with Aromaticke odours, and wrapt in Cere cloth six double, in an inner sheet of lead, and a strong wooden coffin, yet the filth broke through them all, and raised such a noisome stink, that they were forced to bury him out of hand; but his name and memory stinks worse. The Corps (presently after his expiration) being buried for the aforesaid reason, a Coffin was, on the 26 of September, about 10 at night, privately removed from Whitehall in a Mourning Herse, attended by his Domestick Servants, none of whom shed one Tear, to Somerset-house; where it remained in private for some Dayes, till all things were in readiness for publick view —" [The public burial in Westminster Abbey is then described.]—*Ja. Heath, Flagellum; or, The Life and Death, Birth and Burial of Oliver Cromwell, The Late Usurper*, 2nd edition enlarged, 8vo, London, 1663, pp. 198, 199.

W. P.

MR. JOHN COLLET (3<sup>rd</sup> S. iv. 47, 94.)—Mr. Collet, in his *Common-Place Book*, alluded to by Mr. HAZLITT, states that he was born on the 4th June, 1633; and that he was the son of Thomas Collet, and the father of Thomas, William, and John, all of whom he survived. Can you inform me whom he married? He was descended from a Humphrey Collet of London (see *Heralds' Visit*. 1664, pedigree of Collet of Highgate). Is this Humphrey identical with the Humphrey Collet who was Member for Southwark in 1553? And can the connection, if any, be traced between him and the family of Colet of Wendover, co. Bucks, ancestors of Dean Colet.

St. Liz.

HOLY COMMUNION AT WEDDINGS (3<sup>rd</sup> S. iv. 104.)—The Decrees of Pope Siricius, A.D. 385, can. ix., speaks of marriage as regularly contracted "by the benediction of the priest;" and the Canonical Answers of Timothy, who succeeded his brother Peter in the bishopric of Alexandria, A.D. 380, mention also, Qu. xi., the "performing of the oblation." The question propounded is, "If a clergyman be called to celebrate a marriage, and have heard that it is incestuous, ought he to comply and perform the oblation?" This is answered in the negative. The hackneyed quotation from Tertullian coincides well with

\* *Notis*, in some editions.

this: "Unde sufficiam ad enarrandum felicitatem ejus matrimonii, quod Ecclesia conciliat et confirmat oblatio." About the year 1700 we find the authors of the *Life of Kettlewell*, when stating that he received the Blessed Sacrament at his marriage, lamenting that the practice was then "so much neglected,"—a lament re-echoed in a more recent sketch of Kettlewell published 1850. Hooker also, in the well-known passage where he treats of this matter, seems to imply that this "religious and holy custom" was then in some measure disused. Previous to the Savoy Conference, the rubric made it imperative that the "new married persons, the same day of their marriage, must receive the Holy Communion." To please the Dissenters it was afterwards made optional; they objected against it as Popish!! Bucer appears to have approved the custom. Indeed it is difficult to conceive Christians objecting to it. The most solemn form of marriage among the Romans was the *confarreatio*, in which the "farreum libum" and a sheep were offered in sacrifice to the gods: so that, ratifying this sacred tie by the most solemn act of religion seems to have been in some sort a dictate of nature.

W. BOWEN ROWLANDS.

ARMS OF GRESHAM AT ILFORD (3<sup>rd</sup> S. iv. 87.)—I know not whether the Gresham arms generally have hitherto received any verbal elucidation; and yet the grasshopper on the highest pinnacle of the most remarkable commercial building in the world—the Royal Exchange of London—might have been deemed worthy of some attempt at explanation. This gilded emblem on the summit of the building is nothing more than a rebus of the name of its original founder, Sir Thomas Gresham.

*Grassheim, Heim*, in its diminutive *Heimchen*, all mean in German "grasshopper." The last is beautifully introduced by Mathison in the finest of his poems, *Elegie in den Ruinen eines Bergschlosses geschrieben*:—

"Schweigend in der Abend-dam'rung Schleier,  
Ruht die Flur; das Lied der Haine stirbt;  
Nur dass hier im älternden Gemäuer,  
Melancholisch noch ein *Heimchen* zirbt."

"Silent beneath the twilight veil of night,  
The landscape sinks; the groves are tuneless all;  
Save that here on mould'ring turret's height,  
The *Grassheim* chirps its doleful lonely call."

There are much wider discrepancies in our canting heraldry than between *Grassheim* and Gresham.

WILLIAM BRILL, Ph. D.

2, Burton Street, Euston Square.

VENNER or BOSENDEN (3<sup>rd</sup> S. iv. 130.)—The surname of Venner or Venour is of ancient standing in the south-east of England. The name is merely a slight modification of the Norman "Veneur," a huntsman.

One branch of the family settled in Kent, and in the year 1389 gave a Lord Mayor to London, who bore as crest, "an eagle displayed arg., charged on the breast with a cross formée gul." This crest has been continued to be borne by his descendants until the death, not many years ago, of Charles Venner, a barrister, son of Kingsford Venner, who alienated the estate of Bosenden. This Charles Venner died unmarried, and the family is now extinct, except through the female line, the sister of this Charles Venner having married and left descendants.

With regard to the "one Venner" alluded to, your querist F. makes a great mistake with respect to the date. It was during the reign of Charles the Second, not Charles the First, that this man, whom Thuroloke calls a "desperate and bloody spirit" flourished, and it was on January 6, 1661 (*Vide* Lingard, vol. ii. p. 210), that the attempted rising took place.

Hume (vol. v. p. 474), says —

"Venner, [a desperate enthusiast, who had often conspired against Cromwell, having by his zealous lectures inflamed his own imagination and that of his followers, issued forth at their head into the streets of London. They were, to the number of sixty, completely armed; believed themselves invulnerable and invincible, and firmly expected the same success which had attended Gideon and other heroes of the Old Testament. Every one at first fled before them. One unhappy man, who, being questioned, said he was 'for God and King Charles,' was instantly murdered by them. They went triumphantly from street to street, everywhere proclaiming 'King Jesus,' who, they said, was the invincible leader. At length the magistrates, having assembled some trainbands, made an attack upon them. They defended themselves with order as well as valour, and after killing many assailants, they made a regular retreat into Cane Wood, near Hampstead. Next morning they were chased by a detachment of the Guards, but they ventured again to invade the city, which was not prepared to receive them. After committing great disorder, and traversing almost every street of that immense capital, they retired into a house which they were resolved to defend to the last extremity. Being surrounded, the house untiled, they were fired upon from every side, and they still refused quarter. The people rushed in upon them, and seized the few that were alive. They were tried, condemned, and executed, and to the last they persisted in affirming that, if they were deceived, it was the Lord that had deceived them."—*Vide State Trials*, vi. 105; Heath, 471; Parker, *De Rebus sui Temporis*, 10; Pepys, i. 167—172.

V. S. J. F.

BRIDPORT, ITS TOPOGRAPHY, ETC. (3<sup>rd</sup> S. iv. 75.)—An amusing account of the political status of this borough *anté* the Reform Bill may be found in Oldfield's *Representative History*, vol. iii. p. 386, and Willis's *Notitia Parliamentaria*, vol. ii. p. 469.

May I also take this opportunity of correcting an error in Mr. Maskell's *Lecture on Bridport*? On p. 33 he says, "none of her representatives have won much distinction in the political world." Political distinction is a lot that falls but to very

few in an assembly like the House of Commons; but there have been some famous members for Bridport, — Sir Evan Nepean, Lord Hood, the first Lord Wynford, Sir John Romilly, Horace Twiss, and the present junior member, Mr. K. D. Hodgson—are names of M.P.'s of more than an average respectability. E. E. C.

STRANGE DERIVATIONS (3<sup>rd</sup> S. iv. 135.)—My observation on the derivation of *Pontifex* given by GIBALDUS was, that it "admits of question:" and it does so in a far wider sense than J. EASTWOOD seems to be at all aware of. If the only "question" it admitted of were the simple one alluded to by your correspondent (*vide* Kennet's *Roman Antiquities*, p. 71), it might well have been "lightly passed over" by him, and not primarily noticed by me in "N. & Q." J. EASTWOOD entirely ignores the *posse fucere* theory, *quia illis jus erat sacra facienti*; and the more modern one given by Dr. Donaldson, *New Cratylus*, Section 296, where he says:—

"From the root *pos*, strengthened by *n* in the present of *po[s]no, possi*, we have the participial noun *pons* = *pos-nis*, which had a primitive form *pos*; and this conveyed the idea of laying down heavily, whether this signified that a mass of stones was thrown into the water (*γέφυρα*), or generally that there was a weight which caused an inclination of the scale. This no doubt is the origin of *s-ponde*, which refers to the momentum of moral inclination, and thus we get the explanation of the *Pontifex*, who settled the Atonement by the imposition of a fine, i. e. a certain weight of copper, as opposed to the *Carni-fex*, who took satisfaction on the body of the delinquent."

Plutarch, *Life of Numa Pompilius*, writes as follows:—

"But the most common opinion is the most absurd which derives this word (*Pontifex*) from the Latin *Pons*, which signifies a Bridge, saying that anciently the most solemn and holy sacrifices were offered on bridges; the care of which, both in maintaining and repairing, was the chief incumbence of the priests."

An opinion which Plutarch calls absurd I am at least justified, notwithstanding J. EASTWOOD and the school editions of *Roman Antiquities*, in noticing as one that "admits a question." As to *Treacle*, I am obliged to C. P. E. for directing me to the passage in Bishop Andrewes. Galen, &c. I was aware of. I see nothing to impugn my statement as to its derivation from *emplicor* being what I first called it, "a tolerable specimen of ramble in search of a root."

W. BOWEN ROWLANDS.

I would refer MR. ROWLANDS to a long article by myself on the word "Treacle," which will be found in "N. & Q." 3<sup>rd</sup> S. i. 145. F. CHANCE.

SURNAMES (3<sup>rd</sup> S. iv. 122.)—The name "Black" inthemouth" has its equivalent in Spanish, "Bocca-negra," or "Black-mouth." The Minister for Foreign Affairs at Mexico, under President Santa Anna in 1841, bore this name. May

not the curious names cited by *W* indicate a class of persons? Villains must have assumed surnames, and do not some of the names mentioned sound like those of bondage servants in ecclesiastical establishments? F.

**RING MORTORS** (3<sup>rd</sup> S. iii. 503.)—The wedding ring of the wife of Dr. George Bull, Bishop of St. David's, who was married on Ascension Day, 1658, bore the motto "Benè parere, parère, parare det mihi Deus." See *Life of Dr. Bull* by Robert Nelson, second edition, London, 1714, p. 47.

Your correspondents J. Y. and MR. BOWEN ROWLANDS, will find in the above book another beautiful example of dying devotion to the English church. J. H. S.

**WARDEN OF THE CINQUE PORTS** (3<sup>rd</sup> S. iv. 129.)—The Lord Warden whose procession is depicted in Wootton's *Prospect of Dover Castle*, &c., at Knole, Sevenoaks, is Lionel Cranfield Sackville, who was made Constable of Dover Castle, and Lord Warden of the Cinque Ports, by Queen Anne, in 1708, and advanced to the Dignity of Duke of Dorset by George I. in 1720. The portraits of his Grace, Sir Basil Dixon, Maximilian Buck, Chaplain to the Duke, and many years Rector of Seal, Kent, and others, are introduced into the picture, which was painted by Wootton in 1727, and is in size 10 ft. by 7 ft.

EDWARD J. WOOD.

**RECORD COMMISSION PUBLICATIONS** (3<sup>rd</sup> S. ii. 101.)—Copies of the works referred to by MR. IRVINE are in the Library of Lincoln's Inn, forming part of the valuable collection presented by MR. C. P. Cooper to the Hon. Society.

JOB J. BARDWELL WORKARD, M.A.

**QUOTATION, "LOVE THOU THY SORROW"** (3<sup>rd</sup> S. iv. 129.)—This is a short poem of two verses by Mr. H. Sutton, of Nottingham, and was first published in the *Truth-Seeker*, and then in a small volume which appeared, I believe, in 1850. It was printed at Nottingham. The following is the complete poem:—

"SORROW.

"The flowers live by the tears that fall  
From the sad face of the skies;  
And life would have no joys at all,  
Were there no watery eyes.

"Love thou thy sorrow: grief shall bring  
Its own excuse in after years;  
The rainbow—see how fair a thing  
God hath built up from tears!"

Mr. Sutton is also the author of a prose work, *And The Evangel of Love*. J. A. L.

**ST. GERMAIN** (3<sup>rd</sup> S. iv. 70.)—There were several families of this name in France; perhaps Mr. M. will be able to select the one he requires from the following list:—

St. Germain, barons d'Annebaud (Normandy

and Brittany). De gu. un chev. d'arg., acc. de trois besans du même.

St. Germain, de Courson (Ile-de-France). D'arg. un nuage d'az. ch. d'un cœur d'or.

St. Germain Langot (Normandy). De gu. à la fleur-de-fis d'arg.

St. Germain de Larchat (Normandy and Brittany). D'arg. à la bande onnée de sa.

St. Germain de Mérieu (Dauphiné). D'or, à la bande d'az. ch. de trois croissants, d'arg.

St. Germain de Villette (Dauphiné). D'or, à la bande d'az. ch. de trois colommes d'arg. tenant chacune en son bec une étoile d'or.

St. Germain. D'arg. un chev. d'az. acc. de trois mulettes de sa. JOHN WOODWARD.

**THE MAYPOLE IN THE STRAND** (3<sup>rd</sup> S. iv. 126.) There must surely have been a maypole in the Strand later than 1717. Fifty years after the death of Sir Isaac Newton it comes up again, and in connection with the name of another astronomer. Derham, in the Preface to his *Astro-Theology* (it is the edition of 1775 that I have before me), refers to "the old former complaint of the want of a long pole to manage Mr. Huygens's glass with" (the "grand obstacle to all his views" with this telescope, which had been lent to him by the Royal Society, being "the vapours near the horizon,") and—

"Takes this opportunity of publicly owning, with all honour and thankfulness, the generous offer made to him by some of his friends, eminent in their stations, as well as skill and abilities in the laws, who would have made him a present of the Maypole in the Strand (which was to be taken down), or any other pole he thought convenient for the management of Mr. Huygens's glass. But as his incapacity of accepting the favour of these noble Mæcenases had been the occasion of that excellent glass being put into better hands, so he assured himself their expectations were abundantly answered by the number and goodness of the observations that had been, and would be, made therewith."

A second time, therefore, "the Maypole in the Strand" had the chance of doing duty as a Peak of Teneriffe. C.

**MAGIC PEAR OF COLSTOUN** (3<sup>rd</sup> S. iii. 466.)—Sir R. Brown, the eldest son of the Baronet of Colstoun, in his *Baronetage* for 1843, gives the following account of this pear:—

"In 1270, the Baron of Colstoun m. the daughter of Hugo de Gifford, Baron of Yester, celebrated for his necromantic powers (see Scott's "Marmion"), and as they were proceeding to church, the wizard lord stopped the procession beneath a pear-tree, and plucking one of the pears, gave it to his daughter, saying, so long as the gift was preserved, good fortune would never desert her or her descendants. This pear, now nearly six centuries old, is still preserved at Colstoun House, with the veneration due to so singular a Palladium; and apart from the legend, it is perhaps the most singular vegetable curiosity in the kingdom."

R. H. R.

TO TERRIFY (3<sup>rd</sup> S. iv. 126.)—This word is common in Norfolk, but not in the sense of *to shake*, but to do much more formidable injury. In Forby's *Vocabulary of East Anglia*, the following meanings are given,—"to teaze, irritate, annoy." But we constantly hear it used in passionate threats; as, "I'll terrify your vitals." The meaning here is, *to tear out*. The word is evidently derived from *to tear*, and is indeed pronounced *tearify*. F. C. H.

CLOUDBERRY (3<sup>rd</sup> S. iii. 512; iv. 39.)—In Staffordshire, *Cloud* means a hill; may not that account for the word Cloudberry, since the habitat of that plant is on mountains?

W. I. S. HORTON.

DEATH OF THE CZAR NICHOLAS (3<sup>rd</sup> S. iv. 28, 77.)—This query gives me an opportunity to record the following incident in the life of the Czar Nicholas, which I heard from the lips of a Polish Jew some years ago, but as I have not read any account of it, perhaps some of your readers may be able to substantiate or disprove it. I ought to say that I have no reason to doubt the veracity of my informant, and that he was not animated by unkind feeling towards the emperor. On the contrary, when I happened to let a word slip against the czar, he rebuked me—"Hush! thou shalt not speak evil of the ruler of thy people; besides, he is the 'King of the North,' whose future is mixed up with the future of my own people."

He stated that it was customary (when he resided in St. Petersburg) to present his majesty on the anniversary of his coronation with a silver arm chair, when he sat in it, and received the address from the deputation. On the last occasion, before the emperor had time to sit down, an aide-de-camp stepped forward, and with his sword struck the seat of the chair a heavy blow, which, touching a secret spring, the arms of the chair opened, and two sharp blades protruded which would have cut him in two had he sat down as usual.

Now, some wise people have shaken their wise heads at my tale, but I am only the echo. I still think the author was not a manufacturer of canards, and shall do so until I can't help it.

GEORGE LLOYD.

Thurstonland.

P.S. I ought to state that my Hebrew friend said in continuation—"The conduct of the aide surprised every one more than the conspiracy itself." That part of the mystery was never unravelled. Some said he knew it by inspiration; some by intuition; some that he was one of the lot, and split. "Further deponent sayeth not."

CALTHROP (3<sup>rd</sup> S. iv. 140.)—I assure your correspondent, MR. WORKARD, that I too observed the difficulty to which he calls attention, but as

funeral entries are now declared (by the decision of the House of Lords in the Dunboyne Peerage Case) to be evidence, their contents must be taken as true. I now give a *copy verbatim et literatim* of the entry at p. 60 of the 2<sup>nd</sup> vol. of the Funeral Entries in Ulster Office, which I have this day made from the original:—

"S<sup>r</sup> Charles Calthrop K<sup>t</sup> one of y<sup>e</sup> Justices of y<sup>e</sup> Common pleas dec: y<sup>e</sup> 6 of Januarie 1616 and is buried in Christ Church Dublin; he was aged about 92 y: his first wife was Winifride Zoto, his second Dorothea Deane, he left noe issue; He was sonne of S<sup>r</sup> Fraunces Calt: K<sup>t</sup> sonne of S<sup>r</sup> W<sup>m</sup> Calt: K<sup>t</sup> High Shireve of y<sup>e</sup> contie of Norfolk 1: H: 6. sonne of Bartholomew, sonne of S<sup>r</sup> W<sup>m</sup>, sonne of S<sup>r</sup> Olevir sonne of S<sup>r</sup> W<sup>m</sup> Calthrop K<sup>t</sup> y<sup>e</sup> lived in the tyme of the Conquerour."

There are two other entries in the same volume relating to his two wives. This information I extracted several years since for my own private use, through the kindness and liberality of Sir J. Bernard Burke. H. LOFTUS TOTTEHAM.  
Dublin.

REGIOMONTANUS (3<sup>rd</sup> S. iv. 110.)—Without assigning any ground for his doubt, MR. DAVIS, in opposition to all recognised authorities, professes not to believe that the family name of Regiomontanus was Müller. The Latin pseudonym and its German synonym, Kynsperger, were evidently assumed, in accordance with the custom of the time, from the place of his birth—Königsberg or Mons Regius.

The life of Regiomontanus was not passed in a garret, and it surely must be easy to trace the sire-name of the scientific bishop. Is there no list at Rome, or Ratisbon, from which we may learn the patronymics of those who have been promoted to ecclesiastical dignities? By-the-bye, Müller was not the first savant on the episcopal throne of Ratisbon, for, if I remember rightly, Albertus Magnus had formerly occupied it, though only for a short period. The only lists of bishops of this see with which I am acquainted are—1. "Breve Chronicon Episcoporum Ratisbonensium, ex Chronica Conradi de Monte Puellarum Confectum," and, 2. "Chronicon Episc. Ratisbon. Anonymi Authoris." The first of these ends with Conrad III. in 1296, the last with Conrad IV. in 1368. The *Chronicle* of Andrew of Ratisbon mentions no bishop later than 1437, Papsperger "Parsperger" being the last; but the Archives of Ratisbon would doubtless give the information required by your correspondent.

CHESSBOROUGH.

BAYNBRIGG (3<sup>rd</sup> S. iii. 489; iv. 15.)—In family papers, which perhaps may be of use to B. A. T. I find Nicholas Buckeridge, of Northaw, co. Hert. married Sarah, daughter and co-heiress of William Bainbrigg of St. Giles's-in-the-Fields, London; issue, Baynbrigg Buckeridge; who married first, a daughter of Sir Edward Atkins, Knt.; no issue.



Secondly, in 111, Mary Geering, daughter and heiress of William Geering of Broadwater, and Goring, co. Sussex; by her he had two sons, Henry Bainbrigg Buckridge of Erleigh Court, near Sonning; and Nicholas, who died unmarried. The property in St. Giles's belongs now, Meux's Brewery included, to Francis Hotchkiss Buckridge of Sonning, near Reading.

Henry Bainbrigg Buckridge of Lincoln's Inn, and also of Highgate, in the county of Middlesex, is in a direct line descended from Arthur Buckridge of Grand Chester, in the county of Cambridge, who was brother to the late Rev. John Buckridge, Bishop of Rochester, and afterwards of Ely; that the said bishop had arms granted unto him by William Camden, Esq., Clarenceux King of Arms, without any imitation of them to his brother; whereby, upon the death of the said bishop, he dying unmarried, the said arms ceased; and that he is unwilling to use any ensigns of honour without an unquestionable authority, hath therefore prayed his lordship's warrant for our granting and confirming to him and his descendants, and to the dependants of his father Bainbrigg Buckridge, both deceased: the which arms were borne by the said Bishop Buckridge for the term of his life.

The arms were granted to Henry Bainbrigg Buckridge, the 1st of April, the 11th year of George II., 1738. JULIA R. BOCKETT.

Bradney, near Burghfield Bridge, Reading.

GRAPE AND SEASIDE-GRAPE (3<sup>d</sup> S. iv. 85).—Your correspondent S. has remarked upon Sir A. Alison's well-known and graphic description of the West Indies, because it speaks of the fruit of the sea-side grape as "grapes." To strengthen his case, your correspondent adds, "there is as little affinity between the grape and the sea-side grape as between the strawberry and the 'strawberry tree.'"

This may be botanically true; but with regard to the fruit of the sea-side grape, which is now the question, I beg leave to demur. Not only are strawberries very good eating, especially with cream, but they are generally considered an entirely harmless and indeed wholesome fruit. But, on the contrary, the fruit of the strawberry-tree, or *arbutus*—at any rate the mature and fully-developed fruit as it grows in the South of Europe—has a very bad name. It is sometimes given with a bad design, and with a similar design it is sometimes eaten intentionally; but

"No quiere mi Madre que yo coma *madroño*,"

says the Spanish song (*Madroño*, the fruit of the strawberry-tree); and no one can partake of that fruit without consequences which all discreet and decent people would deprecate.

The affinity, then, between the common strawberry and the fruit of the strawberry-tree is very

remote, and almost of that kind which a certain writer of Hibernian extraction has called "antithetical." But the affinity between the fruit of the seaside-grape and that of the common vine, or *Vitis vinifera*, is of that more ordinary description which may be termed homogeneous. Thus, according to Dr. Grainger (*The Sugar Cane*, a poem, London, 1764, book iv. 563-5, and note), the seaside-grape is *not bad for food*, its "clusters," when they ripen, become "*impurpled*," and it *makes wine*. Now this fruit, be it observed, the worthy Doctor himself twice calls simply "grapes."—"It (the tree) bears large clusters of *grapes*"; and again, "the *grapes*, steep in water." And as, though he published in London, he wrote in the West Indies, whence he hails as a resident, we may fairly infer that he there found "*grapes*," simply "*grapes*," a received and well-known name for the fruit in question. What wonder then if Sir Archibald, writing about the West Indies, uses the same word in the same sense?—of course always supposing in his readers sufficient gumption to understand him. If I am writing of a small specimen of West Indian currency called a dog, surely I am not bound to add in a note, "not dog, a quadruped." SCHIN.

TITLES BORNE BY CLERGYMEN (3<sup>d</sup> S. iv. 148).—Besides the baronets (of whom a long list has already been given in "N. & Q."), there are the Earls of Abergavenny, Buckinghamshire, and Guilford; Lords Bayning, De Saumarez, Saye and Sele, Alwyne Compton, T. Hay, Arthur and Charles Hervey, Wriothesley Russell, and John Thynne (perhaps others), and more than one hundred Honourables; to whom may be added Counts Dawson-Duffield and John de la Feld; all clergymen of the Church of England. Lord Auckland is Bishop of Bath and Wells. The Earl of Kilmorey and Viscount Mountmorres are clergymen of the church of Ireland. Lord Plunket is Bishop of Tuam. Sir W. L. Darrell (not Darrell) is a baronet, and an English clergyman.

JOB J. BARDWELL WORKARD, M.A.

ST. PATRICK AND VENOMOUS CREATURES IN IRELAND (3<sup>d</sup> S. iv. 82, 132).—Dean Swift, in a note to his "Verses on the sudden Drying up of St. Patrick's Well, near Trinity College, Dublin," says:—

"There are no snakes, vipers, or toads in Ireland, and even frogs were not known there until about the year 1700. The magpies came a short time before, and the Norway rats since."

JOB J. BARDWELL WORKARD, M.A.

KNIGHTHOOD: MILES, EQUES, EQUES AURATUS (3<sup>d</sup> S. iv. 7, 137).—Selden says, in respect to these terms:—

"With us in England, *qui suscipit ordinem militie* is the dubbed Knight, and him generally we call a Knight; yet



also the word *milites* denotes Gentlemen or great Freeholders of the County also, and they are called Knights in our laws that concern either choice of Coroners or Knights of the Parliament, although they be no created Knights."—*Titles of Honour*, p. 436.

"Knights being *Equites aurati* (and called so from their gilt spurs, which they were wont to have put on at their creation), are also known and exprest by the name of *milites facti*."—P. 437.

"The Equestrian Order, in old Rome, consisted of such as were *Equites*; who anciently had their rank only from the Roman *census equestris*, and the censor's choice or allowance of them."—*Id.*

"Knight (*miles*) and chivaler, are but the same with *equus*."—P. 761.

JOB J. BARDWELL WORKARD, M.A.

MAGIC MIRRORS (3<sup>rd</sup> S. iv. 155.)—The use of "divining," or "seeing" glasses, is quite common at the present day, and by persons of good education. In my own possession are four made of glass: one is round, the others are egg-shaped. One of the latter was obtained from Hull, mounted on a mahogany stand, the narrow end upwards, and sold to me as having been "consecrated." The largest of the egg-shaped ones belonged to the wizard, Henry Harrison, who lived at Leeds; and is the identical glass which Dove looked in before administering strychnine to his wife, and for which crime he was executed at York some few years ago. On one side is scratched, in reverse characters, the word "Nature." I have repeatedly seen these glasses for sale in glass and china shops. Now before me are two MS. rules for the consecration of the glasses before use. They commence with an invocation to the Deity, and another to the angel of the day, to each of whom there are separate invocations.

After the incantation, &c., follows the "discharge for the spirit to depart."

These rules vary slightly in form, and may be seen in Barrett's *Magus*, book ii., published in 4to, 1801.

I have little doubt they are taken from the *Clavicula Salomonis filii David*, a tract of forty-seven pages; of which I have an edition, published without year or place (but early in the seventeenth century), in Holland.

EDWARD HAILSTONE.

Horton Hall.

SERGEANTS' RINGS GIVEN TO THE SOVEREIGN (3<sup>rd</sup> S. iv. 83, 156.)—Every serjeant-at-law, on being sworn in, presents to certain official personages of importance rings of pure gold, with a motto upon them; not his family motto, but a motto which he adopts for the occasion. One of these rings, of very large dimensions, with the motto inscribed in enamel, is given by each serjeant to the Queen; and no doubt, from a very early period, these rings have been so given to the sovereigns of this country. Now, I should like to know if they have been preserved. Possibly

they may be kept at Windsor, or in some other royal archive. If so, a catalogue of them, with the names, dates, and mottoes in full, would be extremely curious and interesting; and certainly of no little value in many questions of history and pedigree. A.

## Miscellaneous.

### BOOKS AND ODD VOLUMES

#### WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:—

HILL'S (REV. JAMES) SERMONS. 8vo. London, 1794.

ANECDOTES OF EMINENT PERSONS. 3 Vols. 8vo. London, 1813.

PARLIAMENTARY PORTRAITS. 8vo. London, 1815.

THE IRISH PULPIT. 3 Vols. 8vo. Dublin, 1827—30. Vol. III.

ALISON'S (SIR A.) HISTORY OF EUROPE. 20 Vols. Vol. V.

Wanted by Rev. S. H. Blacker, Rokeyby, Blackrock, Dublin.

THE RISE AND PROGRESS OF THE ENGLISH COMMONWEALTH: Anglo-Saxon Period, by Francis Palgrave. 3 Vols.

Wanted by Mr. James Wm. Cook, 72, Coleman Street, City.

NEW AND COMPLETE DICTIONARY OF THE ENGLISH LANGUAGE, by JOHN ASH, LL.D. 1775. 2 Vols. 8vo.

DICTIONARY OF THE ANCIENT LANGUAGE OF SCOTLAND. Edinb. 1804, 4to. No. 1, by Robert Aiken.

COTTON'S FRENCH DICTIONARY. Any edition.

LOCORUM, NOMINUM PRÆTERITORUM, GENIIVM, VOCUMQUE DIFFICILIORUM, QUAE IN LINGVÆ SCOTICORVM HISTORIIS OCCVRRVNT, EXPLICATIO VERNACVLÆ, & TIBIENSIS CRAWFORDO. Edinb. C. Irvinus. Edinb. 1865, 18mo. In any edition.

Wanted by Mr. J. Dykes Campbell, 50, Buccleuch Street, Glasgow.

#### Books wanted to borrow.

The writer, to whom official duties deny a regular attendance at the Museum when the Reading Room closes before six p.m., requires the undermentioned books; and would be greatly obliged to any gentleman possessing them who would kindly permit him to borrow them. Only one or two volumes would be required at a time. Great care would be taken of them; their return bonded, and (if required) a fair sum paid for the use of them.

Catalogues of Harleian and Cottonian MSS., and also Ayscough's. The publications of the Record Commissioners, and the Calendars issued by the Master of the Rolls.

Wanted by Mr. Challateth, 1, Verulam Buildings, Gray's Inn.

## Notices to Correspondents.

#### NOTES ON BOOKS IN OUR REEL.

SENKOW'S Query does not appear to have been received. If sent, it shall have immediate insertion.

E. M. C. We have two letters for this Correspondent. Where shall we forward them?

C. W. B. The coin in question is worth about five pounds.

JOHN DALTON. There is an article on the Spanish editions of Don Quixote in the British Museum in 1860, in "N. & Q." 2nd S. ix. 146. Bohn's Lowndes, pp. 401, 402, contains a list of the principal English translations.

ABERDEEN. Only one Part of the Landscape Illustrations of Moore's Irish Melodies appears to have been published.

S. A. T. The Ordination Service is omitted in the Book of Common Prayer printed by Baskerville for the Cambridge University in 1702.

A SUBSCRIBER. A notice of Edmond Hoopes, the editor of *Steele's Chronicle*, will be found in our 1st S. v. 199.

ERRATA.—3rd S. iv. p. 106, col. ii. line 14 from bottom, for "authentically" read "antithetically;" p. 143, col. i. line 21 from bottom, for "aris" read "aeris."

"NOTES AND QUERIES" is published at noon on Friday, and is also issued in MONTHLY PARTS. The Subscription for STAMPED COPIES for Six Months forwarded direct from the Publishers (including the Half-yearly Index) is 11s. 4d., which may be paid by Post Office Order in favour of MESSRS. BELL AND DALDY, 186, FLEET STREET, E.C., to whom all COMMUNICATIONS for the Editor should be addressed.

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LONDON, SATURDAY, SEPTEMBER 5, 1863.

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## Notes.

## "JULIET" UNVEILED.

After these long and, I hope, not uninteresting wanderings through the enchanted regions of Faerie Land and Arcady,\* let us turn to the child of nature, Shakespeare; upon whose early productions we may rest assured, these two great poets, his instant predecessors, rained their celestial influence:—

"And I in deep delight am chiefly drown'd,  
Whenas himself to singing he betakes."

As the writings of Sidney, like Spenser's, abound in allegory, the supposition naturally arises there may be something of an allegorical nature in those plays which have a reference to Sidney. It has already been pointed out in "Shakespeare, Sidney, and Essex" (8th S. iii. 82, 103, 124), that an allegory may be contained in the tragedy of *Hamlet*; and it requires no stretch of fancy to imagine that, in the *Two Gentlemen of Verona*, the stately and aristocratic Silvia represents the goddess of chivalry, a second Stella; whilst there is falseness enough in pretty Julia to make a Lady Policy, a very proper wife for Maister Robert Cecil.

But be this as it may, on looking into *Romeo and Juliet*, we find an elderly gentleman married

\* Vide "The *Arcadia* Unveiled," 8th S. iii. 441, 481, 501; "The *Færie Queene* Unveiled," 8th S. iv. 21, &c.

to a lady only twenty-eight years of age, and a daughter just fourteen. Now this play was produced in 1591, and Lady Penelope Devereux was born in 1563, just twenty-eight years before; her father died in September, 1576, earnestly wishing a marriage might take place between his daughter and Philip Sidney. If then, a *poetical marriage* had taken place at that time between Astrophel and Stella, a young muse would have been born in the summer of 1577, coincident with the birth of Juliet. Further, it is Benvenuto (Sidney) who urges Romeo to go to the masque, promising to show him a more beautiful maiden than his present love. Consequently, we are fully justified in regarding Juliet as the daughter of Stella.

In the same category must be placed Rosaline; each is the muse or feminine reflection of her lover. Is not Juliet the same wilful and passionate creature as her Romeo? Is not Rosaline the same saucy dominant spirit as Biron? Does she not bear the same relation to the princess as he to the king? And when Shakespeare wrote—

"With two pitch balls stuck in her head for eyes,"  
*Love's Labour's Lost*,

he must have had in his recollection:—

"Or seeing jets black, but in blackness bright."  
*Astrophel and Stella*, St. 91.

Notwithstanding that certain nobles and courtiers of Queen Elizabeth's court are so distinctly marked in *Romeo and Juliet*, yet we clearly see, peering through their shadows, the forms and features of certain dramatists: and in Tybalt and Mercutio we readily recognise our old friends Marlowe and Nash, reminding us of Don Armado and Moth in *Love's Labour's Lost*.\* The two Capulets may be Greene and Lodge, authors of the *Looking-glass of London*; and John Lyly would be the Montague, father of Romeo, and uncle of Benvenuto. And to Shakespeare, on first coming to London, Lyly had been a second father, his best guide and dearest friend; and he might well stand as uncle to Sir Philip Sidney, being a man of Kent, and, as Mr. Bourne says—

"To some extent, I imagine, the *Arcadia* owed its existence to John Lyly."... "I have no doubt that the reading of *Euphues*, in 1579, led him many steps towards the writing of the *Arcadia* in 1580."—P. 828.

But it may be asked, how comes Mercutio (Nash) to be constantly in the company, the intimate friend, of Benvenuto (Sidney)? For the very plain and simple reason, that in 1591 Nash edited Sidney's poem of *Astrophel and Stella*. And as he made some caustic remarks in the Introduction against his fellow-dramatists, so young Juvenal receives a deserved castigation, as Mercutio acknowledges, "for mingling in your quarrels." The County Paris might be Daniel;

\* Vide *The Footsteps of Shakespeare*, p. 153.

who was not only a sonneteer, but also the poet of Wilton House, of the Countess of Pembroke.

This two-fold view of certain nobles and dramatists being shadowed in the ever-living characters of *Romeo and Juliet*, receives confirmation from the fact, that to Nash's edition of *Astrophel and Stella* are appended twenty-eight sonnets by Samuel Daniel; and also "some poems by E. O., meaning, no doubt, the Earl of Oxford" (*Shakespeare Society*). Hence it becomes probable this publication, with the letter prefixed, wherein Shakespeare is satirised as "Ignorance with a leaden pen," combined with the queen's indignation at the marriage of Essex with Sidney's widow, gave rise to the tragedy.

But Shakespeare, as *Romeo*, in winning the love of the muse *Juliet*, does not arrogate to himself a superiority, as poet, over Daniel; he merely intimates thereby, that it was his love and admiration of *Astrophel and Stella* that turned him into a sonneteer. And on looking into his sonnets, we cannot for a moment doubt Shakespeare oft lighted his pipe at Stella's eyes. I mean his oaten reed; for in the flavour of tobacco he rejoiced not, though he never abuses it, perhaps out of respect to his honoured friends John Lyly and Sir Walter Raleigh—two inveterate smokers.

Not only are we reminded of *Astrophel and Stella* by numerous phrases, but even whole stanzas have been imitated, or at least the hint has been taken from them: as, for instance, in *Astrophel and Stella*, the stanzas 38, 89, and 99, may have given rise to the sonnets 24, 27, 28, 43, and 61. Again, the stanza 52, "A strife is grown between Virtue and Love," may have given Shakespeare the hint for the sonnets 46 and 47: "Mine eye and heart are at a mortal war." All these sonnets are evidently addressed to a lady, and are so placed in the "Sonnets rearranged;" and it is only by yielding to a morbid sentimentalism, we can imagine them as addressed to his friend. The line,

"Deal thou with powers of thought, leave love to will,"  
*Astrophel and Stella,*

may have given our gentle Willy the idea of his three sonnets on *Will*. Nor can we doubt the beautiful sonnet 146, "Poor soul, the centre of my sinful earth," took its rise from the following verse:—

"Leave me, O Love! which reachest but to dust;  
And thou, my mind, aspire to higher things:  
Grow rich in that which never taketh rust;  
Whatever fades, but fading pleasure brings."

*Miscellaneous Poems.*

Considering how Sidney was idolized by Spenser, and what a halo of glory surrounded his name, we need not be surprised Shakespeare was also deeply influenced thereby; and as *Juliet* is a daughter of *Stella*, so may the sonnet-lady, with her black and mournful eyes, also be an allego-

rical figure—the Sonnet-Muse. She is not only connected with *Stella* by the sonnets 127 and 132, and by those previously mentioned, but more especially by the sonnets wherein Shakespeare complains of her tyranny and evil influence over him; which undoubtedly, I would say, have their origin in the *Fifth Song*.

As Spenser accuses his *Rosalind* of inconstancy, so the sonnet-lady is also faithless, bestowing her favours on other lovers—probably Daniel, Drayton, and Lodge, and especially on the young Earl of Southampton; of whom, in imitation of Spenser's fourth *Grace*, he says:—

"Be thou the tenth Muse, ten times more in worth  
Than those old Nine, which rhymers invocate."  
Stanza 38.

And in the beautiful sonnet, "If music and sweet poetry agree," he again compliments his friend: "One knight loves both, and both in thee remain."

However fanciful these suppositions may appear, yet it is not easy to deny the connexion between the sonnet-lady and *Stella*; and it is only on this plea, the intimate connexion between *Astrophel and Stella* and the *Sonnets*, we can free our minds from the disagreeable impression, the latter contain a personal history, a tale of error and woe.

This opinion of the unreality of the sonnet-lady appears to be confirmed by the inscription prefixed to the *Sonnets*, where the word "begetter," we are given to understand, can only mean in the Elizabethan sense the *dedicatee*. Consequently, Thomas Thorpe, if he wrote the inscription, imagined Mr. William Herbert was the person; but if, according to Monsieur Philarette Chasles, the Earl of Pembroke wrote the first part, then all the *Sonnets* must have been dedicated or presented to the Earl of Southampton as "the onlie begetter."

In conclusion, I would respectfully draw attention to the opinion of Todd and others, that "our pleasant Willy," in the *Tears of the Muses*, is intended for Sir Philip Sidney, and that the poem was composed in 1580. In support of his arguments, I may adduce the similarity of passages in the *Muse Thalia* and in *October*. How peculiarly appropriate the name is to Sidney, we have seen in the *Arcadia*—himself the shepherd *Philisides*, and his friends all shepherds; in his humorous picturing of Harvey and Spenser in love, and catching the fair *Urania* in their arms at Barley-break; the feeding by night the two wild beasts—the lion and the bear—in the place of their *pastorals*, alluding to the *Shepherd's Calendar*, which was composed in the district where the rebellion broke out; the putting *Pamela* as a shepherdess under the care of the clown *Dametas*, not merely for concealment sake, but as a sly satirical stroke

at Burghley's shabby patronage of literature and the Muses.

Todd is also of opinion that by Ætione, in *Colin Clout's come Home again*, Michael Drayton is designed. Certainly St. Michael, the archangel with the flaming sword, chief of the heavenly hosts, has poetically a far more heroical sound than Shake-speare:—

"St. Michel's Mount who does not know,  
That wardes the Western coast?"

And, possibly, the young dramatist was at that time only known as Mr. *Shaxper*.

This pastoral was most probably written in 1590, on Spenser's return to Ireland; but afterwards, on publishing it, he may have added some passages and altered others, as with regard to Amyntas:—

"There also is [ah no, he is not now!]  
But since I said he is, he quite is gone."

As Nash also speaks of an Amyntas in *Pierce Penniless* in 1592, it is probable each poet refers to the same nobleman—Ferdinando, Lord Strange, Earl of Derby. C.

#### RANDOM.

In our time, to fire at random is to fire without taking aim: and a random shot is one which is not especially fired at what it hits. The word has undergone a very curious change since its first introduction. Of the origin I know nothing except that it must be connected with the French *randomée*, which, as a term of hunting, meant the circuit made by a wounded animal; and in common life, any circuit, especially one to no purpose. There is an old French word, *random*, which means *impetuous motion*.

The word, in old English, is *randon*. The *randon* was the angle of elevation at which the gun must be inclined to the horizon in order to hit the mark. To fire at a *randon*, one *randon* or another, was to fire at a particular angle, in order to secure a particular range. In time the word was used to signify the range itself, as in some of our mathematical dictionaries. The *randon* is used for the angle in both editions of Leonard Digges's *Stratotiokos* (1579 and 1590), in his *Pantometria* (1571), and in various other English works.

At what time the word became *random* I cannot tell. Ralphson (1702), Stone (1743), and Whiston and Ditton (1714), use the *m*; and all mean the range, and not its angle.

I cannot find the word, as a term of artillery, either in French or Italian: but I have not made much search. It is certainly not used either by Tartaglia, or by Cyprian Lucar, his English translator (1588).

It is not easy to trace the modern meaning to its source with certainty. It is a very common

notion that a gun is fired direct at the object to be hit. Perhaps those who had this notion, seeing a gun elevated, so as to be fired into the air, and said to be fired at a *randon*, might think this was the word for shooting upwards at nothing particular. All this may be matter of further inquiry. A. DE MORGAN.

#### THE CITY SCEPTRE.

One of the most remarkable municipal maces now in existence is that belonging to the Lord Mayor of the city of London,—a relic, in its present shape, of the jeweller's work of the fifteenth century, and probably in part of still greater antiquity. It has been represented in the *Illustrated London News*, but more effectively in the *Transactions of the London and Middlesex Archaeological Society*, vol. i. p. 356. A passage from the civic *ordinale*, or programme for the meetings of the Corporation throughout the year, there quoted, shows that it was termed the *Scepter* at least as early as 1604; and we may therefore presume that it was the same ensign of authority which is mentioned in the following passage of Stowe's *Annals*, where he is describing the Thanksgiving procession of Queen Elizabeth to St. Paul's after the defeat of the Spanish Armada in 1588:—

"Over the gate of Temple Bar were placed the waites of the Citie: and at the same bar the Lord Mayor and his brethren the Aldermen, in scarlet, received and welcomed her Majesty to her City and Chamber, delivering to her hands the *sceptre*, which, after certain speeches had, her Highness redelivered to the Mayor, and he again taking his horse, bare the same before her."

Mr. Peter Cunningham, in his *Handbook for London* (1849, p. 804), from the Sceptre being strange to him, has inserted in this passage between brackets the word [sword]; because the City Sword, and not the Sceptre, is now usually presented to the Sovereign upon his or her entrance into the City. In 1588 the Sword of State (not the City Sword) was borne before the Queen by the Lord Marquess (of Winchester). *Progresses, &c. of Queen Elizabeth*, ii. 542.

The City Sceptre, though of the highest curiosity as a work of ancient art, as I have already said, has latterly been little regarded. It has always, however, been borne by the Lord Mayor at Coronations; and the portrait of the Right Hon. John Thomas Thorp (the Lord Mayor), represents him carrying it, in Sir George Naylor's magnificent work on the *Coronation of King George IV.* At Pensax, an ancient mansion in Worcestershire, I last year saw an interesting portrait of Sir Allen Cotton, who was Lord Mayor at the Coronation of King Charles I., and which was painted to commemorate his attendance on that occasion, in the full costume of his office, and bearing the City Sceptre. Sir Allen was the

father of Martha, wife of John Chitton, Esq., and mother of John Chitton, Esq., of Pensax. (Burke's *Landed Gentry*.) JOHN GOUGH NICHOLS.

### Minor Notes.

**RELIEF FOR THE BEWITCHED.**—I forward the enclosed extract from a Surrey newspaper, as a curious instance of the superstition that still prevails in some places amongst the lower classes, and one worthy, I think, to be preserved in the pages of "N. & Q.:"—

"The other day a labouring man from Worplesdon called upon a chemist in Guildford, and gravely informed him that his wife had been bewitched two years ago, and that she had remained in that state ever since, much to the grief of her husband and family, and annoyance of her neighbours. He said that he had been informed that if he got a quarter of a pound of mercury, and mixed it up with the yoke of two eggs, and gave a dose to his wife night and morning in water 'over which the living and the dead had been carried,' she would soon recover. Of course the chemist tried to ridicule him out of his silly notion; but the foolish man went away as fully persuaded as before that his wife was bewitched, and avowing his intention of getting the mercury and the water before he quitted Guildford."

Mercury, of course, has always formed a staple commodity of magicians and those who deal in mysteries; but my query is, What is the ground of the supposed magical power of "water over which the living and the dead have been carried"? Can it possibly have any connection with the right of way supposed to exist—rightly or wrongly I know not—where the living and dead have gone? This kind of water is, I believe, held in the same veneration in the Highlands of Scotland.

JOS. HARGROVE.

Clare Coll. Cambridge.

**LONGEVITY.**—In *The Times* of Jan. 21, 1863, the decease of persons who have attained the following ages is recorded: 92, 90, 82, 82, 80, 78, 78, 76, 74, 72, 72, 72, 70, 70. Four males and eleven females, in all fifteen persons. This gives the high average of seventy-eight years; and it is rather remarkable that the average of the female life is not eighteen months greater than that of the males; contrary to the received opinion.

W. DAVIS.

**OLD ALMANACS.**—There seems to be some doubt whether the "Exhortation against the Turks" of 1455 is an almanac. But G. Fischer published in 1804 at Mayence a tract consisting of four leaves, and a large folding plate of facsimile, entitled—

"Notice du premier Monument Typographique en Caractères Mobiles avec date connu jusqu'à ce jour. Découvert dans les Archives de Mayence et déposé à la Bibliothèque Nationale de Paris, 40."

The following is a facsimile of three lines, which make it clear that the original is an almanac for the year 1457:—

"Cōfictiōes & oppositiōes solis et lune \* \* \* \*  
"In anno dñi Mccclvj cui" b lra dñialis xiiij anre  
na.  
"Interualla ix ebdomide concurrentes una dies."

This is considerably earlier than Regiomontanus, who only followed his immediate predecessors in the form in which he printed and published his almanac.

WM. DAVIS.

**ROBERT GREENE, THE DRAMATIST.**—I subjoin two notices of Greene, which I do not remember to have seen quoted anywhere:—

"She reads *Green's* works over and over, but is carried away with the *Mirror of Knighthood*; she is many times resolv'd to runne out of her selfe, and become a Lady Errand."—Overbury's "Character of a Chambermaid." (*Characters*, edit. 1632, sign. K, 2nd verse.)

"If he can purchase but an old satten suit;  
In 's own surmise hee's straight a gentleman,  
But his opinion I can well confute;  
For *Robert Greene* doth say, and wisely scan,  
A velvet slop makes not a gentleman."

*Time's Metamorphosis*, by R. Middleton of York (printed with his *Epigrams and Satyres*, 1608.)

Middleton's allusion is of course to Greene's *Quip for an Upstart Courtier*, 1592. It may be worth mentioning that Gabriel Harvey, in his copy of Gascoigne's *Poesies*, 1575 (now, I believe, in the Bodleian), wrote a MS. note instituting a comparison between the forlorn conditions of Gascoigne and Greene. This note is, unless I am mistaken, printed entire in *Bibliotheca Heberiana*, part IV., art. "Gascoigne's Poesies."

W. CAREW HAZLITT.

### CURIOUS IMPRINT.—

"The wishing Commonwealth's Man: a quaint Dialogue between Cautious, a Countryman, and Wish-well, a Citizen . . . . Printed in the year of Drums, Trumpets, Pikes, and Muskets, 1642."

JOB J. BARDWELL WORKARD, M.A.

**CRUDE: CRUEL.**—It is curious to note the common origin of these words. *Crudus*=immature, unploughed. *Crur*=murder (Horace), and its Greek root *apros*. The moral is obvious.

J. D. CAMPBELL.

Glasgow.

**QUANTITY OF "PITUITA."**—A correspondent of the *Gent. Mag.* (vol. xlv. p. 330), after praising the Latin version of "A froggy would a wooing go," adds—unfortunately, however, a gross false quantity occurs in one of the stanzas, "Vexat pituita molesta."

Now, it is true, that the first syllable of *pituia* is long, but why should it not be considered a word of three syllables, as it must be in Horace?

"Præcipue sanus nisi cum pituita molesta est."

*Epist.* i. 1, last line.

The version appeared in the number for the preceding March. *Unfortunately* it contains also a real false quantity —

"Inde cito domine perventum est muris ad aulam."

*Cito*, when an adverb, has always the second syllable short. See Bland's *Elements*, p. ix., Introduction, 1840. Ovid, to say nothing of other poets, constantly makes it short —

"Sic cito sam verbis capta puella tuis." &c.  
*Medea Jasoni*, line 92.

Accordingly, in our public schools, it is forbidden to make it long, and the old rule, "O finita communia sunt," is, so far at least, disregarded. See the same volume of the *Genl. Mag.*, p. 442.

W. D.

MISTAKES OF THE NOVELISTS. — There is a gross error in Marryat's *Snarley-yow*, which has been allowed to last even down to the shilling edition of last year. He gives all the children of George and Anne to William and Mary. As in chap. 33, "of the many children born to the heretic William . . . one only remains, the present Duke of Gloucester": and again (chap. 43), "the death of the young Duke of Gloucester, the only surviving son of King William."

In Peacock's *Headlong Hall*, ch. vi., the philosophers are made to talk of the "precession of the equinoxes" where they mean the "variation of the obliquity." This mistake is enhanced by a setting of knowledge unusual in a novel; thus it is said that "Laplace has demonstrated that the precession of the equinoxes is a regular equation of long period."

A. DE MORGAN.

### Queries.

#### "A SHORT RULE OF GOOD LIFE."

Some time ago I purchased a volume in MS., which is prefaced as follows: —

#### "A SHORT RULE OF GOOD LIFE."

- "The Sonnets in comendation of this Phamphlett.  
 "Distillers toyle and beate their busie braines,  
 Elixir fair or Quintessence to make;  
 Which well they thinke will recompence their paines,  
 Yf they performe the thinge they undertake;  
 Yet sekinge that should lengthen life and health,  
 Of tymes spend both, and wast their tyme and welth.  
 "Gould, pearle, and ston, rich, pretious proude of prise,  
 Doe ouer perke most mightie monarks crownes,  
 And make most men all daungers to despise,  
 With life and lymbe to hazards their renowes.  
 And why but that they all in small comprise  
 More powre then things more base in larger size;  
 An why then shoulde not this small pamphlett seme,  
 By far more right to haue farre more esteeme.  
 "For all these things yf they be had at last,  
 Serue but as stauces to serulye bodies use,  
 And ere they be possest, are gonne and past,  
 And bootlesse helpe; their masters must refuse  
 When as the Quintessence this booke coutheys,  
 And pearlesse gemme for euer more remaynes.

"A Collierie to cleare and cure the sight,  
 A cordiall good to helpe, and heale the harte,  
 A preparatyue to put ech greife to flight,  
 A rare preseruatyue preuentinge smarte,  
 A water treat, an Oyle, and Balme most pure,  
 To clenze, to heale, to suple and to cure,  
 A rule to Leauell life and death soe true,  
 As leaueth Hell and leads to heauenly crue.

"Which underfoote shall treade the purest gould,  
 Which serues but ther to pause the Pallace floores,  
 Wher orient pearle most gorgious to behoulde,  
 Is onely used to make the dornes and dories,  
 And pretious stonnes are had in prise soe small,  
 As ther may serue to buyde the walls withall.

"The reede, remember, put it well in use,  
 And haue it oft in hande, more oft in harte,  
 For profit small or non it will procure,  
 Till Wyll doe take the understandinge parte.  
 No more than druggs or foode will stand in steade,  
 Till they be used to cure or els to feede.  
 Take men a tast, and try how sweete it is  
 To lyve in loue, which leads to heauenly blisse."

"Finis.

"Conuertantur qui oderunt Sion."

The work proceeds the foundation and the rules thereof, with dissertations on Christian duties, an order for holy days, high feasts, confession, considerations to settle the mind in the course of virtue, devotion to saints, and other exercises of devotion. The MS. is written in a good round hand on 91 pages, 8vo. size.

In the same hand is written a title as follows: —

"The Manner of the apprehension of Margaret Clytherowe, late of Yorke, in the yere of our Saviour's Incarnation, 1586, and the 28th of the reigne of Queene Eliz: being the 10 day of March, with her Arreigement, condemnatio and execution."

This account takes up 35 pages, and is in a different handwriting.

In the year 1849 was published *The Life and Death of Margaret Clitherow, the Martyr of York*, now first published from the original MS., and edited by William Nicholson. London, 12mo, Richardson. Dated from Thelwall Hall, Cheshire, and approved by Bishop Ullathorne. In the preface it is stated to be written by the Rev. John Mush, her spiritual director, who died in 1617, and the MS. to be in the possession of Peter Middleton, Esq., of Stockeld Park, Yorkshire. This copy does not quite agree with the printed history. Drake does not make mention of the occurrence, and the Surtees Society's Volume of Depositions does not commence before the seventeenth century. Having given a description of this MS. volume, can any one give me information as to the author of the Devotions called *The Rule of Life*?

EDWARD HALLSTONE.

Horton Hall.

ATKINSON, GOVERNOR OF SENEGAL. — Could any of the readers of "N. & Q." inform me if any person of the name of Atkinson was at any time



governor of, or otherwise connected with, the colony of Senegal, in Africa.

C. H. FITZHOLLAND:

**LORD AIRTH'S COMPLAINTS.**—Some years ago, in the British Museum, in some book of ballads, when hunting for something else, I found the following lines. Who was Lord Airth? What was his complaint? and who is the author of this beautiful piece of poetical expression? I saw it attributed to Lord Brooke, the friend of Sidney.

"If these sad thoughts could be expressed,  
Wharwith my mind in now possessed,  
My passion might, disclosed, have rest,  
My griefs relieved might flee.

"My sighs are fled, no teirs now rin,  
But swell to whelm my soul within,  
How pitiful the case I'm in,  
Admire but do not trie," &c.

FRANK HOWARD.

**BEAN FEAST.**—A practice prevails in the metropolis of England—that of giving an annual banquet or feast to the employed in their establishments, to which in some instances the principal customers are invited to contribute and attend. I have, on invitation, attended one this summer, which took place at Rye House, and consisted of a substantial dinner, the company playing at cricket and other games, both before and after. What I wish to inquire is simply, why it is called a *bean feast*? I asked this at the time, but no one could give me the information.

T. B.

**SLINGSBY BETHEL, LORD MAYOR AND M.P. FOR LONDON, 1755-6.**—What was the connection between this alderman and his namesake the Presbyterian sheriff in 1680, who was tried for an assault at Southwark when a candidate for that borough, and was the author of several political pamphlets? In his *Vindication*, published in 1681, Sheriff Bethel describes himself as a bachelor; but as his decease did not happen till 1695, the Lord Mayor may have been his son or grandson. Query, which? Alderman Bethel died in 1758.

JUXTA TUBERIM.

**BOSWELL.**—Where did those diligent and accurate compilers, the Messrs. Chambers, obtain their anecdote (*Encyclopædia*, vol. iv. art. "Execution"), of Boswell's riding to Tyburn in the same mourning-coach with the murderer Hackman, the ordinary of Newgate, and a turnkey? Seasoned as he was to the periodical gaol-deliveries which in his day "emptied our prisons into the grave," I hardly think that he would have out-Selwyned Selwyn by an "excursion" to the gallows, harsened at the side of a living murderer.

Our *amateur des hautes œuvres* was a social, kindly-natured man; but the depths of the human heart are not easily sounded.

E. L. S.

**THE GAME OF CRICKET.**—Strutt, in his *Sports and Pastimes* (book II. ch. iii. sect. 19) holds to the opinion that the game of cricket originated from the older game of "Club Ball," in which a ball was struck from a straight bat; and admits himself unable to trace the name, "Cricket," beyond the commencement of the eighteenth century. The following extract from the Constitution Book of Guildford, as transcribed in Russell's *History* of that town (1801), shows the name to have been in use at least as early as the middle of the sixteenth century, and, by inference, much earlier.

In some legal proceedings in respect to "A Garden withelde from the Towne," anno 40th Elizabeth,—

"John Derrick, gent, one of the queene's majestie's coroners of the County of Surrey, aged 53, saith this land before mentioned lett to John Parviah, Innholder, deceased; that he knew it for fifty years or more.

"It lay waste and was used and occupied by the inhabitants of Guldeford to saw timber in, and for sawpits, and for makinge of frames of timber, for the said inhabitants.

"When he was a scholler in the free school of Guldeforde, he and several of his fellows did runne and play there at *crickett* and other plaies.

"And also that the same was used for the baytinge of beares in the said towne, until the said J. Parviah did inclose the said parcell of land."

Is not the game, as now played, as well as the name, of much earlier origin than is generally supposed?

D. M. STEVENS.

Guildford.

**COURT COSTUMES OF LOUIS XIII. OF FRANCE.** I shall feel obliged by any one directing me to a work containing engravings of the above costumes.

A. D.

**DATES WANTED.**—I am anxious to discover the respective *months* of the year 1173 in which the two following events took place:—

1. The betrothal of John, afterwards King, to Alice or Agnes of Maurianna.

2. The death of William Earl of Gloucester, the father of Isabel, wife of King John.

HERMENTRUDE.

**PETER DOS.**—While on board a steamer going from the Loffoden Islands to Trondhjem in July last, we passed a great number of the Nordland Jaegts engaged in carrying dried fish from Hammerfest to Bergen. Many of these vessels had a square piece of black cloth in one corner of the mainsail, which, I was informed, was placed there in memory of a poet named Peter Dos, who formerly lived in the northern part of Norway.

Where can I obtain information about Peter Dos?

ALGERNON BRENT.

**REV. WILLIAM EASTMEAD.**—This gentleman, who was a Dissenting minister at Kirby Moorside, Yorkshire, was author of *Historia Riccalensis*,

1824, 8vo, and died about fifteen years since. I am anxious to know the exact date of his death, and shall be glad of any other particulars respecting him. S. Y. R.

EDGAR. — 1. What was the baptismal name of the father of Richard Edgar, who married the coheir of Ros of Sanquhar?

2. Who was the successor of this Richard?

3. Who were the two following successors of John Edgar, of Wedderlie, who confirms in 1384 a certain surrender made by R. Edgar in 1379?

4. Was Adam Edgar (living in 1476) the grandfather or great grandfather of Oliver Edgar, who married in 1564 Margaret Fringle?

5. Who are named as the nephews of Edgar of Wedderly in the suit terminated in 1663, by a judgment of the Court of Session?

6. *Squair Men*.—Who were the "Squair Men" of Dumfries, mentioned in the will of an Edgar in the seventeenth century? Sp.

PRIDEAUX ERRINGTON. — I recently met with a copy of a work entitled, *New Copies in Verse for the Use of Writing Schools*, consisting of fifty-three alphabets, &c. &c., 8vo, published at Newcastle-upon-Tyne, 1734, and written by *Prideaux Errington*. Is the book of any value? Who was the author? and in what way did he obtain the name of *Prideaux* as a Christian name, as I can find no intermarriage between the families in any pedigree that I have access to? Was the author of the family of Errington of High Warden, Northumberland? G. P. L.

THE FLEUR-DE-LIS FORBIDDEN IN FRANCE (2nd S. xi. 167, 298).—Has the decree of the Paris Court of Cassation in 1861, by which jewellers and others were cautioned that it was unlawful to introduce the fleur-de-lis into any piece of jewellery, &c., been repealed? In the jewellers' shops in the Palais Royal at present, the fleur-de-lis is very generally to be seen in the form of brooches, sleeve-links, scarf-pins, &c.

J. WOODWARD.

LAURENCE HALSTED. — Information is desired respecting Laurence Halsted, Keeper of the Records in the Tower of London. According to Dr. Whitaker (*History of Whalley*, 3rd ed. 383), he was son of John Halsted by his first wife Hester, daughter of William Cooke of Manchester; was born in 1638, married Alice, daughter of John Barcroft, Esq., and had issue John and Laurence, who died infants, and Charles, born 1675. Dr. Whitaker says that the Keeper of the Tower Records was so steady a Loyalist as to be excepted, according to Whitelock, out of all acts of indemnity in the treaties between Charles I. and the Parliament. If he were born in 1638, he was only about eleven years old when Charles I. was decapitated. C. H. & THOMPSON COOPER.

"HE DIED AND SHE MARRIED THE BARBER."

Where can I find that strange medley sometimes attributed to Dean Swift, who is said to have extemporaneously invented it in retaliation for being asked a conundrum at a dinner-party? I once heard it repeated by a gentleman, whose memory now fails to give more than an isolated sentence here and there, such as:—

"A man went into a barber's shop to be shaved,  
went into the garden and dug  
potatoes till the gunpowder ran out of his shoes  
He died and she married the barber.—What's that?"

R. F. C.

INSCRIPTION ON CROSTHWAITHE FONT. — On the lower edge (chamfered) of the bowl of the font in Crosthwaite church, Keswick, runs, or rather ran, a double inscription. That on the cardinal faces has been purposely erased, probably about 1550.

The other inscription is—

"Orate : p ala : dñi : Thōm : de : Khede (?) : olim : ecclesie : huius : Vicarii."

I am uncertain about "Khede," and commend it to antiquarian tourists. But I want to know, 1. Is there a place, whose mediæval Latin name was "Khede," or anything like it? and 2. Is there any list of vicars of Keswick? The font seems to have been carved late in Edward III's reign. E. H. KNOWLES.

ISABEL OF GLOUCESTER: ONE MORE QUERY.—

"King John," says Speed, "divorced Hawisia his wife by advice of Philip King of France, as too neere of bloud, by sentence of the Archbishop and Bishops of Burdeaux, Poyctoirs, and Xanton." (P. 496.)

Stow says:—

"He was there [i. e. in France] by the hands of Helias Archbishop of Burdeaux, and the Bishops of Poytiers and Scone, divorced from his wife Isabel, daughter to Robert Earle of Gloucester, because of nearnesse of bloude."

Have we any reason to suppose, from this, that Isabel had accompanied John into France? Does the Romish law of divorce require the presence of both parties, or even of one, when sentence of divorce is pronounced? I should also be glad to know if any other chronicler than Speed has named the King of France as John's adviser in this matter? and what place do "Xanton" and "Scone" indicate? The divorce of John and Isabel must have taken place between the 2nd of May, 1200—on which day he returned to Normandy (see the curious Itinerary of King John, *Archæologia*, vol. xxii.)—and the 24th of August, when he married Isabelle d'Angoulême.

HERMENTRUDE.

LADY CATHERINE REBECCA MANNERS is stated by Watt to have been author of poems 1793-1799. Who was she? S. Y. R.

ST. PATRICK AND THE SHAMROCK.—I am much obliged to your correspondent F. C. H. for having



answered my queries respecting venomous reptiles in Ireland. The following extract from an article on "Sacred Trees and Flowers" in the last number of *The Quarterly* (July, 1863, p. 246), suggests another Query, which probably F. C. H. will be able to answer:—

"The trefoil, or 'Herb Trinity,' has an especial interest from the use, which, as tradition asserts, was made use of by St. Patrick (although the story is to be found in none of the Lives—not even the last and most legendary—printed by Colgan), as an illustration of the Divine mystery of the Trinity. The leaf, which is now generally recognised as the Irish emblem, is that of the white clover; but the name, shamrock (Seam-róg), seems to be generic, and is applied also to the purple clover, the speedwell, the pimpernel, and the wood-sorrell," &c.

I propose this Query: If, as the writer of the article asserts, no mention is made in the lives of St. Patrick of his having made use of the "shamrock" as an illustration of the Blessed Trinity, how did the tradition arise? J. DALTON.

POTHEN.—The Emperor Julian enriched the Valhalla of royal poets by the composition of two epigrams. (*Juliani Opera*, Paris, 1588, p. 87.) One of these is on corn-wine, *Εἰς οἶνον καὶ σπῆλμα*, in which he contrasts the nectarine flavour of the grape with the goat-like relish of the corn-wine, *Κεῖνος νέκταρ, σὺ δὲ τράγος*. Now, is not this manifestly the veritable *potheen*, a copious dram of which would have nicely settled the imperial stomach after a surfeit of the crass and sugared Byzantian? J. L.

Dublin.

PRAYERS FOR THE DEAD.—In Daillé's work on *The Right Use of the Fathers*, published in the seventeenth century, it is said (Smith's trans. ed. Jekyll, Bohn, 1843, p. 325) that the Church of Rome has abolished the custom of prayers for the saints departed. It may be my ignorance, but I do not understand this, and I shall be much obliged by an explanation in your pages. Prayer for the dead generally is of course enjoined by the Church of Rome, and, I presume, always has been. Are the "saints," or the "orthodox," or those who have "departed in the faith" (variously so described in Daillé's quotations), made an exception? LYTTELTON.

Hagley, Stourbridge.

RIDDLE: RHYME TO TIMBUCTOO.—What is the answer to the following?—

"My first, invisible as air,  
Apportions things of earth by line and square.  
The soul of pathos, eloquence and wit,  
My second shows each passion's changeful fit.  
My whole, though motionless, declares  
In many ways how everybody fares."

While on such a subject, I add that I have heard from at least a dozen quarters that I am

the author of a rhyme to *Timbuctoo* which has amused many. The rhyme is as follows:—

I would I were a cassowary,  
On the plains of Timbuctoo;  
I'd catch and eat a missionary,  
Legs and arms and hymn-book too.

This is not mine; but I believe I was one of the first dozen who heard it. A. DE MORGAN.

WHITEHALL! A WAR CRY.—Is that the meaning of the following note?—

"The ground-plot of Whitehall. Thus much I thought owing to the venerable memory of that name, which is ever the word at sea with British ships, and which makes the whole world tremble."—Stukeley, *Itin. Curionum*, fol. 1776, Pref.

The first edition of his work was in 1724. It has been suggested, whether the above has any connection with the cry, "York! you're wanted." Whitehall was originally called York House.

W. P.

WIVES OF ENGLISH PRINCES.—I should be greatly obliged to any one who can answer the following Queries:—

1. *Elizabeth de Burgh, wife of Lionel Duke of Clarence*.—Miss Strickland says she was buried at Clare Priory. The will of John Earl of Pembroke (Nichols's *Royal Wills*, p. 92), orders that his tomb be made like the tomb of "Elizabeth de Burgh, qe gist a la Menoressse en Loundre hors de Algate." Was this the same Elizabeth? and was her corpse afterwards removed to Clare Priory?

2. *Mary Bohun, first wife of Henry IV.* Where may her wardrobe accounts be found?

3. Required, the names of the *mothers* of all the following Princesses: Sybille, wife of Robert Duke of Normandy; Isabel Marshal, first wife of Richard, Duke of Cornwall and King of the Romans; Beatrice of Cologne, third wife of the same; Mary or Margaret de Ros, second wife of Thomas Duke of Norfolk; Margaret Wake, wife of Edmund Earl of Kent; Joan Holland, second wife of Edmund Duke of York; Jaquetta of Luxemburg, wife of John Duke of Bedford; Eleanor Cobham, wife of Humphrey Duke of Gloucester.

4. Information of any kind, or reference to sources whence it might be obtained, is also desired respecting Isabel Marshall, Beatrice of Cologne, Margaret Wake, and Joan Holland.

If the answers to these Queries should not be regarded as of sufficient interest for publication in "N. & Q.," I should be grateful to receive any, addressed privately, through the publishers.

HERMENTRUDE.

### Queries with Answers.

SIR FRANCIS DRAKE (3rd S. iii. 506.)—In a visit paid last autumn to St. Budeaux Church (opposite to Saltash, at a great height, overlooking the beautiful scenery of the Tamar), the rector, among other civilities bestowed upon me, though a complete stranger, showed me the Parish Register. Amongst the marriages is recorded that of—

“Francis Drake and Marye Newman, July 4, 1569.”

Again, amongst the burials,—

“1582. Januarie 25, Marye Drake, wife of Sir Francis D., Knight.”

I should like to see these facts reconciled with the “Legend of Sir Francis Drake.”

JOHN A. C. VINCENT.

90, Great Russell Street.

[We have submitted this Query to a literary friend, who has been engaged for some time upon an original Memoir of Sir Francis Drake, and in reply he says that “the Registers of St. Budeaux have revealed a new and very interesting fact in the private life of the Admiral. At least, I am not aware that any of his biographers have recorded any marriage of Drake, excepting that with the heiress of Combe Sydenham. As to reconciling the popular legends still current in Devon and Somerset, it would be a fruitless task. Such things, as you well know, generally have but very airy foundations. If any basis really existed for either of those in question, it would assuredly be for that in the first named county; where Sir Francis was born, resided when not on active service, and, as now appears, first married. The legend refers, therefore, to his first wife, Mary Newman. In the Devonshire version of it, the name as well of the lady as of the scene of the startling event are prudently omitted. The fact of Sir Francis having taken a second wife from Somerset, sufficiently accounts for the transplanting (so to speak) of the miraculous tale into that county, and for all its subsequent embellishments. But the most remarkable circumstance in connection with this newly-discovered passage in the personal history of the great circumnavigator, is, that at the time of his first marriage he must have been *absolutely penniless*! In the preceding year (1568), he had lost his all by the treachery of the Spaniards in St. Juan de Ulloa; and, contrary to that prudence by which all his other steps in life were characterised, he seems to have snatched a temporary comfort in matrimony. I say ‘temporary comfort,’ because in the autumn of the same year (1569) he made a secret voyage to the West Indies, and repeated it twice in the following year, ‘to gain intelligence’ of his enemies there before systematically attacking them; and, as Camden relates, ‘got some store of money by playing the seaman and pirate,’ i. e. committing reprisals upon Don Martin Henriquez, the treacherous Viceroy of Mexico. Mary Newman, I have ascertained, was a person of very humble origin: she survived ten months to participate in the fame and dignities of her husband. Any additional facts concerning him will be, I need scarcely add, as interesting as serviceable to me.”]

PORTER, WHERE FIRST SOLD.—Outside an old publichouse called the “Blue Last,” and situate in Curtain Road (the neighbourhood of the ancient Curtain Theatre), Shoreditch, is a board

which for many years past has borne the following inscription: “The House where porter was first sold.” I shall be glad to know whether there is or not any truth in this statement. If it be a fiction, it will not be the first historical one which has been published by a tavern sign-board.

EDWARD J. WOOD.

[It was in the year 1720 that Ralph Harwood, whose brewhouse was on the east side of High Street, Shoreditch, conceived the idea of making a liquor which should partake of the united flavours of ale, beer, and twopenny, which he called *Entire*, or *Entire butts*. It is said to have been called *Porter*, either from its having been the common drink of the porters, or from Harwood sending it round to his customers by men who, when they knocked at the doors, called out *Porter*; meaning thereby not the drink, but themselves, its porters or carriers. According to Leigh (quoted in Haydn’s *Dict. of Dates*) it was first retailed at the Blue Last, Curtain Road. Gutteridge, a native of Shoreditch, thus praises this beverage:—

“Harwood, my townsman, he invented first  
Porter to rival wine, and quench the thirst;  
Porter, which spreads its fame half the world o’er,  
Whose reputation rises more and more.  
As long as porter shall preserve its fame,  
Let all with gratitude our parish name.”]

SATIRICAL EPIGRAPH.—Who is the author of the lines ending—

“Who never said a foolish thing,  
And never did a wise one?”

At which of our kings was this witticism levelled?  
BETA.

[This satirical epitaph was written upon Charles II., as is said, at his own request, by his favourite the Earl of Rochester:—

“Here lies our sovereign Lord the King,  
Whose word no man relies on;  
Who never said a foolish thing,  
And never did a wise one.”

“The matter,” Charles wittily replied, “was easily accounted for—his discourse was his own, his actions were his ministry’s.”—*Hume’s History of England*, viii. 812.]

BATTLE OF WORCESTER, 1651.—Are there any regimental lists of officers who were on the side of Charles II. at this battle, and where may they be found?  
T. F.

[The names of the general officers of the army raised in Scotland by Charles II. are given in *The Decoded Tracts*, edited by J. Hughes, Esq. 8vo, 1857, p. 192, viz. Lieut.-Gen. David Lesley, Lieut.-Gen. Middleton (who was since created Earl of Middleton, Lord Clarmont and Fettercairn), Major-Gen. Massey, Major-Gen. Montgomery, Major-Gen. Dalziel, and Major-Gen. Vandroe, a Dutchman. For the names of those who joined the king’s army at Worcester, see pp. 194, 199, 200.]

CORN. SCHONEUS.—Can you give me any account of C. Schoneus, a (Dutch?) author who published *Terentius Christianus*, containing two Latin dramas, “Tobæus” and “Juditha,” 1675?  
R. INGLIS.

[Cornelius Schoneus, a distinguished poet, and Rector of the School at Haarlem, was born at Gouda in South Holland, and died Nov. 28, 1611, in his seventy-first year.

He wrote, 1. *Terentius Christianus*, Antwerp, 1570; Lond. 1595; Amsterdam, 1629; Frankfort, 1712. 2. *Elegies and Epigrams*. 3. *A Grammar of the Latin Tongue*. See Bentham, *Holländischer Kirchen- und Schulen-Staat*; Andrea, *Bibliotheca Belgica*; Kœnig, *Bib. vet. et nova*; Swertius, *Athene Belgica*.]

JOSEPH HARPUR, LL.D. — This gentleman, described as of Trinity College, Cambridge, is mentioned by Watt as author of an Essay on Criticism, 1810. We do not find his name in the List of Cambridge graduates. Any information respecting him will be acceptable.

C. H. & THOMPSON COOPER.

Cambridge.

[Joseph Harpur was of Trinity College, Oxford, B.C.L. Nov. 12, 1806; D.C.L. June 10, 1813. *Catalogue of Oxford Graduates*, ed. 1815, p. 173.]

### Replies.

#### THE KNIGHTS HOSPITALLERS OF ST. JOHN OF JERUSALEM.

(3rd S. iv. 92.)

I shall take advantage of a personal appeal, addressed to me by your correspondent AN OBSERVER, to express my great disappointment that the strictures of HISTORICUS, SCRUTATOR, and others, have failed to draw from the Society calling themselves the "Illustrious and Sovereign Order of Knights Hospitalers of St. John of Jerusalem, Anglia," any tangible proof or evidence of the justice of their claim to be considered a legitimate branch of the famous Order, whose title and attributes they have assumed.

MAJOR PORTER and ANTIQVARIUS, in taking up the gauntlet, have indeed declaimed in lofty language, but have adduced nothing in support of their cause beyond what their *Synoptical Sketch* had previously put forward; with what amount of claim to credit, HISTORICUS and SCRUTATOR have sufficiently demonstrated.

MAJOR PORTER, in his reply to HISTORICUS, has not condescended to enlighten us on the reasons that induced him to change his opinion of the legitimacy of the *soi-disant* Langue of England expressed in the *History of the Knights of Malta*. He considers it enough for us to know, that, although an opinion adverse to their claims did once prevail in his mind, yet, having further considered the subject and held converse with some leading members of the Langue, he had become so satisfied with the justice of those claims as to enroll himself a member of the Society; and even make amends, in the second edition of his work, for untoward remarks regarding them expressed in the first, &c., &c.

With your permission I will explain, as briefly as possible, why I feel so much disappointed that the gallant MAJOR has not been more explicit and communicative on the subject.

In the year 1853, the Langue did me the honour to nominate me their Commissioner, to lay before the Lieutenant of the Magistracy and Sacred Council of the Order of St. John, in Rome, an application on their part for some recognition by the supreme authority of the Order.

I was, at the same time, presented with a copy of the *Synoptical Sketch*, and instructed by the Grand Secretary to consider it a text-book for general reference; and a *vade-mecum*, from whence to glean all the information concerning the Langue and its claims that I might require in dealing with the S. Council.

In the course of my diplomatic doings I was frequently questioned as to the *antecedents* of the Langue, and more especially as to the *authority* on which their pretensions to be considered legitimate were founded. Being totally ignorant of everything concerning the body of which I was the representative, and finding the *Synoptical Sketch* quite insufficient to furnish any satisfactory reply, either to myself or to my interrogators, I was driven in my perplexity to apply to the late Sir Richard Broun, the Grand Secretary of the Langue, as well as to other old and distinguished members of that fraternity, for some evidence and vouchers for their claims more respectable than what I could derive from the brochure above mentioned.

Sir Richard's reply may be thus condensed:—He had no proofs to produce, and despaired of procuring me any; that, from 1835 to 1858, he had been trying to make himself acquainted with the early history of the Langue, but without success; that after the death of the Grand Prior Sir Robert Peat, in 1837, he (Sir R. B.) discovered that the documents connected with the revival of the Langue were scattered about in many hands, and, as he feared, for the most part lost or destroyed; that possibly some might be in possession of the family of the "Agent General" employed by the (*soi-disant*) French Capitular Commission, viz. a tailor, named Currie: some, again, had passed away with the late Mr. B., *ci-devant* Grand Secretary; and some might be, probably, found with a distinguished literary member of the Langue, &c., &c.\* In short, I was given to understand that I must not expect anything more presentable than what the *Synoptical Sketch* afforded. Your readers will, therefore, imagine how eagerly I looked for the *proofs*—so powerful, efficacious, and convincing in *his case*—that MAJOR PORTER had been so fortunate as to discover; but which Sir Richard Broun's efforts for more than twenty years, with all his experience and advantages as Grand Secretary and principal working member of the Langue, to back those efforts, had failed to bring to light.

\* Letter of Sir R. Broun, *penes meipsum*.

The negotiations in which I had the honour to figure as Commissioner broke down entirely; but I think the Langue will do me the justice to allow, from no fault of mine. I regretted the catastrophe then, as I do now. As to one cause of the failure, I will say a few words in reply to the observation of ANTIQUARIUS: that "the Roman Council was quite as willing as the English Chapter, that an amalgamation of the respective bodies should take place." ANTIQUARIUS is ignorant of the principal cause of such willingness. It was because the S. Council unhesitatingly received for *truth* the assertion, put forth with unblushing effrontery, *passim*, in the *Synoptical Sketch*, and other publications of the Langue—endorsed by the Grand Priors, men of note and position, who presided at their chapters, reiterated in their "Declaratory Resolutions"—impressed upon me, their Commissioner, by repeated instructions from their Grand Secretary, as a powerful argument to urge in my dealings with the S. Council in their behalf, and solemnly averred in an address to the S. Council itself, from the Chapter of the Langue, dated from "*St. John's Gate, Clerkenwell*, 14th July, 1858;" and signed on the part of that Society by Dr. James Burnes, "Preceptor of Scotland," &c., &c., President; Sir Richard Broun, Bart., "Grand Secretary;" Thomas Troughear Williams, "Knight of the Golden Spur, Count of the Lateran, Chancellor, Grand Cross of St. John of Jerusalem;" J. A. Wilson, "Knight of the Legion of Honour, Knight of the Golden Spur, Grand Cross of St. John of Jerusalem, Commandator of Quenington, and Sub-prior of Clerkenwell": *that the lapsed corporation of the 4th and 5th Philip and Mary had been solemnly revived, and that the English Langue had been legally constituted a corporate body by certain oaths, de fide administratione, taken before Sir Thomas Denman, Lord Chief Justice of England, in open court, by Sir Robert Peal, as Grand Prior, &c. &c.*

I will here candidly confess, that my knowledge of the law regarding *lapsed corporations* was not sufficiently profound to detect the absurdity of this audacious statement; and it may easily be imagined that the information on the same subject, possessed by the German and Italian commanders composing the S. Council, was not superior to mine; so, for reasons that in no way concern the present discussion, they were for a while disposed to look favourably upon the proposal.\* However, shortly after the negotiation commenced, the magisterial secretary was deputed to visit England to inquire into that and other pleas advanced by the Langue, as claims for recognition; and the unhappy result was, that

\* The difference in the question of an amalgamation with a *legally constituted corporation*, and with the Langue as they really were and continue to be, needs no comment.

immediately on the return of the secretary to Rome, the negotiation itself came to an abrupt termination.

I have had many opportunities afforded me of examining the records, preserved in the Chancellerie of the Order at Rome, that concern the appointment of the famous Commission of Paris; its rise, labours, decline, and final extinction, with other documentary evidence, fully bearing out the account given of it by your correspondents HISTORICUS and SCRUTATOR. It is a curious fact, not mentioned by any of your correspondents, but which alone would be sufficient to nullify all the acts of the *soi-disant* Capitalar Commission to whom the Langue owes its existence, that there was not a single Knight of Justice, with one unfortunate exception, and but an insignificant number of Knights of Devotion and Grace, among those who declared themselves a permanent Commission, when the faculties were withdrawn, by which the original Commission was established. The majority of the insubordinates were subaltern officials—secretaries, registrars, an abbé or two, and the like. I need not observe that the Knights of Devotion are merely an *honorary* body, with no power whatever to form Commissions, or act in any way as regular members of the Order.

The solitary exception I have alluded to was the octogenarian commander, Dienne; who, by the influence of a near relative—one of the young refractory Knights of Devotion—was, in his dotage, induced to sanction with his honoured and respectable name many of their acts which his unimpaired reason would never have consented to. One of the most harmless of their doings, during their short though mischievous career, was this imaginary revival of the English Language. Not knowing at what precise point truth becomes libel, and exposes the teller thereof to the fangs of "old Father Antic, the law," I shall refrain from further description of the exploits of this exemplary body.

J. J. W.

(To be concluded in our next.)

#### STRANGE DERIVATIONS: TREACLE.

(3rd S. iv. 135.)

"Les anciens ont autrefois donné le nom de Thériaque à plusieurs compositions après avoir bien éprouvé la vertu qu'elles pouvoient avoir contre les venins: jusque-là qu'ils ont donné le nom de Thériaque à quatre drogues jointes ensemble, et mesmes ils l'ont donné à une seule, car ils ont appelé l'ail la Thériaque des pauvres. Et de là il assert, que nous n'aurons pas beaucoup de peine à juger, que les vertus que la Thériaque a pour combattre et pour surmonter toute sorte de venins luy peuvent avoir acquis en partie ce nom-là. Quelques-uns s'attachans aux mots, ont tiré son nom de *θηρίον*, qui signifie *feram*, c'est à dire, une beste farouche, pour denoter que la Thériaque est propre non seulement contre le venin de toute sorte d'animaux, mais aussi contre une infinité de

maladies, lesquelles ils comparent à des bestes farouches. D'autres ont crû qu' Andromachus a voulu changer le nom de Mithrydat en celui de Thériaque, à cause de vipères, auxquelles il a attribué le nom de *θηρίον*, et lesquelles il a ajouté pour la base principale de cette composition. Cette pensée me semble la plus raisonnable de toutes, puisque la Thériaque n'a commencé de prendre ce nom-là que lorsque la chair des vipères est entré dans sa composition." (Oh. ii. p. 9.) — *Histoire Naturelle des Animaux, des Plantes, et des Minéraux, qui entrent dans la Composition de la Thériaque d'Andromachus*, by Moyse Charas, l'un des Apoticaire de Monsieur le Duc d'Orléans, frère unique du Roy. 12<sup>mo</sup>, pp. 310. Paris, 1668.

I do not know whether the book from which I have copied the above is scarce. I saw it on a stall a few days ago, and should have passed it over but for the "treacle question." It has a frontispiece representing a beaver, several snakes, and herbs which are used in the composition. A list of the ingredients, to the number of sixty-seven, is given in the fourth chapter. So far as I can judge, the medicine would be innocent and not very nasty, under the liberty allowed with the last: "Vini generosi quantum satis."

Moyse Charas must have been very superior to his contemporary apothecaries. His style is clear and neat, and he puts the substance of each chapter at its head in very fair Latin sapphics, thus: —

"DU VIN, C. LXXIII.  
Si celebrato careas Falerno  
Limpidum quæres, validumque vinum,  
Collibus nascens, silices et inter,  
Solis ad ortum."

Moyse Charas has been an apothecary many years, and has assisted in making *theriacum* under the best masters at Marseilles, Lyons, and Montpellier. He is engaged in preparing a hundred pounds of it, which will soon be ready for sale; and he hopes that the physicians will not quit their own department, which they understand, to meddle with inferior branches which, for want of experience, they cannot. Perhaps there was in France at that time some such feeling between the two ranks of the medical profession as that to which we are indebted for *The Dispensary*.

If Charas made *theriacum* according to his book, he must have been a very honest man; as many of the ingredients were expensive, and their absence could not be detected by analysis. He seems to be trustworthy, and to describe clearly what he has seen. Having exceeded my usual bounds, I will mention only one thing more. I knew that the beavers had been inhabitants of the banks of the Rhone; but thought they had left, or been killed there, before the middle of the seventeenth century. Charas says they were often taken there; that he had a live one which he bought for three crowns of the peasant who caught it; and that no physician ought to be ignorant of the quality of animals so near and so

abundant. Had they departed when beaver hats came into fashion?

FITZHOPEKINS.

Mantes.

### TREACLE, AND OYSTER GROTTOS.

(3rd S. iv. 135, 140.)

In all our etymologies we are much inclined to look too high. A more humble aspiration would frequently give us much better insight into the real meaning of the words we use than high-flying excursions into Greek or Latin. In the words of Kotzebue's beautiful lyric, translated into English under the title of "Life let us cherish," he says: —

"Man schafft so gern sich Sorg' und Müh,  
Sacht Dörner auf und findet sie,  
Und lässt das Veilchen unbemerkt,  
Das dicht am Auge blühet."

I forget the English words; but true it is, we often overlook what is immediately at our feet.

I take this to be the case with our word *treacle*, which, from its being affectedly carried into our Pharmacopeias as *theriacum*, your correspondent thinks must be a Greek word. It is evident that for sugar and its products, we can have no indigenous nomenclature till its arrival on our shores. Assucar, Muscovado, and Molasses, are all Spanish names, referring to the mode of expressing the juice of the sugar cane in a mill in Jamaica, before Oliver Cromwell took the island from the Spanish crown; and the significance of these words will have to be discovered in the Spanish language. *Molasses* is evidently derived from the Ibero-Latinised *mola*, the mill; and *laseo*, or some similar word, indicating *dropping*. It is not treacle.

When we get the Muscovado sugar to Europe, to crystallise into loaf-sugar, we have two modes of procedure: the raw material, when boiled, is cast into conical forms placed on their apices, which have perforated holes at the bottom; from them exudes a liquor which, if not escaping, would prevent the perfect crystallization of the loaves, as we see them in the shops; the liquor is nearly white, and is called in the German sugar-houses, *nachlauf*. A still finer and paler sort is gotten, when in the final process lime or lime-water is added. Both these runnings are used for the making of capillaire. But do we not perceive that both are obtained by *trickling* of the syrup from the cones; and as our physicians and grocers must have received the article from the sugar baker, who must have given it a name, is it likely that he would have recourse to a Greek nomenclature? No! he would rather have said to an inquiry as to its name, "This is our *trickle*." It was a refinement, or misconception, that carried this fine old English word over into dictionaries as *Treacle*.

If we examine the English word *syrup*, or the German *syrop*, their designation of treacle, we shall find support to this view. Taking the first syllable *sy* or *su* as cognate with *suc* in *succus*; the second, *rob*, is identical with many West Indian words for the inspissated juice of vegetables: as *citron-rob* for concentrated lemon juice, in appearance exactly like treacle.

*Oyster-shell Grottoes*.—"Please to remember the grotto, it comes but once a year," was the annual apostrophe before these delicacies were brought to London fresh every day, sometimes twice in the twenty-four hours, by rail; and was confined to the 4th of August, the day when the "close" season of the beds ended. It is now extended by our juvenile *gamins* to many days previous and subsequent to that date; so that instead of it occurring only once a year, it must be the wish of all that it never came at all. But to suppose that it had any connection with Santo Jacopo at Compostella, appears to me straining at a gnat and swallowing a camel. In the first place, in the Roman Calendar, the 4th of August is appropriated to the veneration of neither James the Greater of St. Iago, nor any other James; and shells were too general emblems of pilgrimage to be appropriated to any one shrine in particular. The association between shell and grotto was sufficiently near for the common mind; and the day offered sufficient shells when the 4th of August was the period when the juicy esculent could be first enjoyed, after a long interval of reticence, to furnish any quantity of grottoes; and the vendors might encourage the construction as an easy method of getting quit of a plethora of what they would otherwise have some trouble in disposing of.

It would seem that formerly the grotto was really dressed out with some display, as I recollect the account of a very fine Teniers having been bought for the merest trifle, which had been used as a decoration, and sold by the boy unconscious of his treasure. WILLIAM BELL, Ph. D.

2, Burton Street, Euston Square.

#### ALBION AND HER WHITE ROSES.

(3rd S. iv. 104.)

In a late number a correspondent put a question as to the derivation of the word *Albion*, with reference to an alleged quotation from Pliny. I have just read a long, rambling, and unsatisfactory article on "Sacred Trees and Flowers," in the last number of the *Quarterly Review*, in which we find the following curious statement:—

"The elder Pliny, in discussing the etymology of the word *Albion*, suggests that the land may have been so named from the white roses ('ob rosas *albas*') which

abounded in it.\* Whatever we may think of the etymological skill displayed in the suggestion, the words call up a picture of the great Roman encyclopædist in earnest talk with some master of legions, newly returned from Britain—it may be with Vespasian himself—and plying him with eager questions about the woods of the remote provinces under whose branches his troops had so often rested. We look with almost a new pleasure on the roses of our own hedgerows, when regarding them as descended in a straight line from the '*rosas albas*' of those far-off summers."

However strange it may seem, Pliny says not one word about the name being derived from either white rocks or white roses. His expression is, "*Albion ipsi nomen fuit cum Britannie vocarentur omnes.*"† Now Pliny very generally gives his authorities, and, like other literary men, had recourse either to his own or other libraries; and it is to be hoped, had he troubled any Roman general with such ridiculous questions, he would have got kicked for his pains. It is really sad to see this sort of sensation writing getting into such a work as the *Quarterly Review*; and when a man of MR. DALTON'S learning and position could be taken in, we may imagine the great mischief which such careless statements must cause. I hope you will not think me out of place in drawing from it a lesson or two for our future guidance.

1. Always doubt a quotation till you have verified it. It is astonishing how many will be found either wilfully or thoughtlessly falsified.

2. Be particular in giving such a reference as may be easily found. Assist, in fact, the "gentle reader" as much as possible, and he will return the compliment with kindly feelings and double thanks for saving his time and trouble.

With reference to these particular etymological inquiries, it would be too much to say "Never make them;" but let us get a lesson out of this word *Albion*. Everybody knows that there are the white cliffs of Dover, and that *albus* is the Latin for *white*. What can be plainer? But it unluckily happens that the name was given long before the Romans knew anything of the island, and before they had a ship on the sea. The name first appears in Aristotle; and the Greek word for white is not *albus*. But whether the name was given by the Greeks, the Phœnicians, Carthaginians, or anybody else, it is pretty generally acknowledged that the south-west, not the south-east corner of the island, was first known, and there the rocks are not chalk: so that the derivation fails both subjectively and objectively, and a close examination of etymologies of proper names will show that this is almost always necessarily

\* "*Albion insula sic dicta ab albis rupibus quas mare alluit, vel ob rosas albas quibus abundat.*"—*Hist. Nat.*, iv. 16.

† *Nat. Hist.*, iv. 16, Elzevir, 1635. In later editions, as Leipsic, 1830, it is chap. xxx. vol. i. p. 294. *Albion* was the chief of the Britannic Isles.

the case. It is useless to enter into any etymological inquiry, unless the language to which the word belongs is known; and to refer again to the word *Albion*, we neither know, nor is it all likely we ever shall know, what tongue it belongs to.

Another point may be mentioned. When a querist asks about the meaning or derivation of a word, the least he can do is to give the passage in which it is found, and any further explanation which he can afford. But in your pages it not unfrequently happens that your readers are asked "What does such a word mean?" and no further information is given. And such questioners must not be surprised to find no notice taken of them. At the risk of trespassing still further upon your space, will you allow me to relate a story in point, which is to be found in the *Gentleman's Magazine* for 1786, vol. ii. p. 553.

A gentleman met with the word *auca*, and applied to a learned friend for an explanation, and the result was a letter beginning:—

"Perhaps *auca* may be from the Gothic *auktigard*, hortus, *afros*: a word probably derived from *aukan*, Sax. *cacan*, Island. *auka*," &c., &c.

After going fully into the matter, and adding a trifle of Hebrew, he comes to the conclusion that *auca* was a garden. This was on Sept. 14, 1774. Four days after, however, he found the word in Littleton's *Barbarous Latin Dictionary*, and that it meant *goose*. If this serves as a hint, perhaps even this long letter may be useful in saving the time of your numerous correspondents.

JANNOC.

#### AËROSTATION.

(3rd S. iv. 146.)

The passage, supposed to relate to a discovery of aërostation as early as 1607, is very short, and for the sake of clearness may be here repeated:—

"Sept. 27, 1607.

"The greatest newes of this countrie is of an ingenious fellow, that in Barkeshire sailed or went over a high steeple in a boat, all of his owne making; and, without other help then himself in her, conveyed her above twenty miles by land over hills and dales to the river, and so down to London."

Now in 1606 the celebrated Peirescius (Nicolas Uande Fabri de Peiresc) came with the French Ambassador to England, was graciously received by King James, and having gone to Oxford, and visited Camden, Sir Robert Cotton, Sir Henry Saville, and other literary men, went over to Holland. While there, he travelled to Sceveling for the purpose of seeing a sailing chariot lately made under the direction of the celebrated mathematician and mechanist Simon Stevinus. Peirescius was much struck with the invention, and, according to Gassendus (*Vita Peireskii*, lib. ii.),

he used to describe the astonishment with which he was hurried along, driven by a rapid wind, which was yet not perceived by those in the chariot, for they went as fast as the wind itself.

"Commemorare solebat stuporem quo correptus fuerat, cum vento translatus citatissimo non persentiscere tamen, nempe tam citus erat quam ventus."

Peirescius describes the sailing chariot as going from Sceveling to Putten, about forty-two English miles, in two hours. Another contemporaneous writer, Walceius, describes the carriage as carrying six or ten persons a distance of twenty or thirty German miles in a few hours, with far greater speed than the swiftest ship on the sea, being completely under the easy command of the man at the helm.

It is known that Peirescius was obliged, by family affairs, to return to Paris in September 1606; and thus the striking invention, or possibly application of a kind of locomotive used before in China, and even in Spain, would be made known to his literary and scientific friends in France and in England.

Grotius celebrated the ingenuity of Stevinus in two epigrams. The fifth epigram contained in his *Poemata* is as follows:—

"Imposuit plaustrò vectantem carbassā navim?

An potius navi subdidit ille rotas?

Scandit aquas navis: currus ruit aere prono:

Et merito dicas, 'Hic volat, illa natat.'"

In his fifteenth Epigram he pays a graceful and elegant tribute to Stevinus, after the Roman fashion, a reference being made, in the second line, to the celestial constellation, *Argo Navis*:—

"Ventivolum Tiphys deduxit in aequora navim:

Jupiter in stellis aetheriamque domum:

In terrestre solum virtus Stevinia: nam nec

Tiphys, tuum fuerat, nec Jovis istud opus."

The success of the experiment in Holland at least as early as September 1606, was likely to produce imitators in England as early as September 1607; and "the ingenious fellow in Barke-shire" appears to have been one. He conveyed "a boat all of his owne making," "above twenty miles by land, over hills and dales,"—upon one of which hills he might well be over, or above, "a high steeple" in a dale—and so arriving at the river, might proceed to London by water in his boat, detached from its temporary wheels.

That it is possible for a wheeled carriage, driven by sails, to pass over uneven ground, was experimentally proved about the year 1820, when such a carriage travelled along the turnpike road from Great Chesterford to Newmarket, a distance of about fifteen miles, over some considerable hills, at the rate, it is said, of about thirteen miles an hour. The writer of this reply saw that sailing carriage in motion on Newmarket Heath. It was

cutter rigged, with a fore-and-aft mainsail and triangular fore-sail. It carried several persons; worked easily to windward, coming up to the wind and tacking as readily as a boat on the water; and its speed was then such as to keep a horse at a moderate canter in order to accompany it.

It would thus appear that the above passage has probably no reference to aërostation. If such a discovery had been made at the beginning of the seventeenth century, it never could have been lost. We should have found allusions to it in Bp. Wilkins' *Discourse concerning the Possibility of a Passage to the World in the Moon*, 1638, and in his *Mathematical Magic*, 1648. Yet, while that daring and most original thinker describes at length Stevinus's sailing chariot, and discusses several means by which flight might be effected mechanically, he makes no mention of a balloon, or any similar means of rising in the air. He does not appear to be acquainted even with the theoretical notion of his contemporary, the Jesuit Lana, who proposed to exhaust hollow balls of metal, and thus to render them specifically lighter than the atmosphere, forgetful that such balls would be crushed by the enormous pressure of the external air, unsupported by a fluid within.

T. C.

## EXECUTION OF CHARLES I.

(3<sup>rd</sup> S. iii. 213, 292.)

May I add another quotation on this subject, and ask your esteemed correspondent A.A., on the next occasion that he visits the library at Windsor Castle, to see if he can identify the window in the first four plates to which he refers, by the following statement in a letter, which, if now printed, should it be still somewhat unknown, may serve two purposes? —

"The Scotsmen who sold their king, for a valuable consideration, to the English, appointed a Committee, consisting of the Earl of Lothian, Sir John Chaiselle, and Robert Blair, to repair to London, when the sad catastrophe approached — to do everything which might conduce to the good of Scotland. These three Commissioners gave in a protestation against taking away the King's life; and the General Assembly of the Kirk gave in a *Testimony* to the same purpose. But the Independents were too alye and powerful for the Presbyterians: and the unfortunate king was ordered to be put to death by a public execution. The Scots Commissioners gave the following account of that abominable event to the Kirk in these terms:

" 'Right Rev<sup>d</sup> and Hon<sup>ble</sup>,

" 'This day, about two of the Clock in the afternoon, his Majesty was brought out, at the window of the balcony of the Banqueting House of Whitehall, near which a stage was set up, and his head struck off with an axe; where-with we hold it our duty to inform you: and so, being in

haste, we shall say no more at this time, but that we remain,

" 'Your most aff. friends to serve you,  
' 'Covent Garden,  
' 30 Jany. 1648.

'LOTHIAN.  
'JO. CHAISELIE.  
'RO. BLAIR.

" 'For the Rt. Rev<sup>d</sup>. the Com<sup>rs</sup>  
of the Kirk of Scotland  
met at Edinburgh.'

"This Epistle, which is curious for its succinctness, its cautiousness, and its unfeelingness, has never, I believe, been printed."

The above forms the first part of a letter from George Chalmers to the Rt. Hon. Sir Joseph Banks, Bart., and is dated Whitehall, 20 April, 1813: it is preserved in the British Museum, Add. MS. 6306. The words in italics in the letter will draw attention to the point in question, the purport of this note.

Considering that this historical letter was *an authority*, and having lately tried to identify this window by the letter, I arrived at a singular result. I looked at all the prints in the Cole's Pennant Collection; not even the print therein after Hollar's drawing in the Pepysian Library at Cambridge, stated to be of the early part of the reign of Charles I., affords any clue to a solution, but it shows that the small projection on the north side was then in existence. The question is, which is the balcony? Could this projection be so called? Was the term given to those small projecting balustrades to the three middle windows of the first floor? But why "the window of the balcony," and not "the centre window," or the end window?" Wishing to explain to a friend the difficulty, I opened *London and its Environs Described*, and turning up the small plate showing the Banqueting-House, we were surprised to find that the window on each side of the centre window of the lower range is represented a *blank* one, that is, they are both filled in with stone-work! It is drawn by Samuel Wale (afterwards R.A.), and published 1761. This centre window might thus perhaps be called "the window of the balcony." Not having before noticed this peculiarity of the façade in the prints, I looked at the engravings in the King's Collection; the result is, that Spilbergh's fine and large print of 1683, like most other illustrations of this building, shows *all windows*; that a *drawn plan* of the first floor, made in 1796 by J. T. Groves, an Architect, and also Clerk of the Works for Whitehall under the Board of Works, shows *two windows* on each side of the centre window as *blanks*! and still further, that T. Malton's large perspective view, in 1781, shows the same two blank windows on each side! This print also gives the north projection, and its two small windows, one above the other, much smaller than those of the façade, and out of which the king could not have gone, as regards height. Does not all this



decide that the centre window is "the window of the balcony," and the one for which we are searching?

Another question I beg to submit, and that is, Was the king taken on the *north* side of the building at all? The following are the principal statements in respect of the assertion that he was there:—

Herbert (p. 135) says, "There was a passage broken through the wall, by which the king passed unto the scaffold." Warwick (p. 344) says, "He came out of the Banqueting-house on the scaffold." A pamphlet of the day, entitled *King Charles his Speech*, states the king came "through the Banqueting-house, adjoining to which the scaffold was erected between Whitehall Gate and the gate leading into the gallery from St. James's." Pennant says, he came "through the wall in which a passage was broken. This passage still remains at the north end of the room, and is at present the door to a small additional building of later date." Ludlow relates that the king was "conducted to the scaffold out of the window of the Banqueting-house." Smith, as I before noticed, has marked the centre of the front as the place of execution. Vertue, "according to the truest reports," has marked a window belonging to the small building on the north side for the one through which Charles passed. If we could identify Charles's bedchamber (called council-room by some writers)—that room in which he rested for a while previous to the execution—it might assist in determining the route he took; as to whether he passed through the Banqueting-house *northwards* into the projection, and so out, or whether he came into the Banqueting-house *southwards*. Pennant declares that the bedchamber is marked **a** on the old plan. This old plan, I presume, is that of Fisher's, taken about 1670 or 1680, and engraved by Vertue. The chambers having that letter are called thereon, "Her Majesty's apartments;" so what authority Pennant had for deeming them the King's bedchamber is not clear; and when it is remembered that these chambers so marked overlooked the river, we may probably doubt whether they took the king right across the palace from the Park to the river. Herbert, whose account we must greatly respect, says, after crossing the Park from St. James's, "coming to the stair . . . passed along the galleries unto his bedchamber;" afterwards "a guard was made all along the galleries and the Banqueting House, but behind the soldiers abundance of men and women crowded in. There was a passage broken through the wall, by which the king passed unto the scaffold." After the execution, the Bishop and Herbert "went with the body to the back stairs to be embalmed, meantime they went into the Long Gallery, where they met the General," and met Cromwell therein further on.

Comparing this statement with the old plan of Whitehall, it appears to me that the Long Gallery could only be on the *south* side of the Banqueting House, and that the back stairs was also near the *south* side. If this line of the route taken be tenable, and I have seen no authorised statement to the contrary, added to which there do not appear to be any buildings at all likely to have contained "galleries," or the Long Gallery on the *north* side, and no back stairs in that position, I came to the conclusion that the "passage broken through the wall" was made on the *south* side, and not on the *north*, and was done to give access from the Palace to the first floor of the Banqueting House without passing into the open court.

I trust the subject will excuse this long "note" in your short and valuable pages; and will only add, as a reply to the question of A. A., that no engravings that I have seen show any steps up to the scaffold, which is stated to have been hung with black, though that is not represented in any plate.

WYATT PAPWORTH.

LEARNED DAME ON UNICORNS (3rd S. i. 50.)—Among the ancients who, as F. R.'s quotation says, represented female deer with horns, may be mentioned Callimachus, in his hymn to Artemis:—

"Εὔρες ἐπὶ προμολῆς ὕρεος τοῦ Παρθασίου  
Σκαίουρας ἐλάφους, μέγα τε χρῆος, αἱ μὲν ἐπ' οὐχθῆς  
Αἰὲν ἐβουκολέοντο μελαμψήφιδος Ἀναύρου,  
Μάσσονες ἡ ταύρου κερῶν δ' ἀπελάμπετο χρυσός."

Ernesti's *Callimachus*, 1761, tom. i. p. 110.

Aristotle says, referring to the passage:—

"Ἐτι ποτὲρον ἐστὶ τὸ ἀμώρημα, τῶν κατὰ τὴν τέχνην, ἢ κατ' ἄλλο συμβεβηκός; ἔλαττον γὰρ, εἰ μὴ ᾗδει ὅτι ἐλαφὸς θήλεια κέρατα οὐκ ἔχει, ἢ εἰ κακομήντως ἔγραψε."—*Poetics*, Oxon., 1794, chap. xlv. p. 87.

Tyrwhitt says, in a note:—

"Pindarus, ut et Anacreon, cervas cornutas fecerunt. In *Olymp.*, Ode 3: Χρυσόκερον ἐλαφὸν θήλειαν. Cornua capitis cervarum poetas de industria affigere verisimile est: quâ ratione nescio quæ incredibilia Phœnici affinxerunt. Vide quæ annotavit Anna, Fabri filia, in locum Callimachi.—(Upton.)"

The poet could not mean that these deer were females, which had assumed some of the outward characteristics of the male sex, as is sometimes the case with animals of the bovine and ovine genera. The celebrated Hunter, in his treatise on the *freemartin*, has adduced several instances of the kind; but says nothing about deer.

I am acquainted with a district in which those beautiful animals (both red and fallow) abounded, till, by an act of Vandalism and cruelty, they were all destroyed, and I never heard of a female with horns. Still, I would not pronounce such a thing impossible.

It is my opinion that the poets gave horns to their female deer for the sake of ornament, without regard to correctness in natural history. In some cases, perhaps, through ignorance or inadvertence. W. D.

JACOB'S STAFF (3<sup>rd</sup> S. iv. 113, &c.)—Fletcher, in his play of *The Elder Brother*, makes mention of this instrument. In the conversation between Miramont and Brisac, the latter, speaking contemptuously of the practical results of learning, says as follows:—

"Can history cut my hay, or get my corn in?

And can geometry vent it in the market?

*Shall I have my sheep kept with a Jacob's staff, now?"*

It is also alluded to in *Hudibras*, part II. canto 3, line 706:—

"Tell me but what's the nat'ral cause

Why on a sign no painter draws

The full moon ever, but the half?

*Resolve that with your Jacob's staff."*

Dr. Zachary Grey, in his note on this passage, quotes from Cleveland's *Hecatomb to his Mistress*, p. 11:—

"Reach then a soaring quill, that may write,

*As with a Jacob's staff to take her height."*

And he mentions an astrologer at the court of the King of Spain, who "could nearly take heights with the naked eye without the help of this instrument." (*Lady's Travels*, &c. 5th ed. part III. p. 251.) W. BOWEN ROWLANDS.

PRINCE CHRISTIERN OF DENMARK (3<sup>rd</sup> S. iv. 173.)—The following is the genealogy of Prince Christiern of Denmark, father of the Princess of Wales:—

Christian III. King of Denmark and Norway, died 1559.

John, the younger, Duke of Holstein-Sonderburg, died 1622.

Alexander, Duke of Holstein-Sonderburg, died 1627.

Augustus-Philip, Duke of Holstein-Beck, died 1675.

Frederick-Louis, Duke of Holstein-Beck, died 1728.

Peter-Augustus-Frederick, Duke of Holstein-Beck, died 1775.

Charles-Anthony-Augustus, Prince of Holstein-Beck, died 1759.

Frederick-Charles-Louis, Duke of Holstein-Beck (?).

Frederick-William-Paul-Leopold, Duke of Holstein-Beck, died 1831.

Christian, Prince of Denmark, of the House of Schleswig-Holstein, Sonderburg-Glücksburg.

(*Koch*, cxvi. cxviii.; *Almanac de Gotha*, 1836-37.)

T. J. BUCKTON.

GREEK PHRASE (3<sup>rd</sup> S. iv. 167.)—The word *ἀσπερὶ τὰς* in Jones's *Lexicon* is referred to Plutarch (*Works* by Reiske, x. 383). My copy does not show Reiske's pages, and I have here no access to his edition.

T. J. BUCKTON.

Lichfield.

"FAERIE QUEENE" UNVEILED (3<sup>rd</sup> S. iv. 140.)—I beg to assure MESSRS. COOPER that I, for one,

never have had any doubt of their identification of "E. K." with Edward Kerke; or of his having been, as I believe they have stated, a son of the Mrs. Kerke through whom Spenser used to send and get parcels and letters to and from Cambridge. As he speaks of coming to Mrs. Kerke's "to have his letter delivered to the carrier," may not Mrs. Kerke have been the proprietor of the Bull Inn in Bishopsgate Street; at which the Cambridge carrier, the well-known Hobson, used to stop?

As to C.'s elaborate unveiling of the *Faerie Queene*, I must say that I differ from it *toto celo*; and if the readers of "N. & Q." have no objection, I shall, when I have more leisure than at present, give my conception of the allegory of the first book, and make some remarks on the other books. In 1859, I wrote an article in *Fraser's Magazine* on the Life of Spenser, which was highly praised in "N. & Q.," and which Mr. COLLIER might have read. In it I proved that Spenser must have been born in 1551, and not in 1553, as is usually supposed. I accounted for his residence in Kent, and acquaintance with Sir Philip Sidney. I made it, I believe, pretty clear that Rosalind was a *donna di mente*—a purely imaginary personage. I gave strong reasons in proof of his never having left Ireland from 1580 to 1589—a proof, by the way, of his not having seen the *Arcadia* in MS., which was not printed till after the First Part of the *Faerie Queene*. I have further shown that his Sonnets give a regular and faithful history of his courtship of the lady who became his wife. There is one omission: I was not aware that the probability is, that when he fled to England in 1598, he left his wife and children either with her family (at Kinsale?), or with his sister Mrs. Travers (at Cork?)

A change in the management of the *Magazine* prevented me from writing in it, as I had intended, on the works of Spenser; and I now propose giving some of my observations and discoveries in the pages of "N. & Q."

THOS. KNIGHTLEY.

THETA (3<sup>rd</sup> S. iv. 111.)—Various forms of the sacred circle, or periphery, are to be found on the earlier coins of Britain. This emblem appears on thirteen out of twenty-one examples before me; and, except on one coin, is accompanied by the horse, a type, evidently a rude imitation copied from Greek coins. The forms under which this periphery appears, are: 1. A large dot. 2. A dot surrounded by seven others. 3. A wheel with six spokes; or a dot within a circle, from which issue six bars. 4. A wheel with four spokes. 5. A circle, or annulus. 6. A lozenge with dotted points. 7. A cross, composed of five dots. In all these cases the circle, &c., occurs in the base of the coin, below the horse. On several there are,

in addition to these base circles, other similar circles before and above the horse. And in some cases we find, not only the wheel with spokes, or cross within a circle, but also a mark very similar to the numismatic Greek  $\Theta$ ; namely, a dot within a circle, the emblem of divinity.

On the reverse of one coin, instead of the type of a horse, there is a rude representation of a bird, which appears to me to have been imitated from some of the Ptolemaic coins. In front of the bird is a cross saltirewise, between four dots—the wheel emblem in another form. And behind the bird is a geometrical or mystic figure: the interlaced triangle, or star of five points.

However appropriate the cross may be as an emblem on the coins of Christian sovereigns, we find the same emblem occurring on money of a date prior to A.D. 1, either in a circle or by itself, and undoubtedly used as a sacred symbol. The  $\Theta$  of your correspondent's Query, is most probably one of these emblems. It is easy to account for the "dot in a circle," "the sacred centre of all things" type; and when the same idea is shown by a wheel and horse, it is but the representative of the sun, symbolising the centre of the universe.

CHESBOROUGH.

THE EARL OF SEFTON (3<sup>rd</sup> S. iv. 148.)—May I ask your correspondent Mr. REDMOND for his authority for stating, as he has done, that "the Earl of Sefton was, about eighty or ninety years ago, a Roman Catholic priest"? He labours, I think, under a mistake, if the *Peerage* which I have consulted is correct.

ABHBA.

WHITEHALL PLACE, ETC. (3<sup>rd</sup> S. iv. 29, 94.)—The engraving referred to is to be found in Stukeley's *Itin. Curiosum*; wherein it is placed incidentally, with the note that the walls were pulled down within a week afterwards. If the coat of arms belongs to Wolsey, the engraving represents the arms badly.

W. P.

THE AMERICAN PARTRIDGE (3<sup>rd</sup> S. ii. 65.)—MR. MEWBURN must have misquoted Cobbett. The birds in question were not introduced into Wiltshire, but were brought from America by Streeter Gill, Esq., and liberated in the grounds of the late John Leech, Esq., Member of Parliament for West Surrey, at Lea, about four miles from Godalming, in Surrey.

The birds thrived well, and, unlike the English partridge, were of a migratory disposition; and had also this peculiarity, that, when roused by the dog, they would alight on the hedgerows,—much to the mortification of the sportsman.

Their rarity, and the beauty of their plumage, caused them, however, to be much sought after; so that they gradually disappeared from the scene of their introduction; the last seen in the neighbourhood having been shot about twenty years

ago. Two specimens were also shot at Brighton about the same time.

I owe the above information to Mr. William Stafford of Godalming, an ardent naturalist; well known to ornithologists who have laboured in their vocation in this part of the county of Surrey.

D. M. STEVENS.

Guildford.

THOMAS, EARL OF NORFOLK: HIS WIVES (3<sup>rd</sup> S. iv. 70, 134, 157.)—

"Thomas desponsavit quamdam Aliciam, de qua procreavit duas filias et heredes Margaretam et Aliciam."—*Esc.*, 36 Edw. III. Pt. 2, No. 9.

Vincent (against Brooke, 344,) quotes this escheat, and then says:—

"Lastly, he hath omitted his second wife Mary, who died anno 36 Edw. III., being daughter of William Lord Roos."

That she was the daughter of a Lord de Ros is doubtful; that she was not the wife of William de Braose, Lord of Brembre, is clear; but she may have been the second wife (a Ravent was the first) of William, the son of Braose by his third wife Maria, who died in 19 Edw. II. (*Esc.* No. 90). Thomas Brotherton, Earl of Norfolk, died in 12 Edw. III.; his widow, the Countess Marshal, in 36 Edw. III. The escheat of that year (Pt. II. 1st Nos. 9,) says she had no issue by the Earl ("Inquisition for Gloucester"); that John de Cobham was her son and heir ("Inquisition for Norfolk"); that she had the manor of Erdyngton of the inheritance of her son John, then living, and of Ralph Cobham her first husband ("Inquisition for Berks"). Ralph died in 19 Edw. II.; his son and heir, John, being a year old. (*Esc.*, No. 93.)

B.

BEN JONSON AND MRS. BULSTRODE (3<sup>rd</sup> S. iv. 150.)—An epitaph on the "Court Pucelle" will be found in Chetham MS., 8012, p. 162 (Chetham Library, Manchester), which I venture to transcribe from a copy I made some years ago. I adhere, *verbatim et literatim* to the MS.; which is simply headed—

"EPITAPH.

"Stay! view this stone, and if thou beest not such,  
Reade here a little y<sup>e</sup> thou maiest know much.  
It covers first a virgin, and then one  
Who durst be so in Court. A vertue alone  
To fill an Epitaph. But she had more,  
She might have claim'd to have y<sup>e</sup> graces foure.  
Taught Pallas language, Cinthya modesty;  
As fitt to have increas'd the harmony  
Of Spheares as light of Starres. She was earth's eye,  
The sole religious house and votary—  
Not bounde by rytes, but conscience, would'st thou all?  
She was Sill Boulstroed. In w<sup>ch</sup> name I call  
Up so much Trueth, as could I here pursue,  
Might make y<sup>e</sup> fable of good women true.

"B. J."

These initials apparently indicate the writer to have been Jonson himself, although much reliance cannot be placed upon the signatures in this MS. volume. (See Hannah's *Poems by Wotton, Raleigh, and others*, pp. 96, 97, &c.)

Perhaps I may be permitted to append another poem from the same collection (p. 75), which I do not remember to have met with in print before?—

“ON A PAINTED LADY.

“Is't for a grace, or is't for some dialike,  
Where others give y<sup>e</sup> lippe, you give the cheekes;  
Some houlds it for a pride of your behaviour,  
But I do rather count it as a favour.  
Wherefore to shew my kindnesse and my love,  
I leave both lipps and cheekes, and kisse your glove.  
Now what's the cause? To make you full acquainted,  
Your glove's perfum'd, your lippes and cheekes be  
painted.”—(ANON.)

Who is the author?

The MS. referred to contains many poems by Donne, Raleigh, Hoskins, Francis Davison, Brooke, Sidney, and others; some of which undoubtedly exist only in MS.

JOHN A. HARPER.

Hulme.

HEROD THE GREAT (3<sup>rd</sup> S. iv. 87.)—I am not aware of the existence of any contemporary coins which bear the likeness of Herod the Great; the types of his money, or of that attributed to him, usually show the manna-pot and lily, while the coins of Herod Agrippa bear the sacred “umbrella” and wheat-ears. About which of the Cleopatras does MR. SIMPSON inquire? If he desires to see a good likeness of Cleopatra, the friend of Marc Antony, he will find it in Mr. Humphrey's *Coin-Collectors' Manual*, pl. 7, p. 136, vol. i. Her portrait usually appears on one side of the coin, and that of Antony on the other: in silver and brass they are not very rare.

CHESSBOROUGH.

P.S. Why not try the British Museum?

If a complete tyro in numismatics may be allowed to speak when authorities “make no sign,” it may possibly be of some use to MR. SIMPSON to know that he will find a coin of Herod the Great, and another of Herod Archelaus, engraved at p. 14 of Akerman's *Introduction to the Study of Ancient and Modern Coins*, but not presenting any portrait. Mr. Akerman remarks that the coins of Herod the Great “are very scarce, and are seldom well preserved.” A coin of Cleopatra is engraved in Whelan's *Numismatic Atlas of the Roman Empire*. Would not coins of both be found in the British Museum? I possess myself a small silver medal, which I suspect to be a medal of Cleopatra, and I should be greatly obliged to any one who could satisfy me on the subject.

The Editor has goodnaturedly permitted a query to pass appended to a reply in more instances than one; may I therefore add a description of my medal here, in hope of elucidation?—Silver, rudely and deeply notched round the edge; about the size of a farthing (the real original copper farthing, I mean, not the new bronze inconveniences); obverse, a head, with *diadem, necklace, and ear-rings*; hair falling in one long curl down back; terminated at the base of throat, without drapery; *no legend*, except the letters “S. C.” at back of head. Reverse, figure of Victory, in chariot, drawn by three horses, gifted with ten legs only among them; legend, over the horses “XVII.” under their feet, “Ε. ΓΝΑ. ΒΑΣ.” The features of the face are decidedly Egyptian, and do not in the least resemble the engraved coins of the Empress Cornelia Gnaea, to whom I at first supposed the medal to belong. HERMENTRUDE.

WALDO FAMILY (3<sup>rd</sup> S. iii. 191, 397; iv. 136.) Since my first query I have obtained much information respecting this family, of which in the time of Charles II. Sir Edward Waldo was the head. The family sprung originally, it is said, from Peter Waldo of Lyons (see Hasted's *History of Kent*, vol. i. p. 397 n.). One of his descendants came to England, *temp.* Elizabeth, from the Netherlands, to avoid the persecution of the Duke d'Alva, and married twice, and had by his first wife two sons, Laurence and Robert. The eldest, Laurence, had fifteen children; Laurence's fifth son, Daniel, had a numerous family. His first son was Daniel, father of Rev. Dr. Waldo, rector of Aston Clinton. His second son was Sir Edward Waldo, Knight. His third son was Timothy Waldo, who was grandfather of Sir Timothy Waldo, Knight; and his fourth son, Samuel Waldo, was the ancestor of the Waldo-Sibthorpe family. I am not able to state whether the American branch of the Waldo family is connected with the above family. It is possible that branch may have sprung from the original family of Waldo, and emigrated direct from the Netherlands to America. Nevertheless I incline to the opinion that it derived from the English family. I will forward direct to MR. WHITMORE such information as I possess respecting the latter family. Was Cornelius of Ipswich, Mass. 1654, the grandfather of Brig.-Gen. Samuel Waldo? What is the date of the Waldo patent, and what did it comprise?

There is an English family of the name of Waldo, who derive from Joseph Waldo of Boston, merchant, who came to Bristol in 1783, which Joseph Waldo was, I believe, a grandson of Cornelius Waldo, a brother of Brig.-Gen. Waldo; but I presume MR. WHITMORE's question rather applies to the connection of the first of the name who settled in America with some English family.

M. C. I.

**SINAVEE OR SINAVET** (3<sup>rd</sup> S. iv. 111.)—"A copious spring near the old Kirk of Mains, Forfarshire, bears this name." This is undoubtedly the Norse Saint "Sunniva," whose church and shrine at Bergen were very famous. She was of Irish origin, according to the legend, and left her native country on account of its being so harassed by the Northern pirates. Sailing round by the north of Scotland, she landed on Selja isle, near Stadland, in Norway. Here her relics were found in the time of King Olaf Trygvason, and were afterwards solemnly translated to Bergen. The history of St. Sunniva is given at full length by Munch in his admirable *History of Norway*, vol. ii. p. 296-297, 8, and the legend may be read in Langebek, *Script. Rerum Danic.* vol. iv. p. 14-21.

EDWARD CHARLTON, M.D.

7, Eldon Square, Newcastle.

**CRUSH A CUP** (3<sup>rd</sup> S. iii. 493.)—There is a passage in Pliny (*Nat. Hist.*, xxxvii. 2) which suggests the idea that freaks of this sort may be justified by classical precedent. I quote from Holland's translation, which is a rather free expansion of the original:—

"There are not many years past, since that a noble man who had been consul of Rome, used to drinke out of this cup; and notwithstanding that in pledging upon a time, a lady whom he fancied, *he bit a piece out of the brim thereof (which her sweet lips touched)*; yet this injurie done to it rather made it more esteemed and valued at a higher price; neither is there at this day a cup of Cassidone more pretious or dearer than the same."

JOHN ELIOT HODGKIN.

**VENUS CHASTISING CUPID** (2<sup>nd</sup> S. i. 355.)—There is an engraving published by Bowles and Carver, from a painting by Nattier, representing Venus whipping Cupid with a bunch of roses, and under it the following inscription:—

"Oft on the god who wings the amorous dart  
His Cyprian parent will inflict a smart.  
Such is the painter's hint, that men may know  
Their fondest joys are intermixed with woe."

The moralising poet signs himself L. This is rather a note for T. W.'s information than an answer to his inquiry for the classical authority for this eccentric subject, frequently met with in mediæval art.

V. C.

**BUSH HOUSES** (3<sup>rd</sup> S. iv. 141.)—Bush houses in England are not confined to one locality. The custom of hanging out a bush at fair time, and selling liquor without a licence, has been practised from time immemorial at Bridgwater, in Somersetshire; and at Church-Staunton, and Newton-Poppleford, near Sidmouth, in Devonshire. Any traveller in Normandy may to this day see the common public houses distinguished by having a bush hung out over or near the door. This fact may suggest as to where the custom came from.

P. HUTCHINSON.

## Miscellaneous.

### NOTES ON BOOKS.

*Shakespeare-Characters; chiefly those subordinate.* By C. Cowden Clarke. (Smith, Elder & Co.)

Those who remember the delight with which the Lectures on the Clowns and other Minor Characters in Shakespeare's Plays, which Mr. Cowden Clarke was in the habit of delivering some few years ago, were listened to by crowded and admiring audiences, will think he has done wisely in revising and remodelling those Lectures for the purpose of presenting them to the reading public. Nor will those who know how heartily and how thoroughly Mr. Clarke appreciated the depth and variety of Shakespeare's genius, regret that he has endeavoured to give completeness and interest to the present publication by including in it an explanation of the more prominent characters in each drama. Our author pronounces the genius of Shakespeare "the greatest and most lovable that was ever vouchsafed to humanity," and that opinion gives the keynote to these pleasant lectures, in which love and reverence for the subject of them seem ever striving for the mastery.

*The Young Man's Meditation; or, Some few Sacred Poems upon Select Subjects and Scriptures.* By Samuel Crossman, B.D. (Sedgwick.)

*A Comprehensive Index of Names of Original Authors of Hymns, Versifiers of Psalms, &c.* Second Edition, enlarged. By Daniel Sedgwick. (Sedgwick.)

The first of these publications—a reprint of the edition of Crossman's Religious Poems published in 1664—is a new Part of Mr. Sedgwick's curious *Library of Spiritual Songs*. The second is an enlarged edition of his very useful Index of English Hymn and Psalm Writers.

### BOOKS AND ODD VOLUMES

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**LATIN SERMON**, by Dr. Russell, published about 1680.

**LATIN SERMON**, by Rev. Hugh James Rose, published about 1680.

\*\*\* Letters, stating particulars and lowest price, carriage free, to be sent to MISSES BELL & DALRY, Publishers of "NOTES AND QUERIES," 114 Fleet Street, E.C.

### Notices to Correspondents.

**CHURCH BELLS.** E. A. H. L. who inserted a Query respecting Dobricus's book, De Celo et Cœlesti Statu, in "N. & Q." of Oct. 12, 1852, is requested to state where we can forward a letter to him.

**NICOLAS DE NICOLE.** Brunet does not mention the value of the German translation of this work. There is a copy of it in the British Museum.

**R. INGLIS.** The title-page of *Paradise Lost*, an Oratorio, merely states that the words are selected from the works of Milton, and the music composed by J. L. Elderton.—Mr. Cobbin speaks of three editions of *Days's English translation of John Fox's Christus Triumphans*, 1576, 1607, and 1672; but we suspect the last is a Latin edition, edited by T. C. a clergyman of Cambridge. Mr. Cobbin has not quoted this work in his *Life of Fox*.

**SUBSCRIBERS.** Janet Taylor was inquired after in our last volume, p. 45.

**Q.** Seven articles on the saying "Mind your P's and Q's" appeared in our 1st S. vols. iii. iv. vi.

**A.** "Aut Cœterum et nullus," is said to have been a saying of Julius Cæsar.

**ERRATUM.**—3<sup>rd</sup> S. iv. p. 180, col. ii. line 14 from bottom, for "v." read "vi."

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LONDON, SATURDAY, SEPTEMBER 12, 1863.

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## Notes.

## SHAKSPEARIANA.

SHAKSPEARE GENEALOGY.—In the new No. (the 6th) of *The Herald and Genealogist*, is an article entitled “Shakspeare’s Home” (being a review of the Rev. Mr. Bellew’s volume so called), which contains a remarkable correction of an ancient error with regard to the ancestry of the great poet. It will be remembered that, in the grants of arms made to his father, John Shakspeare, it was asserted that his—

“Parentes and late antecessors were for thaire vaicant and faithfull service advanced and rewarded by the most prudent prince King Henry the Seventh of famous memorie, sythence whiche tyme they have continued at those partes in good reputacion and credit.”

This assertion the biographers have usually attributed to the Ardens, the ancestors of John Shakspeare’s wife, and not to his own; and such, notwithstanding the earnest remonstrances of Mr. Bellew, is clearly shown to be the right view by the critic before us. But the criticism proceeds further, and shows that Mr. Hunter, in his *New Illustrations of Shakspeare*, whilst he gently expressed a doubt (i. 37) whether those grants to Arden, which Mr. Malone published, actually belonged to Arden of Wilmcote (a doubt now confirmed by their being proved to have belonged to Arden of Yoxall, in Staffordshire), was still

very materially deceived by Malone having, upon mere conjecture, attached the Ardens of Wilmcote (Shakspeare’s maternal ancestors) to the Visitation family of Arden of Parkhall, in Warwickshire. Mr. Hunter requests his readers to “bear in mind that Robert Arden, of Wilmcote, was a gentleman, and entitled to the same coat-armour which this testator used (John Arden, esquire for the body to Henry the Seventh),” (p. 34), and again, “though we owe nothing to the heralds for the line of Arden of Wilmcote beyond the assertion that they were gentlemen of worship, and entitled to the ancient arms of Arden,” &c. (p. 35). But, in making these admissions, Mr. Hunter now appears to have been entirely misled by Malone. The heralds did not allow to Shakspeare’s mother the arms of the Warwickshire family of Arden: which were those used by the said John Arden; but they assigned to her (with a martlet for difference) the wholly distinct coat of Arden of Cheshire: whilst other documents (which have been published by Mr. Collier) show that Robert Arden of Wilmcote was not a gentleman, but a “husbandman” only, in the year 1550. The poet’s pretensions to gentle descent are thus removed on the mother’s side as well as the father’s.

This discovery reads two important lessons; one, that an error, once committed by an author of estimation, may be repeated by a long train of followers, and even critical and controversial followers, without question or suspicion; the other, that the devices of heraldry are really able to lend substantial aid in the prosecution of biographical and historical investigations. M. N. S.

## “THE MERCHANT OF VENICE” (3rd S. iv. 122.)

1. Portia, Act II. Sc. 1. In suggesting the change from *temple* to *table*, Mr. Knightley has not, I think, sufficiently considered the time and scope of the action. All oaths of chivalry, and, indeed, all solemn oaths of that period, were, as a rule, taken in churches. That this is distinctly mentioned only in the case of the Prince of Morocco, and that in

“The Prince of Arragon hath ta’en his oath,  
And comes to the election presently,”

it is only shown that the oath was taken elsewhere than in the casket-room; and that in the scene where Bassanio chooses there is no mention even of the oath, is merely due to this,—that Shakspeare, having sufficiently noted the course of action in the minor and unrepresented portion of the plot, did not unnecessarily repeat himself in what he held to be a scenic “Abridgement” of a true history. Possibly the more vague word “temple” may have been chosen of purpose. But I take it (and this is my chief reason for writing this note) that this Prince of Morocco, as well as some other romance Moors, was not a Mussulman at

all, but that the existence of the great Christian churches of Northern Africa was considered sufficient ground for making a Moor either a Christian or Moslem at any indefinite period of history, and as the exigencies of the story might require. Had this Morocco potentate been a Moslem, his religion and polygamic power would surely have been brought up against him by the misliking Portia. In like manner, and for the like reasons, Othello was a Christian; and had he been a convertite or renegade, Iago, if none other, would have made this, or his infidel birth, a cause of reproach. So too, Mulinassar, in Webster's *Vittoria Corombona*, is associated with Knights of Malta; and the bare statement that he is a Christian is accepted without remark, and as requiring no explanation. Lastly, the most Christian king of Naples is represented as marrying his daughter Claribel, without a scruple, and without even causing a reflection on his own character, to the king of Tunis; yet, if the latter had been a Moslem, this (like Othello's marriage) would have been an act so contrary to the laws of the church, and to the most cherished opinions of the age, that neither Shakespeare nor his contemporaries, nor those whom he followed, would have ventured on introducing it, except to increase our detestation of some impious despot or villain.

2. "Of such misery doth she cut me off."

*Merchant of Venice*, Act IV. Sc. 1.

In eking out this line by the addition of "deep," MR. KNIGHTLEY has followed a practice first commenced by the editors of the second folio, and one which has proved a snare to many subsequent editors. Before we alter Shakespeare's verses, we ought to be sure that we know the laws of versification followed by Shakespeare. I have not sufficiently investigated it, but I would submit the following as worthy of examination. That in some plays, and in some instances where a line ends with a redundant syllable, such syllable, if strong, and if not easily joining with, or if not easily absorbed by the preceding syllable, or if joining in continuous sense and rhythm with the succeeding syllable, is to be considered as completing the next line, so that the redundant and imperfect lines form together two perfect lines. As examples, I would adduce the following:—

"*Pros.* How thou | camest here | thou mayest. |

*Mir.* But that | I do | not.

*Pros.* Twelve | year since, | Miran | da, twelve | year  
since.—*Tempest*, Act I. Sc. 2.

*Duke.* Your safe | ty man | ifest | ed.

*Prov.* I'm | your free | depen | dant.

*Duke.* Quick, | despatch, | and send | the head | to  
Ang'lo.—*Measure for Measure*, Act IV. Sc. 3.

"*Escal.* To call | him villain, | and then | to glance |  
from him |

To th' Duke | himself | to tax | him with | injust | ice!

Take | him hence, | to th' rack | with him! | We'll  
touse | you

*Joint* | by joint | but we | will know | his pur | pose.

*What*, | unjust!

*Duke.*

Be not | so hot; | the Duke. | "

*Id.* Act V. Sc. 1.

"*Shyl.* Of a | sance for | my monies, | and you'll | not  
hear | me.

*This* | is kind | I of | fer.

*Ant.*

*This* | were kind | none."

*Merch. of Venice*, Act I. Sc. 3.

"*Ant.* To view | with hol | low eye | and wrink | led  
brow |

An age | of pov'r | ty; from | which ling | ring pen |

*ance*

*Of* | such mis' | ry doth | she cut | me off."

*Id.* Act IV. Sc. 1.

"*Oliv.* Enough | is shown; | a cy | press not | a bo | som  
*Hides* | my heart; | so let | me hear | you speak."

*Twelfth Night*, Act III. Sc. 1.

Will MR. KNIGHTLEY allow me to take this opportunity of apologising for (inadvertently for a long time) omitting to answer a query he put to me regarding "gossamer"? If I can find some mislaid memoranda, I will put them in brief before him.

BENJ. EASY.

Where could Portia's suitors—men of as many creeds as countries, whom "the four winds blew from every coast"—have taken their prescribed oath so fitly as in the church of Belmont? "Bring me unto my chance," cries the impatient Moor. "First, forward to the temple," answers the punctilious heiress, who, knowing the religion of her swarthy wooer, intends the church by that general designation—"after dinner your hazard shall be made." Independently of this pre-condition, whereon the collateral story of our drama rests, "to the table," is a phrase more germane to the hospitalities of a farm-house dame than of a palatial lady; *aufs au Christophe Colomb* were not likely to find a place in the Belmont menu.

Carelessly as his immediate copyists or printers corrupted Shakespeare's text—

"a beauteous scarf  
Veiling an Indian beauty."

MR. KNIGHTLEY's feature is hardly less satisfactory than Hamner's *dowdy*, or Walker's *gipsy*: Ben Jonsonian it certainly is, but too pedantic for our poet. Let me attempt to restore the antithesis of the passage:—

"Thus ornaments are but the gilded shore

Of a most dangerous sea; the beauteous scarf

Veiling an Indian Deity."

The oriental idols being, as travellers tell us, gaudily attired, and awfully ugly.

"Gilded timber do worms enfold" has neither rhythm nor syntax. Rowe's *woods* claims cousinship with *timber*; and Johnson's *tombs* is co-parcener in three of its six letters, but his reading seems more apposite to the scroll of "carrion death."

Antonio's interruption of his earnest advocate—"I pray you, think you question with the Jew,"

presents nothing to be added or explained. It is simply this: *belthink you with whom you are arguing*. It is not a term of supposition or of opinion, not as Iago nor as Othello's *think*—

"I did not *think* he had been acquainted with her."

"What dost thou *think*?"

"My Lord, you know I love you.—  
I *think* thou dost;"

but of recollection:—

"We come to have the warrant.—

Well *thought upon*; I have it here about me."

Richard III.

"I have *bethought* me of another fault."

Measure for Measure.

And as Shakspeare elsewhere uses *mind* for *remind*—

"Let me be punished, who have *mind*ed you  
Of what you should forget."

Noticing these differences, "*stint your question*," appears to me as needless as it is harsh.

One slight substitution, *a* for *the*, would materially effect—*improve*, I venture to say, the whole passage.

"I pray you think you question with *a* Jew," exemplifying Antonio's general scorn and hatred of the whole race. "With *a* Jew," with *HIM*, then and there present, its type and monograph, than whom, in the Christian merchant's vehement *exergesia*, waves, wolves, and winds, are less unpersuadable. If this reading be not, as possibly it is, in some early edition of our poet, I willingly accept the peril of its suggestion.

Agreeing with MR. KEIGHTLEY in the evident loss of a syllable—

" . . . from which lingering penance  
Of such *a* misery doth she cut me off."

I think the simple article *a* preferable to any epithet for its suppletion. If one there must be, let it be reasonably relative to its subject, not vague and general.

I am glad to conclude with the ready acceptance of MR. KEIGHTLEY's emendatory *of* for *or*, so happily enforcing Portia's denunciation, Act IV. Sc. 1. Never was the effect of *one* letter's change made more evident than in this, and his almost equally concise substitution of *we* for *who* in Lenox's fine irony (so fine as to be positively transparent), *Macbeth*, Act III. Sc. 6. Were a French newswriter or pamphleteer to be half as ironical, Monsieur Persigny's successor would not be slow in sending him a caution.

EDMUND LENTHAL SWIFTE.

BACKARÈ.—This strange word was in use in the sixteenth century, but apparently without any just idea of its origin:—

"Ah Sir! Backarè, quod Mortimer to his sows."

Roister Doister, Act I. Sc. 2.

"Backarè, quoth Mortimer to his sow:

Went that sow back at his bidding, trow you?"

Heywood, *Epigrams*.

"The masculine gender is more worthy than the feminine.

Therefore, Licio, Backarè."

Lyly, *Mydas*, Act I. Sc. 2.

"Backarè, you are marvellous forward."

Taming of the Shrew, Act II. Sc. 1.

As would appear from Heywood. and Lyly, *Backarè* was supposed to signify "go back!" This, however, would account only for the first syllable; and I suspect that the original meaning may have been quite different. May not Mortimer's sow have been a brindled one? and he have called her *bigarrée*, i. e. brindle, which, being corrupted into *backarè*, may then have been thought to come from *back*?

THOS. KEIGHTLEY.

Belvidere, Kent.

"ALL'S WELL THAT ENDS WELL" (3<sup>d</sup> S. iv. 107.)—MR. EASY's conjecture as to the meaning of the initials E. and G., in the stage directions of the first folio of *All's Well that Ends Well*, has been anticipated by Capell in his notes on the play. As one of the editors of the Cambridge Shakspeare, I may be permitted to add that we had independently come to the same conclusion as MR. EASY with regard to the meaning of the names "Charbon" and "Poysam," and that our note containing this conclusion was in the printer's hands several days before MR. EASY's note appeared.

W. ALDIS WRIGHT.

Trin. Coll., Cambridge.

"ET TU, BRUTE!": CÆSAR'S DEAFNESS.—Can any of your correspondents tell me whence Shakspeare derived the expression, "Et tu, Brute!" which he puts into the mouth of Julius Cæsar? I cannot find them in any ancient writer. Plutarch, from whom most of the materials for this play are taken, does not give them; and Suetonius gives a somewhat similar expression, but in Greek.

Shakspeare makes Cæsar say:—

"Come on my right hand, for this ear is deaf."

Is there any authority for this? F. G.

[Shakspeare's authority for this exclamation, 'Et tu, Brute!' would appear to have been in the old play entitled *The True Tragedy of Richard, Duke of York, &c.*, printed in 1600, on which he formed his *Third Part of King Henry VI.*:—

"Et tu, Brute! wilt thou stab Cæsar too?"

The same line is also found in *Acolastus his Afterwitte*, by S. Nicholson, printed in the same year. So in "Cæsar's Legend," *Mirror for Magistrates*, 1587:—

"And Brutus thou, my sonne, quoth I, whom erst I loved best."

Malone conjectures that the Latin words appeared originally in the old Latin play, *Epilogus Cæsaris Interfecti*, by Richard Eedes; played at Christ Church, Oxford, in 1582.]

LETTERS OF SHAKSPEARE AND NELL GWYNNE.—Can any reader of "N. & Q." throw light upon



the following paragraph, which is to be found in the *Monthly Mirror* for October, 1802, p. 281?—

"Besides these two original letters of Shakespeare, addressed to Thomas, Lord Buckhurst, which have been lately discovered among the Dorset Papers, the Correspondence of Dryden, Otway, Lee, Sedley, and Prior, with Charles Earl of Dorset, is most valuable. The letters of Nell Gwynn to that nobleman throw light on some of the secret measures of Charles II.'s reign, and are extremely interesting from the anecdotes contained in them. It was at the express desire of the late Duke of Dorset that the Duchess is now giving these papers to the Public."

Was this a literary hoax? If not, what has become of the letters? INQUIRITOR.

#### NORTH ASTON, OXFORDSHIRE.

The writer of an article on "Judge Page" in one of your numbers for January, 1862, having incorrectly named *North Aston* as the place of abode of that once famous functionary, I took the liberty of correcting your correspondent in a letter, which you did me the favour to insert on Feb. 22, 1862, showing that *Middle Aston*, within the parish of *Steeple Aston*, was the site of Page's mansion (destroyed in 1805), and that he had nothing to do with *North Aston*. Some particulars as to that parish (*North Aston*) may be interesting, and not the less so that the manor, mansion, inappropriate tithes, and principal landed estate in it have recently changed by purchase from the family of Bowles to that of Foster-Melliar; and that modern improvements are obliterating some ancient features and customs.

The church closely adjoins the mansion, and contains an oak pulpit the gift of Lady Howard in or about 1720, with a shield handsomely engraved upon it, not very correct in its heraldry, but curious as giving the crests of every family then owning real property in the parish, that of an ancestor of the writer among others. The road-loft staircase remains. There are several mural tablets; one being to the memory of Bernard Gates, the musical composer, in the inscription on which Gates is said to have held at court the appointment of "Tuner of the Regals" (Qy. What were his duties?); and under the arch, between the chancel and a chantry chapel, are the recumbent figures on an altar-tomb of a knight and lady in fine preservation, said to be Sir John Anne and Alice his wife, of the date of 1426.

Lord Brooke held the manor at the period of the Great Rebellion. A descendant of the Brooke family devised it to a Fermor, under whom the widow of Sir Robert Howard had a lease of it for life. Charles Bowles acquired it by purchase in 1746; his son Oldfield Bowles held it till his death in 1812, and the grandson of the

first Bowles, Charles Oldfield Bowles, held it nearly till his death in 1862.

Bradenstoke Priory, in Wiltshire, held the inappropriate tithes and the advowson of the vicarage till the dissolution. The Commissioners for taking account of Chuntries suppressed by 1 Edward VI. c. 14 (1547), found that the parish of North Aston contained "certaine land of the yearly value of twentypence given to the fyndyng of a lampe lyght within said parish church, by whom unknown."

In 1717, Esquire Churohill gave 10*l.* to the poor of this parish, but Mr. Dodwell (his lawyer probably) kept 1*l.* for his trouble, so that William Wing and Richard May, the churchwardens, would only acknowledge it in their account-book as a gift of 9*l.* The Charity Commissioners of 1822 found this charity still existing, the 9*l.* having been made up to 10*l.*, which were then in the hands of Mr. Bowles, who paid 10*s.* per annum for interest, and 2*l.* 10*s.* for rent of a piece of meadow land, which, with other moneys, were distributed yearly among the poor in coal or blankets. This piece of meadow land is defined by boundary stones, one of which is a hideous gargoyle of about three feet in height from the soil as it now stands.

The parish contains a farm belonging to the trustees of a charity created for the benefit of the poor of Hendon in Middlesex, of the origin of which charity I know nothing. A tithe rent charge is paid in respect of this farm to the impropiator (Mr. Melliar), and another to the vicar. Similar payments are made in respect of another farm in this parish, which forms the endowment of the rectory of Rowtham. And the following article from a local newspaper of July 27th last appears noteworthy at the present time:—

"North Aston contains a meadow called *Bestmoor*, consisting of about forty acres, abutting upon the main stream of the Cherwell, from which the farmers of *Dun's Tew* from time immemorial have had the privilege of taking the first *mowth* for hay, the after-feed belonging to the proprior of the principal estate in North Aston, or his tenant.

"It is understood that an arrangement has recently been entered into, whereby Sir H. W. Dashwood, as principal owner of *Dun's Tew*, the vicar of that parish, and Mr. Freedy, of Bloxham, relinquish the privilege of themselves and their tenants, in the hay crop of *Bestmoor*, and W. M. Foster-Melliar, Esq., becomes the owner of its entirety. Thus is one more *mixed ownership*, in the Cherwell valley absorbed, to the probable improvement of the drainage of the meadow in question, and the benefit of all who are interested in the growth of natural hay being brought to the utmost perfection. Six, at least, mixed ownerships in the valley have been extinguished in the last sixty years.

"Up to the present year '*Bestmoor Meadow-mowing*' has been a rural holiday. Backways having been trod out by boys through the standing herbage, each farmer in *Dun's Tew* has sent as strong a staff of mowers as he could procure, who, during the dark hours of an early July

morning, have plodded the spot, in order to commence operations with the first streak of dawn, and to complete their work, if possible, by nightfall. A few hours later the meadow became alive with haymakers; beer and provisions were abundant, and the scene sometimes closed with one of those almost inseparable termini of rural festivities, a *scrimmage*.

"During the winter months the tap-room of the village alehouse resounded from time to time with self-laudation of their prowess 'in the field and in the fight' of the Bestmoor Meadow mowers.

"All these matters will now be as obsolete as Bradenstoke Priory, which was once owner of the afterfeed of the meadow in question, and the mowing and removal of its produce will probably for the future be as quiet an affair as that of an upland piece of sainfoin; but I have thought it worth while to become the historian of Bestmoor by writing this letter.

"Similar tenures existed in the parish I date from, whence the first grass of two meadows used to be hauled to Wootton and Glympton, six miles to the south-west; and a century ago the farmers of this place had the privilege of the afterfeed of a meadow in Lower Heyford, called Broadhead, after the farmers of the latter place had secured the hay crop, which they were by custom obliged to do by a fixed day; and some half a score similar privileges may yet be traced out between Charwelton and Magdalen Bridge at Oxford."

WILLIAM WING.

Steeple Aston.

#### KNITTING SONG.

All readers of Southey's *Doctor*—and I hope there are many—must remember the affecting story of Betty Yewdale, given in interchapter xxiv. She tells how she and her sister were sent, to learn the art of knitting socks, from Langdale to Dentsdale, in Yorkshire:—

"Than we ust at sing a mack of a sang, whilk we were at git at t'end on at every needle, ca'ing ower t'neams of o' t' fwoak in t' Deaal—but Sally an me wad never ea' Dent Fwoak—sea we ca'ed Langdon Fwoak. T' sang was—

"Sally an' I, Sally an' I,  
For a good pudding pye,  
Taa hoaf wheat, an' tudder hoaf rye,  
Sally an' I, for a good pudding pye."

"We sang this (altering t'neams) at every needle: and when we com at t'end cried 'off,' an' began again, an' sae we strave on o' t' day through."

This extract gives a good idea of what is meant by "a Knitting Song." I now beg to give one in use only a very short time ago, if not even at the present day, by the knitters in the sun in Wensleydale. It has been communicated to me by a most trustworthy friend, who learnt it from an old woman, a parishioner. Though it simply consists of numerals up to twenty, it is most curious; and seeing that it is evidently in the Norse language, must have lingered in the Dale a thousand years. I give an exact copy from my friend's writing:—

- \* 1. Yahn.
2. Tayhn.
3. Tether.
4. Mether.
5. Mimph.
6. Hithber.
7. Lithher.
8. Auver.
9. Daaver.
10. Dic.
11. Yahn-dic.
12. Tayn-dic.
13. Tether-dic.
14. Mether-dic.
15. Mimph-it (*potius mamphit*).
16. Yahn-a-mimphit.
17. Tayhn-a-mimphit.
18. Tether-a-mimphit.
19. Mether-a-mimphit.
20. Jig-it."

It is difficult, of course, to convey this rude chant by means of modern orthography, but I think the attempt has not been without success.

R. S. T.

#### THE COBRA AND THE MONGOOSE.

Enclosed is a cutting from a Madras newspaper, which I am sure is worthy of a place in your columns. The point has long been a disputed one: whether the mongoose owes its impunity from the cobra's bite to the knowledge of an antidote, or whether the serpent's poison had no effect on the animal. This question is at last settled; and as the only carefully drawn up account of a fight between the cobra and mongoose I have ever seen, I trust you will make a Note of it.

W. KINCAID, Capt. 22nd Reg. M.N.I.

Bangalore.

#### "FIGHT BETWEEN A MONGOOSE AND A COBRA.

"DEAR SIR,—We think the long vexed question, whether the mongoose on being bitten by the cobra retires into the jungle and finds some herb an antidote for the poison, or whether the venom of the serpent produces no effect on the animal, has been at last settled.

"On Saturday morning last whilst seated in the Mess House with several officers of the regiment, a servant came and stated that a snake had been seen by one of the guard to enter a hole in the ground, close to where the guard was; we immediately sent for a mongoose (a tame one, the property of an officer), and put him to the hole. He soon began to scratch away the earth, and in half an hour a fine cobra, about a yard long, came forward, with head erect and hood distended, to attack the mongoose; who seemed to care nothing for the reptile, but merely jumped out of the way to avoid the blows which the snake struck at him. The mongoose unfortunately had just been fed, consequently did not show sufficient inclination to go in at him and kill him; so we secured the snake and carried him over to the officer's quarters to have the contest carried out there, after the mongoose should have had some little time to get over his breakfast.

"After a couple of hours rest, we placed the cobra in a room with closed doors (we having, in the mean time,

taken up a secure position in the room from which we could observe all the movements of the combatants). The mongoose was let in, and the fight commenced.

"*The Fight.*—The mongoose approached the cobra with caution, but devoid of any appearance of fear. The cobra, with head erect and body vibrating, watched his opponent with evident signs of being aware of how deadly an enemy he had to contend with. The mongoose was soon within easy striking distance of the snake, who, suddenly throwing back his head, struck at the mongoose with tremendous force. The mongoose, quick as thought, sprang back out of reach, uttering at the same time savage growls. Again the hooded reptile rose on the defensive; and the mongoose, nothing daunted by the distended jaws and glaring eyes of his antagonist, approached so near to the snake that he was forced, not relishing such close proximity, to draw his head back considerably; this lessened his distance from the ground. The mongoose at once, seizing the advantageous opportunity, sprang at the cobra's head, and appeared to inflict as well as to receive a wound. Again the combatants put themselves in a position to renew the encounter, again the snake struck at his wily opponent, and again the latter's agility saved him. It would be tedious to recount in further detail the particulars of about a dozen successive rounds, at the end of which time neither combatant seemed to suffer more than the other; we will limit ourselves to describe the final and most interesting encounter.

"*The last Round.*—The fight had lasted some three quarters of an hour, and both combatants seemed now to nerve themselves for the final encounter. The cobra, changing his position of defence for that of attack, advanced, and seemed determined now to 'do or die.' Slowly on his watchful enemy the cobra advanced; with equal courage the mongoose awaited the advance of his still unvanquished foe. The cobra had now approached so close, that the mongoose (who, owing to want of space behind, was unable to spring out of reach by jumping backwards, as it had done in the previous encounters,) nimbly bounded straight up in the air. The cobra missed his object, and struck the ground under him. Immediately on the mongoose alighting, the cobra, quick as thought, struck again; and, to all appearances, fixed his fangs in the head of the mongoose. The mongoose, as the cobra was withdrawing his head after he had inflicted the bite, instantly retaliated by fixing his teeth in the head of the cobra. This seemed to convince the cobra that he was no match for his fierce and watchful antagonist; and now, no longer exhibiting a head erect and defiant eye, he unfolded his coils and ignominiously slunk away. Instantly the mongoose was on his retreating foe, and, burying his teeth in his brain, at once ended the contest.

"The mongoose now set to work to devour his victim, and in a few minutes had eaten the head and two or three inches of the body, including the venom so dreaded by all.

"We should have mentioned before, that, previous to this encounter, the snake had struck a fowl, which died within half an hour of the infliction of the bite; showing, beyond doubt, its capability of inflicting a deadly wound.

"After the mongoose had satisfied his appetite, we proceeded to examine with a pocket lens the wounds that he had received from the cobra; and on washing away the blood from one of these places, the lens disclosed the broken fang of the cobra deeply imbedded in the head of the mongoose. To discover whether there was any truth in the assertion, that the mongoose owes its impunity from the bite of the most venomous of serpents to its knowledge of a herb which is an antidote to the poison, or whether on the other hand a prophylactic exists in the blood of this extraordinary animal, rendering it in-

nocuous to the bite of a reptile fatal to all other animals, we have had the mongoose confined ever since (now four days ago), and it is now as healthy and lively as ever; but should it in the course of a fortnight show the slightest indisposition, we, in the cause of truth, will not fail to inform you.

"We consider, therefore, that there no longer exists a doubt that in the blood of the mongoose there is a prophylactic; and that the idea that it derives its impunity from a herb, is one of many popular errors.

"We beg to subscribe ourselves as witnesses to the above narrated encounter between a mongoose and a cobra, and remain, dear Sir,

"Yours truly,

"K. MACAULAY, Major 23rd Regt. L. I.

"C. J. COMBE, Capt. do.

"H. G. SYMONS, Lieut. do.

"Trichinopoly, July 15th, 1868."

### Minor Notes.

THE IRISH QUEEN VICTORIA.—Has any of your readers ever made a note of the fact, that your sovereign—second of her commanding name recorded as the great *Ban Tierna* of the old West—is in style and title truly Irish: as Irish as the *Lia Faile*, that "erratic boulder" of dominion lying, as we are told, under the coronation chair of Britain?

"Queen Victoria" is only another way of writing *Coinne Vochtara*; which, in the old language, meant "chief woman," "sovereign, or conquering lady." *Coinne*, by itself, came to be "the woman," *par eminence*, and it passed with a slight change into our form of speech; just as "king" did about the same time. *Vochtara*, or *Uachtara* ("conquering"), was the elder form of the Latin *Victoria*; having gone to Rome, doubtless, along with *fusces, herna, embratur* (all Irish), from the Sabellian or Etruscan districts. This word I may add, is curiously visible in some of the war mottoes of the Irish sept; and as curiously invisible in our English "above" and "aboon"—rather expressive words in this high theme, the latter especially, to any courtier looking up to the liberality of a great queen.

Her Majesty knows, of course, that she is a descendant of Kenneth Mac Alpine and some of the elder dynasts of the Scotie line of Ireland; but she would probably be surprised to know what an amount of Irishry she has been personally carrying about with her. She is, indeed, Irish enough to have a palace or two in that green island of her forefathers, among a people always disposed (as Thomas Moore used to sing and say) to be as loving and as loyal as the Scots or any others, if the *Coinne Vochtara* would only be somewhat more familiar and friendly with them. The Irish, by genius and etymological derivation, are *Tories* rather than rebels (there was always, in fact, a strong Tory party in every one of the

five courts of ancient Ireland). And the way they rushed down upon *the rebels* here in America—singing, not the song of Roland, or of Riego, or of Rouget de Lisle, but of “John Brown’s body,” to a conventicle hymn tune!—was, as they say, “a caution” to all the world and “the old country;” and, beyond doubt, a consolation as well as an astonishment to the injured and venerable shade of the late King George III.

To conclude, Her Majesty would surely be amused to read in the “N. & Q.,” that the hereditary title of her maternal grandfather was as undeniably Irish as her own.

W. D.

Nov. Ebor.

## REGISTER OF LORD CLYDE’S BIRTH.—

“A professional correspondent politely transmits the following:—“Having been professionally occupied recently in making a search in the old register of births and baptisms for the city of Glasgow, now deposited in the Register House, Edinburgh, I accidentally came upon that of our illustrious and gallant townsman, the late Lord Clyde, and having copied it from the register, I send it to you. The entry in the register establishes not only the name of his father, but is very strong evidence of his having been a citizen of Glasgow, if any further proof of these points were wanting. The entry is as follows:—

“[Glasgow, October, 1792.

“M’Liver.—John M’Liver, Wright, and Agnes Campbell; a L. Son, Colin, bo. 20th. Witn., Kenneth M’Callum and Duncan Munro.”—*The Glasgow Herald*, August 31, 1868.

J. D. C.

**RHYMES TO DICKENS AND THACKERAY.**—I have heard the following satires repeated, but without the name of the author. Has it been given?—

“A splendid muse of fiction has Charles Dickens;  
But now and then, just as the interest thickens,  
He stilt his pathos, and the reader sickens.

“Who sees but ridicule in good, like Thackeray,  
And gloats on human stains in black array,  
Of Heaven’s light most sorely doth he lack a ray.”

These are directed at the weak points of the two writers. I propose it as a problem to give six lines, with the same rhyme-words, addressed to the strong points of the two.

M.

**SIMON WADLOE: JOHN WADLOE.**—*London Scenes and London People*, by Aleph, contains (p. 202), a notice of Simon Wadloe, the landlord of the “Devil Tavern,” in Ben Jonson’s time; and the author states that *this* Wadloe, after the Great Fire, built the “Sun Tavern” behind the Royal Exchange. Simon Wadloe, landlord of the “Devil Tavern,” whom Ben Jonson dubbed “King of Skinkers,” was buried in March 1627. (Chappell’s *Popular Music of the Olden Time*, 263.) It is probable that John Wadloe, the landlord of the “Devil Tavern” at the Restoration, was the builder of the “Sun Tavern” behind the Royal Exchange.

S. Y. R.

**NICHOLAS HILLIARD.**—The name of this eminent miniature painter is familiar to all lovers of English art. From the following memorandum annexed to a particular for lease of the manor of Poyle, in the parish of Stanwell, co. Middlesex, dated 1587 (Augmentation Office Records) it appears that he was the engraver of the Great Seal employed at that period:—

“Memorandum, &c.—The said Lease to be for 21 years to the said Hilliard, in consideration of his pains in engraving ye Great Seale of England.

“FR. WALSHINGHAM. W. BURLEIGH.”  
H. G. H.

**EPITAPH, CURIOUS, TO JOSEPH TAYLOR, 1732.**—I copy the following from a slab on the floor of the nave of Allhallows Barking for insertion in “N. & Q.,” both on account of the peculiar circumstances recorded, and also as a specimen of the fulsome style of memorial in the eighteenth century:—

“Hic jacet Joseph Taylor armiger  
Una cum uxore sua Maria qui summo cum amore et  
mutua benevolentia post annos plus triginta quinq. ex-  
actos eodem morbo (scilicet Hydrope) assumpti,  
Eodem Die ex hac vita simul discesserunt,  
Spe non inani ad meliorem resurgendi  
Ubi, nuptiis licet nihil loci sit,  
Illorum efflorescat amor plusquam nuptialis  
Cœlestis et in omnia secula duraturus.  
Erat ille Sandfordiæ juxta Tew Majorem in Com. Ox.  
natus, ejusdem comitatus per unum annum Vicecomes,  
Quo munere ornari  
Satis gloriæ sibi duxit,  
Nam modestia haud vulgari affectus,  
Honores mereri maluit quam experiri.  
Erat in commercio probus, impiger, fortunatus;  
In notos et vicinos comis et benignus;  
Erga cognatos liberalis et munificens;  
Omnium denique amans et benefaciendi cupidus.  
Uxorem habuit sui quam simillimam prorsus dignam.  
Obierunt 28<sup>o</sup> die Januar. A.D. 1732.  
Ille                   Ætatis suæ { 66.  
Hæc                   { 60.”

Beyond an entry in the Register of Burials I can find nothing of this family in the parish books.

JUXTA TURRIM.

**THE DRUIDS.**—The current number of the *Edinburgh Review* (No. 241) contains a delightful *Niebuhr*ian article on “Druids and Bards,” which will fall like a bombshell on the fortress of Stonehenge. Let us hope soon to see the guardians of the Golden Sickle flashing that mythical weapon in the sun as they rush to the rescue. The following note should be preserved in your columns. It is appended to page 55:—

“We offer as a free gift to any one who will accept of it, the following sources of information, to which we have not observed any reference in modern Druidical literature. In *Martini Hamonii Frisia, seu de viris robustus Frisia illustribus* (1620), p. 106, et seq., it is set forth that Harco, Pontifex seu Præfectus Druidum, who lived in Holland in the fourth century, wrote on the immortality of the soul; and that another Dutchman, Poppe, the most

distinguished heathen author of 'the eighth century; left, among other works, treatises 'De officiis Druidum,' and 'De ritu Sacrificiorum'; also that Oeco, a ferocious fellow, the last of the Frisian Druids, wrote on the doctrines and the lives of the chief Druidical priests. See Seelen's *Selecta Literaria*, printed at Lubec in 1726, where (p. 428) this department of literature is noticed."

J. D. CAMPBELL.

**THE TERM GUN.**—The following from Selden's *Table Talk* may be worth reproduction, if you can find a place for it in "N. & Q." :—

"We have more words than notions; half a dozen words for the same thing: sometimes, we put a new signification to an old word, as when we call a piece (of cannon) *a gun*. The word *gun* was in use in England for an engine to cast a thing from a man, long before there was any gunpowder found out."

D. M. STEVENS.

Guldford.

**MIZE OR MISE.**

"This word," says Cowel (*Interpreter*), "has divers significations, as first, it is a gift or customary present which the people of Wales give to every new King or Prince of Wales at their entrance into that Principality."

It may not be generally known that the Mize was anciently paid not only by the tenants of the crown to the King or Prince as their feudal lord at his first coming, but also by the tenants of certain Lords Marchers on the occasion of the first entry of themselves or their heirs into their lordships. I have met with an instance of this feudal custom being perpetuated so late as the reign of James I. The following is a translation of an entry in the Court Rolls of the Manor of Treetower, co. Brecon :—

"Manor of Treetowre, } The Court Baron of the Most to wit, } noble Edward, Earl of Worcester, Lord of the Manor, aforesaid, there holden on Thursday, &c. the 8th day of June, in the 13th year of the Lord James, now King of England, &c.

\* The Homage, &c. good and lawful men of the tenants of the said Earl of his Manor aforesaid, who, being solemnly demanded, appeared, and were sworn into the same Jury, &c. upon their oath say and present that 5*l*. of lawful English money are due and payable to Henry Lord Herbert as son and heir apparent of the said Earl upon the tenants of the aforesaid Earl of his Manor aforesaid, according to the custom and usage of the said Manor from time wherof the memory of man is not to the contrary, used and approved, as their benevolence and gratuity to and upon the first coming of the Lord Herbert for the time being within the Manor aforesaid for their mises."

H. G. H.

### Queries.

**ANCESTRY AND ARMS WANTED.**—Any information relative to the ancestry and arms of the following families would be gladly received: Ford and Sowton, of South Breat, Devon; May and Gough, of London.

Cape Town.

CARLISLE.

**ANONYMOUS.**—Can you inform me who is the author of *A Poem*, written upon occasion of the late accidental death of a worthy venerable gentleman, very much lamented. By way of Dialogue, or Conference of the Friends, Neighbours, and Acquaintances of the Deceased. Edinburgh, 1742? The only copy of this book which I have seen was lettered on the back: "Dramatic Poem on the Death of Mr. Spark." On the back of the title is "Names of the Persons speaking in the Dialogues or Conferences," viz. Strephon, Flora, Lesbia, &c.—representing the widow, mother, friends, &c., of the deceased. The Prologue or Introduction by a Friend. The Epilogue or Consolation by a Friend.

Mr. Spark appears to have been a clergyman, accidentally drowned in crossing a swollen rivulet. This curious dramatic poem is not mentioned in the *Biographia Dramatica*; nor, I rather think, in Watt or Lowndes.

R. INGLIS.

**"LES ANGLAIS S'AMUSENT TRISTEMENT."**—Does this phrase, or anything like it, occur in Froissart? And if so, where? English writers, fond of depreciating their own countrymen, sometimes quote it. Is it one of the many pretended quotations the genuineness of which no one takes the trouble to inquire into?

JAYDE.

**BALLSBRIDGE, NEAR DUBLIN.**—Can any Irish reader of "N. & Q." oblige me with the derivation of the name of "Ballsbridge," which is a village in the neighbourhood of Dublin? I have searched for it in sundry publications, but without success.

In the latter part of the last century, the name was frequently given as "Baal's-bridge"; as, for example, in the *Dublin Chronicle*, 11th June, 1789; and in Sir Henry Cavendish's *Statement of the Public Accounts of Ireland* (London, 1791), p. 8, where reference is made to a parliamentary grant of 3,000*l*. in the year 1757, for "Baal's Bridge." But Dr. Caleb Threlkeld, in his *Synopsis Stirpium Hibernicarum* (Dublin, 1727), makes mention of "Ball's-bridge." ARRA.

**BALLAD.**—Where has the following effusion been published at length, and is there any authority for attributing the authorship to Canning, as stated in Chappell's work on *Old English Songs*?—

"By the side of a murmuring stream  
An elderly gentleman sat," &c.

F. H.

**BELL INSCRIPTION AT NEW ROMNEY, KENT.**—I am informed that at the above place there are two bells inscribed, "Prie Dieu, 1621." Could any one of your readers oblige me with a copy or rubbing of them? I should be glad to return the courtesy by any information on the subject of campanology generally.

T. M. N. OWEN.

Clare College, Cambridge.

**BIS-SEXILE YEAR.**—Leap year is called "bis-sextile," because the *sixth* day that precedes the calends of March is on that year *twice counted*. But my question is, Why did those who rectified the Calendar fix upon that particular day as the day to be twice counted? It is the 24th of February. Now, why not have taken the 28th of February? Would not the last day of the month have been more natural? B. Y.

**BRODIE OF LETHEN.**—Dr. David Brodie married in 1729 Margaret Brodie, daughter of Alexander Brodie, of Lethen, and had issue three children, viz. Dr. Alexander, died s. p.; Anne, married the Rev. James Hay; and Elizabeth, born in 1735, who married William Grant, the then Laird of Auckinroath and Grant's Grove, now called Ashgrove. I am anxious to ascertain who was the elder of the two sisters.

William Brodie, Esq., of East Bourne, Sussex, in his valuable *Pedigree of the Brodie Family*, recently published, does not throw light on the question. Indeed, both in his publication and in the *Landed Gentry*, Elizabeth is omitted altogether. I know, however, from positive proof, that Mrs. Hay and Mrs. Grant were sisters; and any one who could inform me as to their respective ages would confer a favour. The Elgin registers of births were not, formerly, kept with regularity. J. W. C.

**CREST OF PRINCE OF WALES.**—In the church of High Laver, Essex, the royal arms of Charles I. are displayed on a board of the usual dimensions, placed above the chancel screen, on the back of which is the crest of the Prince of Wales (the coronet with three plumes), with the initials C.P. and the date 1686. Can any of your correspondents inform me whether this occurs in other churches? if not, whether they can afford me any clue for the reason of its adoption in the present instance? H. B. S.

**PARODY ON CAMPBELL'S "HOHENLINDEN."**—I have a copy of a very clever parody on Campbell's noble lyric of *Hohenlinden*, consisting of eight stanzas, of which the following are the first three:—

"At Snooks's, ere the fun was high,  
The whisky lay neglected by,  
And 'order' was the solemn cry—  
Throughout the gay society.

"But Snooks beheld another sight,  
When supper came at dead of night,  
For then shone forth wit's purest light,  
With spirits rising rapidly.

"In social phalanx long arrayed,  
Each drew his good old supper-blade,  
And brilliant were the things we said,  
That night of college revelry."

Can any reader of "N. & Q." give me the author's name? I have heard it ascribed (as a

juvenile production) to a celebrity of the present day; but whether rightly or wrongly, I am anxious to know. ADRIAN.

**DAGNIA FAMILY.**—I should feel greatly obliged if any of your correspondents can give me any information as to the origin of the name of Dagnia, and furnish me with copies of any inscriptions on tombstones &c. bearing the name. I should also be glad to know the county from which the name sprang. D. J. R.

**FRENCH WINES IN 1749.**—Why were these (now popular beverages) during the reign of George II. so frequently interdicted at public dinners? Thus, the *Gent. Mag.* for 1749, p. 184, giving an account of a dinner at Drapers' Hall of the Society for Promoting Protestant Schools in Ireland, on April 4 of that year, concludes with the words "No French wines were permitted to be drunk." I have met with this before. What was the reason? JUXTA TURBEM.

**PORTRAITS OF JOHNSON.**—Though Dr. S. Johnson thought portrait-painting an improper employment for a woman, yet we are told, one of the last occupations of the great moralist's life was to sit for his picture to Miss Reynolds, sister of Sir Joshua. Can any of your correspondents inform me what has become of this portrait, and what other pictures this lady painted, and where they are to be found? One of the best likenesses of the Doctor by Sir J. R. was painted for his old friend and schoolfellow, Dr. Taylor, J. P. of Ashbourne; and, as I understood when visiting that place when a boy, was left as an heirloom to Mr. Webster, who inherited Taylor's property, and who lived in the same house after Taylor's decease, and who then had the portrait. Webster died some few years ago. In whose possession is this portrait at the present time? JOHN BOOTH.

Bromyard.

**LEWES AND ITS ANNUAL COMMEMORATION.**—In the last published of Mr. Harrison Ainsworth's historical novels, entitled *Cardinal Pole, or the Days of Philip and Mary*, is a vivid description of the burning of Derrick Carver, the well-known Lewes martyr.

He thus concludes:—

"His memory is not forgotten in Lewes; and on the 5th of November in each year, a great torchlight procession, composed of men in fantastic gowns and with blackened visages, and dragging blazing tar-barrels after them, parades the High-street, while an enormous bonfire is lighted opposite the Star Inn, on the exact spot where Derrick Carver perished, into which, when at its highest, various effigies are cast. A more extraordinary spectacle than is presented by this commemoration of the Marian persecutions in Lewes it has never been our lot to witness."

The *prima facie* reason for the nocturnal festivity is evidently the happy escape of James I.

from death, and England from the clutches of Roman Catholicism. Is there any evidence of its having an earlier origin, as proposed in the extract?

The bonfire has been of late years lighted in front of the County Hall and White Hart Hotel. Was it formerly placed before the Star Hotel, or has that house changed its position? Perhaps Mr. M. A. Lower will kindly help me out of my difficulty.

WYNNE E. BAXTER.

**ARMS OF MILAN.**—Can you inform me what are the present, and what were the ancient arms and crest of the city of Milan?

J. B. M.

**BATTLE OF NASEBY.**—Is there any account of this battle published, in which the destruction of the village of Little Oxendon is referred to?

M. C.

**ORBIS CENTRUM.**—So Jerusalem was designated in the earlier patristic literature. Delphi was pompously termed by the ancient Greeks, Ὀμφαλὸς γῆς θεοῦκαθ' ἡμῶν. Homer (*Odyssey*, i. 60) calls the insignificant islet of Ogygia Ὀμφαλὸς θαλάσσης.

Self, the Ego, is essentially the central point, from which the whole world of thought and phenomena seems to radiate, and by a sort of mental prosopopeia one transfers the idea to some beloved and revered country or locality. I ask other instances of this disposing characteristic of the human mind.

EGOMET.

Ireland's Eye.

**PAPER MAKING IN IRELAND.**—When was paper first made in Ireland? What was the name of the first maker there?

CARILFORD.

Cape Town.

**PUBLIC SERVANTS.**—Who is the well-known English public man who said, and in what words, that a public servant who made no enemies must have failed to do his duty?

D. W.

**SIR THOMAS REMINGTON.**—Can any of your readers give me any information respecting the descendants of Sir Thomas Remington, of Lund, in the East Riding of Yorkshire? He was born about the year 1611. Are any of that name now living at or near Lund?

R. H.

**SHARP'S "SORTIE FROM GIBRALTAR."**—Can any reader of "N. & Q." who may possess Sharp's print, after Trumbull, of the "Sortie from Gibraltar in 1781," inform me as to the names of the officers represented? General Elliott is in the middle of the picture. At his right hand stands an officer in Highland uniform; and behind the General, arranged in three groups of four, two, and three, are nine other officers. How are they named, counting them from the spectator's left to his right? No doubt a key to the portraits was published at the time the print was first sold.

Was a key\* also published to Bartolozzi's large print, after Copley, of the "Death of Chatham?"

J.

**UNIVERSITY DEGREES.**—Can any of your readers inform me what difference there is between a degree taken *ad eundem* and *comitatus causa*? I not long since saw that both degrees were conferred at either Oxford or Cambridge, I forget which. The books, calendars, &c., give no information on this subject. I would also wish to know, do these degrees entitle to a vote?

LL.D.

"WHO WISHES TO MOUNT," ETC.—What, and from whom is the well-known saying to the effect, that he who wishes to mount to eminence must never look down?

D. W.

### Queries with Answers.

**GLOUCESTERSHIRE SONGS.**—There are two songs of much celebrity in this county. One of them is called "George Ridler's Oven; a right famous old Gloucestershire Ballad." The first verse is as follows:—

"The Stwons that built George Ridler's oven,  
And thaun keum from the Bleakeney's Qnaar;  
And George he wur a Jolly old Mon,  
And his Yead it graw'd above his Yare."

The words are thus spelled in the copy now before me, which was printed by T. Bonnor in 1796; and there stated to be "corrected according to the fragments of a manuscript copy found in the Speech House, in the Forest of Dean, several centuries ago; and then revived to be sung at the Meetings of the Gloucestershire Society (a charitable institution), held at the Crown and Anchor Tavern, in the Strand, London." A copy of this song is printed in Fosbrooke's *Abstracts of Records, &c., respecting the County of Gloucester*, vol. i. p. 134; where the author, in a note, says that "the orthography by no means conveys the idea of the ancient provincial dialect."

The other song is called "True Blue," and is often sung at elections among what is called the Tory, or Blue party; and is set to the tune of the "Grenadier's March," and is comparatively a modern song. As I do not find any mention of these songs in my music books, I shall feel much obliged to any of your contributors who can give me any information as to the date in which the first was composed, and where the latter can be procured?

E. B. E.

[The famous old Gloucestershire ballad, "George Ridler's Oven," corrected according to the fragments of a manuscript found in the Speech House of Dean, is printed in our First Series, iv. 811. It is described in *The Critic* for Oct. 15, and Nov. 1, 1856, pp. 501, 524, as being a Royalist song, written probably at the time of the first

[\* There is a key to the "Death of Chatham."—ED. "N. & Q.]

foundation of the Gloucestershire Society, namely, in the year 1657. The account is taken, in an abridged form, from the Report of that Society for 1855.—We fear that the other song, "True Blue," will only be found in the Gloucestershire papers.]

**AUTHOR WANTED.**—There has lately come under my notice a small 8vo volume, bound in vellum, and extending to 296 pages; others being lost, as well as the title-page and latter part of the dedication. The title appears to be *Naturall and Artificiull Directions for Health*. The "Epistle Dedicatorie" is addressed to Sir Francis Bacon, Knight, &c. It is a very curious, quaint, and clever book, evidently the work of a man of intelligence and learning; and I am desirous of knowing who he was. This is the "fift Impression," and the author intimates that he is "engaged for a Plantation in the Southerne parts of Newfoundland;" that he had travelled in Spain, Hungary, and Italy. Alludes to his "worthy cousen Sir Thomas Button," the navigator; and to "a little Treatise of mine, *De Sphærarum ordine*, among other poems, imprinted at London, 1598." Also, to a work of his "called *The Spirit of Detraction conured and convicted*, and the *Golden Grove*." His initials may be "B. R." If the author be not sufficiently well known, these allusions may help to identify him. Chap. x., on "Tobacco-taking," is especially quaint and amusing, and contains some very good advice withal to smokers.

W. W. S.

[The author of the works noticed by our correspondent is William Vaughan, son of Walter Vaughan, Esq., of Golden Grove, in Caermarthenshire, and younger brother of Sir John Vaughan, the first Earl of Carbery. William was born in 1577, and studied at Oxford. The most important event of his life was founding a colony in the southernmost part of Newfoundland, to which he gave the name of Cambriol, afterwards called Britanniola, where he was living in 1628, but the time of his death is unknown. The first work noticed above is entitled, *Directions for Health, both Naturall and Artificiall: Approved and derived from the best Physitians, as well moderne as auncient*, London, 12mo, 1602, 1607, 1617. For some account of the author and his other works, consult Wood's *Athene Oxon.*, by Bliss, ii. 905; Chalmers's *Biog. Dict.*; and Williams's *Biog. Dict. of Eminent Welshmen*, 8vo, 1852, p. 514.]

**CLERKENWELL.**—I shall be greatly obliged if any reader of "N. & Q." will favour me with information relative to the history of Clerkenwell. I am now editing the late Mr. Pinks's *Chronicles of that parish*, and shall be glad to have assistance in my work, however small the assistance may be.

EDWARD J. WOOD.

Myddelton House, Clerkenwell.

[The request made by our correspondent is not sufficiently definite, as probably he would receive many papers which were known to Mr. Pinks, who devoted several years in making researches connected with this parish. Such works as *Stow*, *Maitland*, and *Malcolm*, in addition to *Cromwell's History of Clerkenwell*, have doubtless been well digested; but particulars of the parish in out-of-the-

way books, or in the manuscript treasures of the British Museum and State Paper Office will, we conceive, be very acceptable.

There is one curious matter somewhat connected with this locality, namely, the History of the Stroud Green Corporation, which seems to require further elucidation. From the little that is known of it, it appears that when the Comic Muse took refuge in theatrical buildings, the ancient Society of Parish Clerks became divided—some turned their genius to wrestling and mimicry at Bartholomew Fair, whilst others, for their better administration, formed themselves into the Society of the Mayor, Aldermen, and Recorder of Stroud Green, assembling at the Old Crown in Merry Islington; but still saving their right to exhibit at the Old London Spaw, formerly Clerks' Well, when they might happen to have learned sheriffs and other officers to get up their sacred pieces as usual. Even so late as the year 1774 (according to Lewis's *Islington*, p. 281), the members of this ancient Society were accustomed to meet annually in the summer time at Stroud Green, near Hornsey Wood House, and to regale themselves in the open air; the number of persons drawn to the spot on these occasions produced a scene similar to that of a country wake or fair. Our correspondent should consult the records of the Society of Parish Clerks. The hall of the Company is in Silver Street, Wood Street.]

**QUOTATION WANTED.**—In a speech of the Earl of Derby, which I read at the time it was delivered, his Lordship quoted the following line:—

"My wound is great, because it is so small."

It seemed quite familiar to me, as I doubt not it is to you; but hitherto I have failed to remember its author. Pray help me; that is, if it be not a breach of privilege to notice language used in the House of Lords.

R. C. H.

[This quotation is attributed to Dryden in connection with the following incident:—"In one of Dryden's plays there was this line, which the actress endeavoured to speak in as moving and affecting a tone as she could:

"My wound is great, because it is so small!"

And then she paused, and looked very distressed. The Duke of Buckingham [George Villiers], who was in one of the boxes, rose immediately from his seat, and added in a loud ridiculing voice—

"Then 'twould be greater, were it none at all!"

which had such an effect on the audience, who before were not very well pleased with the play, that they hissed the poor woman off the stage, would never bear her appearance in the rest of her parts; and as this was only the second time of its performance, made Dryden lose his benefit night."

A condensed notice of this pretty story is given in Walpole's *Royal and Noble Authors*, by Park, iii. 806, where it is added that "the play was instantly damned." It is more circumstantially narrated by Genest (*Hist. of the Stage*, i. 117), who quotes Malone as his authority. Malone (in Dryden's *Prose Works*, iv. 190) refers us to Spence. Spence (*Anecdotes*, edit. 1820, p. 108, and edit. 1858, p. 47) found it among the gossiping jottings of Dr. Lockier, Dean of Peterborough. But not one of these writers has favoured us with the title of the play or the name of the actress. Dryden's next editor may probably be able to clear up this matter.]

**GRAND JURY.**—Can you inform me from what data, whether from the returns of the assessed



taxes, or others, lists of persons liable to serve on the Grand Jury are compiled? **SIGMA.**

[In the first week of July in every year, the clerk of the peace for the county, through the high constable, issues a precept to the churchwardens and overseers of each parish for an alphabetical list of every man qualified and liable to serve on juries; copies of this list are to be fixed on the church doors on the first three Sundays in September. The lists are afterwards delivered by the high constable to the next court of quarter sessions, from which the sheriff selects the names of all persons described as an *esquire*, or person of higher degree, as a banker or merchant. The various qualifications are defined by the statute 6 & 7 Geo. IV. c. 50, s. 27. The jurymen of the London sessions are summoned by a precept in the names of the justices tested by the Lord Mayor; one panel only is for the grand and petty juries, from which twenty-three names are first taken by ballot for the grand jury, and twelve others for the petty jury. Blackstone's *Commentaries* by Kerr, iii. 388, ed. 1857; and 2nd *Report of Municipal Corporations*, p. 136.]

**MIKOTZI.**—Can you, or any of your correspondents, find out for me the history of *Mikotzi*, a Jewish Rabbi, mentioned by Bp. Patrick in his *Commentary*? I have looked into the usual sources of information, the biographical dictionaries, into Bartolucci, Wolf, and Steinschneider, but in vain. I have looked also into Watt, Brunet, the Bodleian Catalogue, &c., but in vain.

T. SIMPSON EVANS.

**Shoreditch.**

[A full account of Rabbi Moses ben Rabbi Jacobi Mikotzi may be seen in Bartolucci, iv. 75, *et seq.* There is also a brief notice of him in Jöcher, *Gelenken-Lexicon*, iii. 709. Mikotzi is *de Cotzi*, i. e. of Cosso in Piedmont.]

**THE PRAYER FOR THE HIGH COURT OF PARLIAMENT.**—In Common Prayer Books of the last century, I have observed that the words, "our sovereign and his kingdom," are used; but in the more modern books, we pray for "our sovereign and her dominions." I beg to inquire at what date this alteration took place, and by what authority it was effected? **W. W. S.**

[The word *Dominions* was substituted for *Kingdoms* by an Order of Council of January 1, 1801, at the legislative Union of Great Britain and Ireland.]

**TO "BUZZ" THE BOTTLE.**—A call to finish the contents of a bottle, before refilling it with wine, is conveyed by the term to "buzz," and in some places to "buzzore" or "buzzoi" it. Whence comes the expression? **T.**

[It was conjectured by a correspondent in our 1<sup>st</sup> S. v. 187, that Buzz is a corruption of *bouze*, or *bouze*, to drink to excess. In Scotland they say "bouze a," drink all.]

**GIBSON.**—There is a passage in Gibbon's *Decline and Fall*, commencing, "So urgent on the vulgar is the necessity of believing," &c. Will any reader of "N. & Q." kindly refer me to the chapter where this passage is to be found? **D.**

[The entire passage reads: "So urgent on the vulgar is the necessity of believing, that the fall of any system

of mythology will most probably be succeeded by the introduction of some other mode of superstition." It occurs towards the close of chap. xv. In the one volume edition of 1830, at p. 199.]

### Replies.

#### THE KNIGHTS HOSPITALERS OF ST. JOHN OF JERUSALEM.\*

(3<sup>rd</sup> S. iv. 92.)

I was in hopes that this discussion would have drawn from MAJOR PORTER, or some advocate of the pretensions of the Langue, a detailed explanation of that mysterious proceeding—their foundation; with the names of those, both French and Spanish, who assisted at and confirmed the transaction. The *Synoptical Sketch* (p. 24) mentions the Count de Feuillassé and Chevalier de Chastelain; neither of whom, certainly, are on the roll of the French Knights of Justice. Mention is also made of an anonymous "Chancellor of the Gallie Languages." Besides these, we have heard the name of the "Mandataire Général" (whatever that may be), whose name has also been heard of in connection with certain law proceedings in Paris against traffickers in spurious orders, titles, and diplomas of various kinds. We have also the name of the "Agent General" employed by the *soi-disant* Capitular Commission, in the work of the revival of the Langue: to wit, a respectable tailor in Waterloo Place (3<sup>rd</sup> S. iii. 334).

I may here observe, *en passant*, that there is no mention of the Langue in the Chancellerie of the Order, beyond some half-a-dozen loose sheets of correspondence in 1836, and again in 1841 or 1844; an abortive effort on the part of that society to obtain some notice or recognition from the S. Council.

With regard to the Languages of Spain, which, we are told, assisted in the operation of reviving the Langue in 1826, I will observe that there are only thirteen Knights of Justice of the old Royal Spanish Order in existence, all of whose names are well known to me.

It was my fortune, some few years ago, and since my commissionership expired, to be the medium of communication between these old cavaliers and the S. Council. I took the opportunity to inquire of one of them, the Marquis d'A. (chief of the illustrious family of C., which has given two Grand Masters, and a succession of gallant knights to the Religion for centuries) whether any of the Spanish Royal Order had assisted officially in the restoration of a Langue in England in 1826, or at any other time.

\* Concluded from "N. & Q." 2<sup>nd</sup> S. iv. 191.

The Marquis d'A.\* assured me, in the first place, that neither he nor any of his *confrères* had, to his knowledge, even heard of a Langue of England; and that, in the next place, it was simply impossible that any of their body could have assisted, legally, at such a proceeding; for to have done so, they must first have secured the permission of the Council of the Royal Spanish Order, which could not have been conceded without an appeal to the king, and that the king would not have granted the necessary powers without some preliminary diplomatic understanding with the ministers of England and France. So that we may conclude that the assertion is as trustworthy and truthful as that of the revival by the Grand Prior, Sir Robert Peat, of a lapsed corporation, by an oath before the Lord Chief Justice Denman.

I have heard, by-the-way, that there is an entry in the parochial register of New Brentford to the effect, that Sir Robert Peat took the sacrament on a certain day in the parish church, in pursuance of the *Corporation Laws of England*, on his entering upon office as "Lord Grand Prior of the Sixth, or English Language, of the Sovereign Hospitaller Order of St. John of Jerusalem;" which act was attested by the Rev. the curate, the two churchwardens, and the parish clerk! (Shades of L'Isle Adam and La Valette!) Perhaps some of your readers can, and will, verify this queer story.

I shall not remark upon the rest of MAJOR PORTER's communication, which is merely a repetition of the statements of the *Syn. Sketch*; nor (beyond a reply to the query that precludes that attempt) shall I offer any comment upon an attempt, feeble as unworthy, to enlist a "No Poetry" prejudice on the side he advocates.

MAJOR PORTER asks why the protest against the pretensions of the Langue, a copy of which was sent to you by SIR GEORGE BOWYER (3<sup>rd</sup> S. iii. 252), had not been issued during the thirty previous years of that Langue's existence?

The real solution of this problem differs somewhat from that which he propounds.

In the year 1858 or 1859 the Langue published a re-issue of their famous *Synoptical Sketch*, and introduced prominently therein a list of their councillors and other officebearers. At the head of this list they placed the name of the venerable Bali, fra. Philip de Coloredro, as Lieutenant of the Mastership of the Sovereign Order of St. John of Jerusalem; and also the name of every member of the S. Council of the order that had

at any time been incidentally mentioned in my official correspondence with the authorities of the Langue as their commissioner, thereby leaving it to be implied, with the characteristic veracity of that pamphlet, that the Langue was a legitimate branch of the Order of St. John, and, as such, recognised by the Lieutenant of the Mastership, and S. Council of the Order.

This cool and impudent assertion by implication of what was the very reverse of truth, coupled with their thirty years' previous pretensions, if left uncontradicted, might, even in a legal point of view, have amounted to a virtual acknowledgement on the part of the Order of the justice of the Langue's pretensions and assertions. Hence the protest; and MAJOR PORTER may rest assured that, but for this proceeding on the part of the Langue, no such protest would have been issued against them any more than against another respectable society, who, like the Langue, and with about equal right, style themselves "Knights of St. John"; who, like the Langue too, meet occasionally for convivial purposes at the old gate of Clerkenwell; \* and who, like the Langue again, have issued their official papers and circulars from the same ancient and interesting public-house.

All the observations of ANTIQUARIUS, who follows in the wake of MAJOR PORTER, may be reduced to one single proposition, viz. that at present the Order of St. John of Jerusalem is neither so rich, powerful, nor influential as it was one hundred years ago.

The fact of the decadency and comparative insignificance of this celebrated confraternity, for so many ages the pride as well as bulwark of Christendom, he conceives to be a rare good joke, and chuckles over the idea of its present weakness in the spirit, if not in the very words of Melchisedec Gullcrammer, regardless of the just rejoinder:—

"Aye! 'tis the jest at which fools laugh the loudest,  
The downfall of the old nobility."

Well, granted that it is shorn of its power and consequence, nevertheless it is the true and genuine relic of what was once so grand and glorious; and

\* In the *Clerkenwell News* of the last week of June, 1858, is a long account of a banquet held in honour of the great day of the patron of the Order, St. John, in the tavern of the Old Gate of Clerkenwell, at which a very numerous assembly of the Langue assisted; indeed, if I may judge of the importance attached to this banquet by the following extract of a letter addressed to me by the "Grand Secretary," "It was a demonstration, or regular *levée de banquiers*;" "We have made a move of no little significance, as regards determination, when our Executive Council took up on the 24th ult. a position in the ruins of the Priory of Clerkenwell, and unfurled in the face of Protestant and Catholic, our time-glorious ensigns as a sovereign fraternity. By this step we have given hostages to futurity, that 'nulla retrorsum' is to be the motto of our movement. We have passed the Rubicon," &c. &c.

\* To prove how little the Royal Spanish Order of St. John consider themselves a branch of the Knights Hospitallers, or their Cross anything but a Spanish decoration, this venerable Knight petitioned the Lieutenant of the Mastership to be received into the real Order, and I was present at his reception in 1859.

its governing chief is acknowledged to be the legitimate representative of the D'Aubussons, L'Isle Adams, and La Valettes of other times by every sovereign court in Europe. Even the laws of England admitted that fact, as a perusal of the case of "*Candida v. Moncorvo*" will demonstrate. And here let me ask a question regarding that case that touches nearly the fanciful pretensions of the Langue to be considered on an equality with what they persist, with wilful ignorance, in calling the *Italian branch*. Perhaps some of your readers may not have cognisance of this case. About the year 1800, a Portuguese commander named Coutinho arrived in London, having in his possession moneys of the Order to the amount of 2000*l*. Before his death (which occurred soon after his arrival) by the advice of the Catholic Vicar Apostolic of the London District, he deposited the money in the Bank of England to the credit of the Order of St. John of Jerusalem. Neither principal nor interest of this deposit having been claimed, it had, in the year 1840, accumulated to a respectable sum. In that year, the S. Council in Rome, being informed that the money was lying in the Bank of England to the credit of the Religion, and unclaimed, made the necessary legal demand for it. Upon proving themselves to be the representatives of the Sovereign Authority of the Order, the money was awarded, and paid to them; not, however, without a fruitless opposition on the part of the Baron Moncorvo, Portuguese Minister to the English Court, who put in a counterclaim to the money, on the plea that the depositor had been a Portuguese subject.

Now, my question is—Why did not the Langue seize this glorious opportunity of asserting their claim to be considered equal, or even superior, to the S. Council in Rome, as representative of the Order of St. John? But no, they were silent and made no sign; but allowed their rivals, the *Italian branch*, as they call them, to carry off the golden prize. Was it disinterested modesty on their part? or a consciousness that their claim to be held legitimate was of too delicate and fragile a nature to abide the rough sifting of a court of law?

Having trespassed unconscionably on your valuable space, I will now conclude at once and for ever by apologising to AN OBSERVER for not replying to his particular query, which, in my opinion, is only calculated to draw attention away from the question immediately at issue; viz. the right of the Langue to be considered a legitimate branch of the Order of St. John. Perhaps HISTORICUS, who, as AN OBSERVER justly opines, is not a member of the Order, may be induced to reply to the difficulty propounded. J. J. W.

## LAWS OF LAURISTON.

(3rd S. iii. 486; iv. 31, 76, 132.)

Some of the statements made by A. T. LEE, touching the Laws of Lauriston, are incorrect. In the first place, Margaret Hay did not marry James McClennan, as A. T. LEE asserts. She married Dr. William Carruthers of Dumfries, and by that marriage had six children, viz. James, Law, Robert, Henrietta, Margaret, and Wingate. Wingate Carruthers married George McClennan, and it was Wingate's daughter Margaret who married Captain Lee, R.N. That F. J. W. Law took the estates in 1808 because his brothers were Roman Catholics could not be, for there was no law to hinder Catholics from inheriting; and, in fact, John Law, who did inherit the estate, was a Catholic. It is possible that F. J. W. Law's elder brothers, being then in the service of France, and we being at the time at war with France, they might be looked on as alien enemies, and be thus, whether fairly or unfairly, passed over in 1808. But this reason did not exist in 1828, and then the Marquis of Lauriston was the real heir, and should have been summoned, as, on an act of naturalisation, which he could have easily got, he could have held the property. Instead of this, Francis J. W. Law, the last who held the Lauriston estates, was unfortunately, in his old age, led into a wrong belief regarding the pedigree, and induced to allow the questionable sale of the Lauriston estate, and the division of the proceeds in 1828.

It should be observed that the late George Edmund Carruthers, Esq., son of the above-named Robert Carruthers, and grandson of Margaret Hay, reluctantly and doubtfully took the sum allotted to him (five hundred pounds) from the estate; but he refused to sign the indemnity which was sought to be imposed on those who shared in the division. The whole affair is still a question for the present Marquis of Lauriston. E. M. C.

As to J. M.'s remarks against the statements of the great John Law's father being a banker, his mother being of the house of Argyle, and his seat, Lauriston, being an important estate, I would call attention to the following, extracted from the *History, or Ancient and Modern State of Cramond*:—

"William Law (John Law's father) settled at Edinburgh, where he followed the profession of a goldsmith—a business at that time partaking more of the nature of a banker's than of that to which the name is now properly restricted—with such success as to be thereby enabled in 1688 to make purchase of Lauriston. . . . He married Miss Jean Campbell, descended from the noble house of Argyle."

Again, the *History of Cramond* devotes four pages to the records and description of the seat

and lands of Lauriston, and gives a view of the castle:—

"The lands of Lauriston," says, in 1794, the writer of the *History*, "lie immediately to the west of the Barony of Muirhouse, and rise by gradual ascent from the banks of the Forth. On the summit of this ascent stands the Castle of Lauriston, commanding, from its elevated situation, an extensive prospect, especially of the sea and the coast of Fife. The castle appears to have been erected towards the end of the 16th century."

This, and his own account of their subsequent splendour, hardly agree with J. M.'s depreciation of the estate and Castle of Lauriston. Δ.

Your correspondent J. M. asks, "Where there is proof of relationship between Jean Campbell, John Law's mother, and the Campbell family?" Will J. M. be pleased to weigh the value of these illustrations of the case:—In 1705 John Law came home to Scotland rich from the gaming tables of all the continent. He was safe in Edinburgh from the judgment still in force against him in England for killing Beau Wilson, who forced him to fight. His petition for a pardon is preserved in the public Record Office (Q. Anne, Domestic, 1708, or 6). In 1705 he tried hard to to carry his paper-money scheme through the Scottish parliament. It was rejected; but the *Campbell* voted for it; with some other Whigs. The tracts on the subject (2) are in the Advocates' Library in Edinburgh. They are subtle abridgments of his *Money and Trade*, published in 1705. He was defeated mainly by the efforts of Bank of England Paterson, always a powerful opponent to bubbles.

Again, in 1720, after Law's fatal success in the Mississippi bubble, he succeeded by the folly and knavery of his imitators in London, the Blounts, the Craggs, &c. &c. His great supporter then was Lord *Islay*, a *Campbell*, who wrote an introduction to a new edition of his works, published in London in 1720. Moreover, another *Campbell* was Lord Provost of Edinburgh, when the "gude town" voted Law the freedom of the city, for which he snubbed them in a French letter, written nine months after the compliment was so rashly paid to John Law. The records of the city of Edinburgh are full of instructive papers on this South Sea business. William Paterson was not living to expose the hollowness of Law's paper schemes. J. M. could not do a better thing for the cause of truth than to have those money records of Scotland published.

SEARCHER FOR THE TRUTH.

#### FAST.

(3<sup>rd</sup> S. iv. 110, 158.)

MR. BUCKTON would have done well, I think, before speculating upon the Celtic origin of *fast*—

swift, to assure himself that *fest*, the Welsh word he gives, *really* was a Welsh word. Now I find in my Welsh dictionary, *fest*\*, fast, *ffestin*, of active nature, *ffestinio*, *ffestu*, to hasten, words, of which two at least bear such a very suspicious resemblance to *festinus* and *festino*, that it seems to me at least as probable that the Welsh borrowed them from the Latin, as that *accidentally* very similar words have very similar meanings in the two languages. Welsh is a very old language, no doubt, but, like many very old languages, it is quite insufficient for modern requirements, and has therefore been obliged to borrow, and I expect that it has borrowed from English and other languages quite as much as it has given to them. Thus, in the same page as *fest*, I find *ffenestr*, window, *ffiggs*, figs, *ffin*, boundary, *fflam*, flame, *ffoc*, fire-place, focus. I do not wish to say that all, or any of, these words are borrowed, for they may have had a common origin, still I should be sorry to quote them as *pure Welsh*. But, with regard to *fast*, there was no occasion, in the first instance at least, to appeal to Welsh, for in Icelandic and Danish *fast* = both *firm* and *swift*, whilst it may be questioned whether the German *fast*, almost, did not originally mean *quickly*, though Grimm refers it to *fest*, and comp. the Lat. *firmus* and *ferme*.

Wedgwood considers *fast* in its three meanings of *firm*, *swift*,† *abstinence from food*, to be but one word, and I think his suggestion reasonable, as it occurred to me independently. *Fast*=*firm*, *solid*, *unbroken*, *uninterrupted*, and hence we readily obtain the meaning of *rapid in succession*, and then that of *rapid in motion*. Comp. the Lat. *continuo*, immediately (which itself means *with nothing between*), *uninterruptedly*, with our *continent* (Germ. *Festland*). So the Fr. *pressé*, in a hurry, *de suite*, lit. in (*uninterrupted*) *succession* = immediately. Comp. also *d bâtons rompus*, by fits and starts, *interruptedly*. Still the notion of rapidity may naturally also be borrowed from the opposite idea of *looseness*, *want of connection*, (sudden) *separation*, as in the Fr. *incontinent*, immediately, the Germ. *auf einen*, *Loegehen*, *Loesspringen*, *Loesschiessen*, to rush upon any one. And so a *fast man* is about equivalent to a *loose fish*. See my note on *club*, "N. & Q." 3<sup>rd</sup> S. i. 294.

Again, when one *fasts*, *abstains* from food, one merely practises *continence*, one *holds* oneself in, *holds fast*, restrains, one's appetite. Comp. the Germ. *fassen*, to hold, and the Goth. *fastan*, to hold, keep fast, and to fast. F. CHANCE.

\* In Breton *fest* also = fast. We may, perhaps, (?) comp. the Fr. *vite*, Old Fr. *viste*.

† In Mid. Lat. I find *fastus* = *statim* (or *confestim*), and do not *statim* and *instantly* come from *stare*, a verb which certainly commonly denotes *firmness*? and do not *continually* and *constantly* denote *uninterrupted motion*? Comp. too *illico* (in loco) and on the spot, *sur le champ*.

J. D. CAMPBELL will find in *Sherwood's English-French Dictionary*, printed with Gotgrave, 1660. Fast, *forme, stable, fixe*; aussi, *viste, vistement*.

JANNOC.

GREEK PRONUNCIATION (3<sup>rd</sup> S. iv. 147.)—The term *aspirate*, although sanctioned by the highest authorities, is not the best representative of *σάρκα, rough*, as applied to φ, χ, and θ, in opposition to ψ, α, smooth, as applied to τ, κ, and ρ. In modern Greek φ is f, χ is the German ch, and θ is the English th in *think, theme* (Burnouf, 2; Macri, 17-20). With respect to ancient Greek, a comparison of proper names with Hebrew will furnish the sound of these letters; take for example the names of those in most common use, as Japheth = 'Ιάφεθ, Ham = Χάμ, in Hebrew חַם where the sound of ח is the Greek χ, as heard in the Scotch *loch*, in the Welsh *sach*, or the Spanish *j* in *Gijon*. It is certainly not the kh in *brickhouse*, which is only an approximate sound. Seth = Σήθ, Ruth = 'Ρουθ, Jericho = 'Ιερριχθ. The Hebrew צ is also represented by χ in Lamech (Λάμex), and Cansan (Χαναν). The relation of th to t, and of ph to p, is shown in Hebrew by inserting a dot, as ת th becomes תּ t, and פ ph becomes פּ p, by means of this diacritical point.\* In Arabic, letters of one organ are sometimes merely distinguished by a point. The φ in Greek is the Arabic ج; it has no p, but in Persian and Turkish the p is represented by adding two dots to the Arabic ج, thus چ. The ت ج, is distinguished from th by one more dot, thus چ; whilst the rough h is in Arabic ح, the German ch is چ with one dot above, and our j is چ with one dot below. The *Penny Cyclopædia* (art. "Alphabet," i. 379, 380), gives diagrams of the relations of the alphabetical letters according to their organic pronunciation, with special reference to φ, χ, and θ. The sounds represented by χ and θ were unknown to the Romans, as they are to the Italians and French, but Fabius was written in Greek Φάβιος, Furius Φούριος, Flaminius Φλαμίνιος, Fulvius Φουλβίος. The geographical words Bithynia Βιθυνία, Thyatira Θυάτιρα, Philadelphia Φιλαδέλφεια, Ephesus Ἐφεσος, Phrygia Φρύγια, Pamphylia Παμφυλία, Thrace Θράκη, Corinth Κόρινθος, will suffice to show the traditional pronunciation of φ and θ, whilst that of χ is imperfectly preserved in chronos, Chios, chaos, chasm, chorus, chrysm, &c., it being foreign to the English.

T. J. BUCKTON.

There is no reason to suppose that the modern Greeks have abandoned the ancient pronunciation

\* It is singular that the right pronunciation of תּ th has been lost both by the German and Spanish Jews, the former using s and the latter t.

of either χ, φ, or θ. The first is stronger than an aspirate, it is a guttural; neither is φ nor θ aspirated, but simply pronounced as the English f and th (in *thin*). The Greeks give to the θ the sound of our th, in *that*; and there is good reason to believe this was the old classical pronunciation.

J. B.

LORD HIGH TREASURER OF ENGLAND (3<sup>rd</sup> S. iv. 168.)—This office has not been held by a single individual since the beginning of the reign of George I., its duties having been invariably executed by Lords Commissioners, the number of whom at present is five. In the previous reigns, beginning in that of James I., commissioners were also frequently appointed; indeed, there were very few Lord Treasurers, the last two of whom were Harley, Earl of Oxford, and Charles, Duke of Shrewsbury, in the reign of Queen Anne. The first Lord Commissioner is always the Prime Minister. If a peer, the second Commissioner is the Chancellor and Under-Treasurer of the Exchequer. If the first Commissioner is a commoner, he till this reign held the office of Chancellor of the Exchequer also, as Sir Robert Walpole, William Pitt, George Canning, and Sir Robert Peel; but since the accession of the present Queen, the office of Chancellor of the Exchequer has always been separated from that of the Prime Minister, whether noble or commoner; Sir Robert Peel, in his administration of 1841, setting the example.

The Lord Treasurer was formerly the Chief Judge of the Court of Exchequer, and would be now if that office was revived; but the Chancellor of the Exchequer is now the Chief Judge on the equity side of the Court. On the day of his being sworn into office, he takes his seat on the Bench, and some motion of course is made before him. He has even been called upon occasionally to exercise his judicial powers. In 1732 Sir Robert Walpole actually heard a cause, in which Chief Baron Reynolds and Baron Comyns were of one opinion, and Barons Carter and Thompson were of the contrary, and gave his decision in a learned speech. Again, in 1735, an equal division of the ordinary Court obliged him to pursue the same course.

EDWARD FOSS.

SCOTT'S "LAY OF THE LAST MINSTREL" (3<sup>rd</sup> S. iv. 163.)—In justice to the memory of Sir Walter Scott, I would wish to say that the errors complained of by your correspondent, MR. JOHN HENNING, in the text and punctuation of the little Latin poem by John Jonston, quoted in the fifth note to the first canto of *The Lay of the Last Minstrel*, are altogether those of the printer. There is now lying before me the sixth edition of the *Lay* (Longman, 1807, 8vo), in which, at p. 223, Jonson's lines appear correctly printed, with the exception of two errors in the punctuation. W.

**THE BALFOUR "MEMORIAL CASE"** (3<sup>rd</sup> S. iv. 45.)—There is a curious resemblance between the appropriate quotation from the Wisdom of Solomon on this monument, and the inscription on the tomb in Père la Chaise of Clementine Cuvier, only daughter of the eminent naturalist, who is also interred in the same grave. I copied it a few years ago, and now perhaps it may interest some of your readers. Mlle. Cuvier was a lady of the very highest accomplishments, and died Sept. 28, 1828, aged 22 :—

"Ayant peu vécu sur la terre elle y a rempli la course d'une longue vie, car son âme était agréable à Dieu."

W. H. WILLS.

**I KNOW NO MORE THAN THE POPE** (3<sup>rd</sup> S. iii. 470, 517.)—Whence I got it I do not remember; but for more than thirty years I have taken this phrase to be a corruption of "I know no more than of the Pope." Such a disavowal might very well become a proverb at the time when the knowledge was not a very safe acquisition.

A. DE MORGAN.

**THEODELITUS** (3<sup>rd</sup> S. iv. 51.)—I would suggest, with diffidence, to PROFESSOR DE MORGAN, that the first syllable of this word may be only the definite article. The passage he cites from the *Pentometria*, "instrument called Theodelitus," ought perhaps to have been printed "instrument called the Odelitus." Or Thomas Digges may have been misled by such a mistake occurring in a previous book or manuscript. The transition from *alhidada* to *odelitus* is very intelligible. A similar merger of the article in the word occurs (though in two different languages) when people speak of "the Alcores," "the Alhambra," &c. Is the first syllable in *alhidada* the Arabic article? And is the original name of the instrument *hidada*?

STYLITES.

**BOCHART, OR BOSCHART** (3<sup>rd</sup> S. iv. 109, 157.)—A reference to my communication, "Samuel Bochart," in "N. & Q." 2<sup>nd</sup> S. xii. 89, will explain to your correspondent H. B. my authority for supposing that the *ch* in Bochart's name was pronounced hard. In the little book therein alluded to, Bochart has written his name in Hebrew characters, with the hard guttural  $\text{ח}$ , thus, —  $\text{שמואל בן חרד}$ . Had he pronounced the *ch* as in French, would he not have written it with  $\text{ש}$ , *sh*?

THOMAS H. CROMEK.

Wakefield.

**COATBRIDGE: STRANGE PRODUCTION FROM A BLAST FURNACE** (3<sup>rd</sup> S. iv. 146.)—A specimen of spun glass was some years ago given to me as taken from a furnace in Staffordshire. I suspect the strange production alluded to, though looking like flakes of cotton, may be fine spun glass. Such substances, I apprehend, are produced by the hot

gases in the interior of the furnace blowing the vitreous and vitrified slag through orifices, whilst in a highly molten state.

P. HUTCHINSON.

**EPIGRAM** (3<sup>rd</sup> S. iv. 174.)—The epigram, as given to me, was as follows:—

"Thou ridden! that can never be,  
By prophet, or by priest;  
Balaam is dead, and none but he  
Would choose thee for his beast."

There is a little variation between this and the one kindly sent by PROFESSOR DE MORGAN. My correspondent said that "when Lord John Russell lost his seat for Devonshire, in a very angry speech, he ascribed it to the clergy, and said he would never be priest-ridden, which speech produced the epigram." I am still to seek both as to its author and date.

J. BOOTH.

Bromyard.

**JOHN LOCKE, THE PHILOSOPHER** (3<sup>rd</sup> S. iv. 146.) It fell to my lot many years since to make out a genealogy of the Locke family. My notes on the subject are lost or mislaid, but I would refer your correspondent to an article in the *Gentleman's Magazine* for Sept. 1792, respecting "the judicious Mr. John Locke, the great metaphysician and philosopher." His father, Captain John Locke, fell at the siege of Bristol in 1645.

J. L.

Dublin.

**POTWALLOWING FRANCHISE** (3<sup>rd</sup> S. iv. 168.)—The case of Taunton referred to by Defoe will be found in Douglas's *Reports*, i. p. 371, and the right of election was "in the inhabitants within the said borough, being potwallers, and not receiving alms or charity;" and it was agreed before the committee, that a potwaller is a person "who furnishes his own diet, whether he be a householder or only a lodger; but it is necessary that such potwaller have a legal parochial settlement in the borough." It was doubtful whether apprentices would come under the designation and have a right to vote. The same franchise was at Honiton and Ilchester. Where the town was not disfranchised, the right still exists in favour of all voters who were entitled on June 7, 1832, and have not been omitted from the registry (except on account of relief) for two years in succession. The right of voting at Preston was in "all the inhabitants." The particular potwalling franchise was not specified in any act of parliament or charter. To prevent occasional voters, the act of 26 Geo. III. c. 100, required potwallers like householders to have answered the description for six calendar months previous to the day of election.

WM. DURRANT COOPER.

I am aware that persons enjoying this franchise have been called "Potwallers," but it is an error. The true name is "Potwallers," and signifies a person who occupies a room in which is a

pot-wall; namely, a wall containing a chimney, affording a convenience for cooking his victuals.

J. G.

T. B. is under a singular mistake in referring to an universal franchise in Greenock. Previously to the enactment of the Scottish Reform Statute, 2 Will. IV. c. 65. *Royal burghs* only had any share in returning Scottish representatives to Parliament, and Greenock neither is nor ever was one of them. By that statute it first acquired the right—a member being given to it exclusively; but no distinction was made as to electors between it and other towns, these being occupants of houses worth 10*l.* a-year. G.

Edinburgh.

PETER PAUL RUBENS (3<sup>rd</sup> S. iv. 169.)—Rubens was knighted by Charles I. of England, but never received the Order of the Golden Fleece. As far as I remember, the escutcheon on the stone which covers his grave, in the church of St. Jacques at Antwerp, is not ornamented with the badge of any order of knighthood whatever.

JOHN WOODWARD.

New Shoreham.

"THE INTREPID MAGAZINE" (3<sup>rd</sup> S. iv. 110.)—*The Intrepid Magazine* was projected by John Fazakerly, Esq., the celebrated collector of the writings by modern Latin poets; whose library was sold by Mr. King, Jun., at No. 36, Tavistock Street, Covent Garden, Feb. 9, 1801, and nine following days, the entire collection realising only 37*5**l.* 10*s.* 7*d.* Mr. Fazakerly, who died in May, 1796, at Prescot in Lancashire, printed privately *Poemata Varia* in 1781; the original (or his own) portion of which was remarkable for violent invective against King George III. and his minister Lord North. *The Intrepid Magazine* alluded to is a work also violent in its contents, and which its title fully justifies; it proceeded no further than the first volume. The volume, besides the engraving named in your Note, should also contain another etching of the first John Stockdale (or "Lying Jack," as he was termed on another large etching), when "at his devotions" before the magistrates for infringement of copyright. T. L.

SERMON AGAINST VACCINATION (3<sup>rd</sup> S. iii. 350; iv. 160.)—The answer given is scarcely to the point. The Query relates to *vaccination*, introduced by Dr. Jenner in 1798. The answer to *inoculation*, brought into England by Lady Mary Wortley Montagu, about 1720.

The objection to vaccination is founded on the introduction, into the human constitution, of a disorder incident to one of the lower animals. The objection to inoculation was, that it was a presumptuous interference with the ordinary course of nature, and implied a distrust of God's providence. T. C.

MAGICAL CRYSTALS OR MIRRORS (3<sup>rd</sup> S. iv. 108, 155.)—In Sir Henry Ellis's *Original Letters* (Third Series, vol. iii. p. 41, Letter 268), is a letter from "the Abbot of Abingdon to Secretary Cromwell," under Henry VIII.; "that he had taken a Priest into custody, who travelled about practising Conjuración":—

"Right honorable and my very singuler good Maister, in my mooste humble wyse I comende me unto you. It shall please your Maisterahip to be advertised that my Officers have taken here a Freyste, a suspecte parson; and with hym certeyn bokes of conjurations, in the whiche ys conteyned many conclusions of that worke; as fynding out of treasure hydde, consecrating of ryngs with stones in theym, and consecrating of a christol stone wherein a chylde shall lokke, and so many thyngs."

T. C.

Durham.

NUMISMATIC QUERIES (3<sup>rd</sup> S. iv. 28.)—Under this head, HERMENTRUDE asks for some information which I am unable to give; but I write to ask *what* the piece marked (b) in her Query, and a similar piece I am about to describe, really were? My own impression is, that they were medals provided at certain places where the Virgin was held in special veneration.

One side bears in the margin twelve stars in four groups of three each, and a lily between each row of three. In the field there are four lilies joined to as many curves, turned inward. Among these are five stars thus, \*••: so that two rows of three each are formed. 'No letters of any kind.' The other side bears in the centre a peculiarly formed crown, with lilies at the top; and upon the front, the word AVE in mediæval or Gothic characters. A ring surrounds the crown; and the legend, begun in the centre, is given more at length in the margin in similar characters:—

" + AVE : MARIA : GRASIA\* : PLENA : DN."

"Hail Mary, full of grace, the Lord."

There was not room for the *tecum*, which may, therefore, have been left out.

The peculiar excellence of the design and workmanship of my medal makes me wish to know its probable source. Where, and when made? It is of thin brass, in good preservation, and a trifle larger than one of our last invented halfpence.

A few words about these ecclesiastical medals or tokens in "N. & Q." might do good, and I am glad HERMENTRUDE has given me an occasion for this remark. I hope some numismatist will answer her Queries—and mine. B. H. C.

PROVERB (3<sup>rd</sup> S. iv. 87.)—There is no necessity for a reference to Phædrus to show that the will of the driver and the driven are ever at variance. The proverb quoted by SCHIN as similar is so only in *appearance*; as a reference to Suidas will show that it is applied to those whose

\* *Grasia*, so spelled.

words and deeds are at variance. *Lakon*, or *Leucon*, was a producer of honey, who tried to cheat the custom-house officers by covering the honey up with barley; but the ass which bore the contraband article, having tumbled down, gave in its fall a different version of the affair from its master.

The only really analogous Greek proverb which I know is this:—

“*ἄλλα μὲν βουλαὶ ἀνθρώπων, ἅλλα δὲ θεοὺς κελεύει.*”

I hope DR. BELL will excuse me if I say that I do not see the connection between his Reply and my Query; the object of which is to ascertain if there be *any connecting link* between a Greek and an old French proverb? J. ELIOT HODGKIN.

GEORGE BELLAS (3<sup>rd</sup> S. iv. 146).—There was a Robert Bellas, surgeon, R.N., appointed 1748; living and serving in 1762. JAMES KNOWLES.

NOBLE PHYSICIAN (3<sup>rd</sup> S. iii. 458).—Charles Ross Fleming, M.D., Earl of Wigton, received his warrant as surgeon in the Royal Navy, July 27, 1760. He was serving in 1762.

JAMES KNOWLES.

CLOUDBERRY (3<sup>rd</sup> S. iii. 512; iv. 39, 178).—Miller says the mountain bramble (*Chamemorus*) was named, from its exalted position, cloudberry; and that it is also called knot-berry, or knout-berry. The name might, with equal propriety, be applied to the wild strawberry and wild raspberry; both of which I have often met with close upon the snow line.

R. S. CHARNOCK.

BILLS OF MORTALITY (3<sup>rd</sup> S. iv. 63, 166).—The Bills of Mortality contain ninety-seven parishes within the walls, seventeen without the walls, twenty-four out parishes, in Middlesex and Surrey; and ten parishes in Westminster. W. P. may purchase the weekly bill, with the names of all the parishes, at the Hall, in Wood Street, Cheapside, of the Associated Company of Parish Clerks of London.

JAMES KNOWLES.

Your correspondent W. P. will find copies of these bills from 1657 to 1758, and for 1823 and 1825, in the library of the corporation of London, with the names of the parishes. They included the city of London, the city and liberties of Westminster, the borough of Southwark, and thirty-four out-parishes in Middlesex and Surrey; but St. Luke's, Chelsea, Kensington, St. Marylebone, St. Pancras, and Paddington, part of the metropolis, were not included.

W. D. C.

SERGEANTS' RINGS GIVEN TO THE SOVEREIGN (3<sup>rd</sup> S. iv. 180).—The names, dates, and mottoes, of sergeants' rings are preserved in the Reports.

JAMES KNOWLES.

BIBLICAL QUERIES: PROVERBS XXVI. 8 (3<sup>rd</sup> S. iv. 9, 96, 137).—May I add a word to what has been advanced upon the words rendered “as he

that bindeth a stone in a sling”? We must not ridicule the LXX. version, whose translators understood the use of slings as then employed. Our own version seems to be based upon it. The Vulgate, and other versions quoted, do not help us; but MR. BUCKTON seems to forget that although the writer of Proverbs xxvi. 8, knew nothing of Mercury, he may have known something of *quick-silver*. One important version, the Old Syriac, mentioned by MR. BUCKTON, translates thus:—“As a stone in a sling, so is he that honoureth a fool.” And this seems even better than our own translation, which I think could be made more literal than it is:—“As the binding of a stone to a sling, so is he that giveth honour to a fool;” i.e. he that gives honour to a fool, acts as if he bound a stone in a sling; or, the man who gives honour to a fool gives it to one who will throw it away. Honour is the stone, and the fool is the sling. After all, perhaps, the word “bind” here denotes merely to *put*, *place*, or *fix*. In Hosea iv. 19, the very same verb is used in the expression “the wind hath bound her up in her wings,” a thing which could not be done in the strictly literal sense. That *חָבַט* means “a sling” must be taken as a fact well sustained, and the etymological fancies of Parkhurst, quoted by A. A., cannot refute it. The word is connected with *חָבַט*, to throw or heap up. The form referred to by A. A. in Psalm lxviii. 28, is quite different in sense, but of the same derivation; it means “a company” or “collection of persons.” I agree with MR. BUCKTON that Gesenius is wrong, and singularly so in relation to this verse, and I am glad to find that Fürst in his *Hand-Lexicon*, says, “Ausdruck für Verkehrtheit, Spr. xxvi. 8, *wie das Binden des Steines an die Schleuder*, wodurch das Fortschleudern verhindert wird:” (“proverbial expression for perversity, Prov. xxvi. 8, ‘as the binding of the stone in the sling,’ whereby slinging is hindered.”) Believing with Fürst that our translation nearly conveys the correct idea, I am less concerned to know whether the “binding of the stone” in the sling was to help or hinder slinging; it is very certain that honour given to a fool is labour lost.

I beg to add that the word *חָבַט*, to which A. A. refers, as in Psalm lxviii. 28, and translated “strength,” occurs in Psalm lxviii. 27, of our version, and is not translated “strength” but “council;” the princes of Judah and *their council*,” margin, “*or with their company.*” B. H. C.

BLACK GOWNS AND RED COATS (1<sup>st</sup> S. v. 332, 574; 3<sup>rd</sup> S. iv. 138).—With reference to the note stating on the authority, I have no doubt sufficient authority, of C. W. B. and G. T. D., that this brilliant satire was the production of the late George Cox, M.A., Fellow of New College, Oxford, permit me to add that my copy of it is



lettered *Blagden's Satire*, and ask an explanation of the meaning of it. Was it formerly attributed to Blagden, and if so, who was he? That it was not by Boone a passage on the second page of the first satire makes evident,—

"Oh that a hand like mine could wield again  
A Dighton's pencil, or, O Boone, thy pen!"

B. G.

ST. DIGGLE (3rd S. iv. 111, 174.)—This is a modern erection made by Mr. Diggle, a builder, in Dover. Your correspondent has been entirely misled as to the saint part of it. T. M.

ST. LUKE THE PATRON OF PAINTERS (3rd S. iii. 188, 284, 274.)—There is a portrait of our Saviour painted, as it is said, by St. Luke, in the cathedral of Moskva. It is an object of great devotion among the Russian people, who prostrate themselves before it, and humbly kiss the frame. Professor C. Piazza Smyth, who has seen this picture, remarks that—

"This Saint Luke appears to have been an early monk of Constantinople, much given to painting sacred pictures, in the extremest Byzantine style. The evangelist St. Luke, no one can doubt who has read the learned and thorough book of Mr. James Smith, of Jordan Hill, on the *Voyage of St. Paul*, must have been a medical officer in the naval service of Rome."—*Three Cities in Russia*, vol. i. p. 457.

LUCY PEACOCK.

Bottesford Manor.

### Miscellaneous.

#### NOTES ON BOOKS.

*Year Books of the Reign of King Edward the First*. Edited and Translated by Alfred J. Horwood, of the Middle Temple, Barrister-at-Law. Published by Authority of the Lords Commissioners of Her Majesty's Treasury under the Direction of the Master of the Rolls. (Longman.)

In an able and well-written introduction to this new contribution towards the history of English law, Mr. Horwood shows us, that the spirit which animated the Barons at Runnymede, when they declared their unwillingness that the laws of England should be altered, still reigns in the hearts of the people of this country. "We retain our hereditary titles," he says, "where the claimant goes back to a patent or writ dated four or five hundred years ago:—our franchise, where the evidences are as old or older; the peculiarities of which show a very rude and ancient origin; special modes of descent, such as Gavelkind, which divides the land among all the sons, and Borough English, which gives it to the youngest; and other tenures, such as ancient demesne, where our Domesday Book, now nearly eight hundred years old, is the only evidence appealed to." The "Year Books" have long been held in the highest veneration by the highest sages of the law as, to a great extent, the foundation of the "Lex non scripta" of England; and some of them were printed soon after the art of printing was introduced into this country; and, great as are their value to lawyers, they well deserve to be consulted by the general reader for the sake of the historical information, the biographical notices, and illustrations of manners

and customs which they contain. The present publication will do good service therefore in two ways; first, by making known the present very early "Year Books"; and, secondly, by drawing attention to the Year Books generally, as bases of historical study.

*Sussex Archaeological Collections relating to the History and Antiquities of the County*. Published by the Sussex Archaeological Society. Vol. XV., being Vol. III. of Second Series.

If Sussex is a rich field for Archaeologists, it is no less true that the Sussex Archaeologists are skilful and zealous tillers of that soil, and the result is a rich crop of varied and instructive materials for the history of their county specially, and of the country generally. A glance at the Contents of the present volume will prove this. The introductory article on "The Poynings," "The Bonvilles of Hainaker," "The Rivers of Sussex," "Charlton, and the Charlton Hunts," and "Typographia Sussexiana," belong more immediately to the former division; while "The Services of the Barons of the Cinque Ports at Coronations," Sir Sibbald Scott's papers on the "Documents found at Cowdray," and Mr. Durrant Cooper's "Sussex Men at Agincourt," belong to the latter, and make up a volume creditable to the Society, and more especially to those members who have contributed to it.

#### BOOKS RECEIVED.—

*Good Things for Railway Readers*. By the Editor of "The Illustrated Railway Anecdote Book." (Lockwood & Co.)

A pleasant volume of pleasant gossip, clearly printed (no small recommendation for a volume for railway reading), and well compiled by one of our best "nappers-up of unconsidered [literary] trifles."

*A Descriptive Illustrated Hand-Guide to Tunbridge Wells, and the Neighbouring Towns, Seats, and Villages*. By William Gaspey.

A very useful guide to this beautiful spot, and the yet more beautiful country by which it is surrounded.

#### BOOKS AND ODD VOLUMES

##### WANTED TO PURCHASE.

Particulars of Price, &c. of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:—

TODD (H. J.) ILLUSTRATIONS OF CHAUCER AND GOWER.

BOYS (DEAN) WOMEN. Fol. 1695(?)

CHRISTMAS (H.) ON THE ORIGIN OF SIN.

HEYLIN (E.) ILLUSTRATIONS OF BAPTIST HISTORY. Wright's edition, 1775.

Wanted by Rev. J. Mackay, Tower Hill, London, E.C.

A Map (or copy) of Old London; the best that can be procured.

Wanted by Mr. Joseph Simpson, "The Institute" Office, Edgware, London, N.W.

#### Notices to Correspondents.

Answers to Correspondents in our next.

ERRATA.—3rd S. iv. p. 184, col. 1. lines 1 and 2, for "Chilton" read "Clifton"; p. 197, col. 1. line 10 from bottom, for "1836-37" read "1838, pp. 18, 36, 37."

"NOTES AND QUERIES" is published at noon on Friday, and is also issued in MONTHLY PARTS. The Subscription for STAMPED COPIES for Six Months forwarded direct from the Publishers (including the Half-yearly INDEX) is 11s. 4d., which may be paid by Post Office Order in favour of Messrs. BELL and DALDY, 196, FLEET STREET, E.C., to whom all COMMUNICATIONS FOR THE EDITOR should be addressed.

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LONDON, SATURDAY, SEPTEMBER 19, 1868.

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## Notes.

## THE SWISS BALLAD OF "RENAUD."

(FROM THE ROMANDE.)

The "Chanson de Renaud" is unquestionably of great antiquity, and may probably be referred to the Middle Ages. It belongs to the Jurassien district of Romande Switzerland, where traditional versions are sung both in the Romande language, and in old and modern French. The printed copies, which vary considerably—not merely in the text of the verses, but in the number of them—are common broadsheets, for the country people. A Swiss antiquary, in 1858, printed a copy in modern French at Lausanne, and said:—

"La Chanson de Renaud est encore connue, aujourd'hui, dans beaucoup de provinces du Jura. Je la donne telle que je l'ai entendu chanter dans le Jura, et sans me permettre la moindre alteration."

Although I call the Lausanne copy a modern French one, I must observe that it contains many old and obsolete French words, and also several Romande ones. Another very faulty copy may be found in the works of the late Gerhard de Nerval, Paris, 1856. The text varies considerably from the Lausanne copy, and is only about half the length. The following translation is from a Romande traditional copy, obtained (1857) from a professional fiddler that I met with in the

Jura. He wrote a most wretched scrawl; and it was only by calling in the aid of a distinguished archæologist, and by our consulting the modern printed copies, that we could decypher the minstrel's hieroglyphics. To translate the Romande is no easy task, even to one who, like myself, has become somewhat familiar with it from long residence where it predominates. There is no standard for its orthography; and then it varies in every district, nay, almost in every parish. The following translation is tolerably literal, and many of the stanzas are word for word. In 1858, I printed a few copies of my first translation. It also appeared in the *Durham Advertiser*. It was copied by several other journals, and even found its way into some American papers. I also hear that it is in some "Selections." I regret this popularity, because I am now enabled to give a better rendering, and would desire to cancel the first impression. Robert White, Esq., of New-castle-on-Tyne, the author of some of the best ballads and songs in our language (vide *Book of Scottish Ballads; The Fishers' Garland, &c., &c.*), thus writes in the *Durham Advertiser* in a letter dated Dec. 28, 1858:—

"So far as my recollection serves me, the 'Chanson de Renaud' does not resemble any of the popular ballads of this country. I know of none like it, especially after the earlier stanzas down towards the close. The commencement certainly reminds me of the beautiful dinge beginning—

'A knight there came from the field of the slain,'—

which was written by John Finlay, and published in 1804. The only other resemblance is to a verse in 'Lord Randall,' in the *Border Minstrelsy*:—

'Mother, make my bed soon.'

The Song of Renaud might form a part of a much larger ballad, though in itself it may be complete. Apparently a specimen of the right kind, it graphically depicts a tale, calling to remembrance some of the striking chapters of Scriptural History. Such translations must be welcome to every lover of ballad poetry."

The "resemblances" alluded to by my friend Mr. White I have disposed of, by giving the original text. I will merely remark, *en passant*, that long before John Finlay was born, Dean Swift wrote a satiric street ballad on the Duke of Marlborough, which began with—

"Our Johnny has come from the wars."

By turning to the first line of the "Chanson de Renaud," it will be seen that if we substitute "Our Johnny," for "Renaud," and put "guerre" in the plural, we have Dean Swift's line, word for word. It is not very probable that either Finlay or Swift was acquainted with the "Chanson de Renaud." I could point out several such *resemblances*. Those who have paid attention to the ballads of different countries are aware of the fact that there is always a remarkable similarity in ballad phraseology. Particular phrases and

modes of expression seem to belong to no particular country; but, like certain terminations in music, to be common property. Plagiarism is an offence that is not easily brought home to the ballad-monger.

Since the original translation of the "Chanson de Renaud," I have consulted no less than ten different copies, of which two MS. traditional ones were in the Romande. With this *language* (for I cannot call it a *patois*) I am more familiar than I was in 1858; and I have recently translated from it another ballad, "The Battle of La Planta," and two or three popular songs and some *Ranz de Vaches*. The result of the revision of the following ballad, is, greater purity of text, the insertion of some verses, and the rejection of others. I think it right to say that I am responsible for the \* \* \*, by which the breaks in the narrative are marked. They are not placed to give a fragmentary appearance to what I consider to be a perfect composition; but they seem necessary to mark the sudden transitions, and will make the tale better understood. The singers in the Jura find it necessary to give a little verbal explanation where I have placed asterisks.

What, it may be asked, is the origin of the ballad? Who was Renaud? Was he a real personage, or is he a mere creation of the old *trouvère*? In De Nerval's copy, he is everywhere styled "*Jean Renaud*;" but I find this "*Jean*" nowhere else. De Nerval has not stated any authority for an appellation that is at variance with every other copy, printed or traditional; and yet some have taken advantage of this, and contended that the

hero was a Swiss—Major John Reynaud—who figured in the "Thirty-years' War," and died from a wound received in fight. The mediæval imagery, the general structure of the composition, the various readings, and the want of any known standard of appeal, are sufficient to make me reject such an hypothesis; which, by-the-bye, neither De Nerval nor the Lausanne editor take any notice of. I am inclined to believe, that "The Chanson de Renaud" is much older than two hundred years; and that the hero was a Swiss, or an Italian of Piedmont, who figured in some of the Burgundian wars of the fifteenth century. Renaud is the French form of Rinaldo: it must, of course, be pronounced *Reno*. I shall be glad of any information as to the origin of the ballad. In conclusion, I have one remark to make. Of late years, while I have been abroad, several compilers, or rather "getters up" of "selections," have made very free with my labours. I have seen traditional ballads and songs, published by me *for the first time*, appropriated—and often without the slightest acknowledgment; and a religious Society has even shown this want of courtesy. I will not permit this wholesale plunder any longer. In future, if any one think my "Collections" worthy of a reprint, he must ask my permission. I have for some time past been compiling a Ballad Book, and the practice complained of is calculated to affect my intended publication.

JAMES HENRY DIXON.

Via Santa Maria, Florence, Italy;  
August 18, 1868.

#### LA CHANSON DE RENAUD.

Renaud de la guerre s'en vint,  
Il en revint, triste, et chagrin.  
Renaud de la guerre revint,  
Tenant ses tripes dans ses mains.  
Sa mère, qui était aux chambres en haut,  
Vit venir son fils Renaud.

"Renaud, il y a gran' jole ici;  
Ta femme est accouchée d'un filz." \*

"Ni de ma femme, ni de mon filz,  
Je ne saurais me rejouir.

"Allez, ma mère—allez devant:  
Faites moi dresser un beau lit blanc.

"Mais faites le dresser si bas,  
Que ma femme ne l'entende pas.

"Pour que ma femme, en son accouchée,  
Ne sache point mon arrivée."  
Et quand ce fut le minuit,  
Pauvre Renaud rendit l'esprit.

#### THE BALLAD OF RENAUD.

Renaud comes from the field of fight,  
A care-worn, sad, and a weary wight.

His manly breast is crimson dyed—  
A hand is press'd to his wounded side.  
From latticed chamber, high and dim,  
A mother rush'd to welcome him.

"Welcome!" she cried, "this day of joy  
Thy ladye fair hath borne a boy."

["See ye not my pallid brow,  
And the life-blood flowing now?"]

"The joy in the castle is not for me;  
My boy and his mother I may not see.

"Mother! go make me a bed to-night;  
Let the coverlet and the sheets be white.

"But spread my couch in a distant tower,  
I must be far from my ladye's bower.

"She must not know, while in child-bed lain,  
Her lord returns from the battle-plain."

At the time of deep mid-night,  
Poor Renaud render'd up his sprite.

\* One copy reads, "d'un petit."

Les valets se mirent à pleurer,  
Et les vassaux à soupirer.

"Ah! dites donc, mère, m'amie,  
Qu'entends-je vous pleurez ici?"

"Ma fille, c'est un de nos blancs chevaux,  
Qui à l'écurie se trouve mort."

"Ah! dites donc, mère, m'amie,  
Qu'entends-je donc taper ici?"

"Ma fille, c'est le charpentier,  
Qui raccomode l'escalier."†

"Ah! dites donc, mère, m'amie,  
Qu'entends-je donc chanter ici?"

"Ma fille, c'est la procession,  
Qui fait le tour de la maison."

"Ah! dites donc, mère, m'amie,  
Quand sortirai-je de ce lit?"

"Ni aujourd'hui, ni demain;  
Vous en sortirez après la semaine."

"Ah! dites donc, mère, m'amie,  
Quelle belle robe mettrai-je?"

"Le blanc et le rose vous quitterez,  
Le noir § et le violet vous mettez."

Quand elle fut sur le chemin, ¶  
L'ont rencontrée trois capucins.

"N'est-ce pas la belle femme du sieur  
Qu'on a enterré à cinq heures?"

"Ah! dites donc, mère, m'amie,  
Qu'est-ce que ces moines ont dit?"

"Ma fille! c'est une vieille chanson,  
Que chacun dit à sa façon."

"Ah! dites donc, mère, m'amie,  
Le beau tombeau que voici!"

"Ma fille! il peut bien être beau:  
C'est celui de mon fils Renaud."

"Qu'on ôte ma bague et mes anneaux:  
Je veux mourir avec Renaud!

"Je veux l'espace y soit si grand,  
Qu'on y renferme aussi l'enfant."

The serving-men surround the bed,  
And vassals weep o'er the warrior dead.

"Mother! wherefore do ye sigh,  
And your hand-maids standing by?"

"Our fair white steed lies dead in the stall—  
He was the bravest barb of all!"

"Mother! methinks the night-winds bring  
Sounds of a distant hammering?"

"My child! it is the carpenters,  
Who mendeth the escalier."

"Mother! I hear a solemn strain—  
It swells—it falls—it comes again."

"A procession winds along,  
And chanters raise the holy song."

"Mother! I fain would quit my room,  
I'm sick at heart of the castle's gloom."‡

"You are too feeble to quit your bed,  
You must wait till a week hath fled."

"When I go out, O mother dear!  
What are the robes that I shall wear?"

"The white and the red you must not put on,  
But the black and the violet ye may don."

As she rode upon the way,  
They met three friars ¶ in garb of grey.

"The lady is gay, and fair, and young;  
It was for her lord that the mass was sung."

"Mother! what did the friars say,  
As they pass'd along the way?"

"My child! the monks, as is their wont,  
Wile the time with an old Romaunt."

In the chapel's vaulted aisle,  
They sat them down to rest awhile.

Three sculptors, mid the solemn gloom,  
Were working at a marble tomb.\*\*

"Mother! that tomb is wondrous fair;  
What brave knight is buried there?"

"The tomb is fair, and it should be so;  
It is that of my son Renaud."

"Take my jewels, and rings of pride,  
I soon shall rest by my Renaud's side.

"And I trust the grave is wide and deep,  
That my child may also beside us sleep."

On the tomb by the gallant knight,  
Is the sculptur'd form of his ladye bright.

\* This is the reading of a Romande copy.

† One version reads, "le plancher."

‡ This is the reading of a traditional copy.

§ Some copies read "bleu," instead of "noir."

¶ The reading of the Lausanne copy is—

"Quand elle fut dans son carrosse montée,  
Trois moines l'ont rencontrée."

¶ In some modern broadsheets the friars have been changed into "trois pasteurs." In the Jura, where there are numerous Baptists, monks would not be tolerated even in a ballad.

\*\* This, and the preceding stanza, are only found in the Romande copies. They seem necessary to complete the sense.

## SIR JOHN HENDERSON.

This person, who was governor of two important fortresses for Charles I., is not once named by Clarendon, whose reason for silence respecting him may however be conjectured from what follows:—

Mr. Carlyle calls him a renegade Scot. He was a soldier of fortune, having, according to his own account, spent thirty years, and lost much blood in Germany, Denmark, and Sweden. He was Governor of Dumbarton Castle, but the king not being able to supply it with victuals, he was forced to surrender it upon articles to the Marquis of Argyle, August 24, 1640. The king's instructions to him, by the name of Colonel Hendersham, as captain and governor of the Castle of Dumbarton, are given by Rymer (*Fadera*, xx. 454.)

One David Alexander, a poor Scot, in October, 1642, gave information to the parliament that Sir John Henderson had urged him to assassinate Sir John Hotham, and to blow up the magazine of the parliament army. The substance of the statement was embodied in the Declaration issued by both Houses concerning the advance of the king's army to London; it being added that they were credibly informed Sir John Henderson was a Papist.

In the Declaration of the Lords and Commons, Oct. 22, 1642, it is stated that Sir John Henderson and Col. Cockrom, men of ill report both for religion and honesty, had, as the Houses had been credibly informed, been sent to Hamburg and Denmark to raise forces for the Earl of Newcastle. The king in his answer alludes to this statement as a vile scandal.

When Newark was garrisoned for the king, Sir John Henderson was appointed governor of the castle and town. Early in 1642-3 he seized Belvoir Castle for the king, and in July, 1643, he escorted the queen from Newark to Oxford. On the way to Nottingham, the royal escort of 5000 men was attacked by Lord Grey, whom he routed and put to flight.

On Oct. 11, 1643, occurred the famous fight at Winceby, near Horncastle, when Sir John Henderson was defeated by the parliament forces.

In or shortly before Jan. 1643-4, he sent letters by a trumpeter from Oxford soliciting a pass from the parliament for himself, his wife, and children to go into Holland, and settle there. The letters were addressed to Lord Maitland, Alexander Henderson, and Sir Henry Vane, the elder. The latter laid the application before the House of Commons, who refused the pass.

When Newark was relieved by Prince Rupert in March following, he left Sir Richard Byron (afterwards Lord Byron) as governor. Why Sir John Henderson was superseded does not appear.

In or about the beginning of May, 1645, he arrived in England with letters from the King of Denmark to the parliament interceding for peace with Charles I. He was also the bearer of a letter to that monarch from the King of Denmark; he was taken into custody, and on May 25 the Commons sent him to the Tower for levying civil war against the king and parliament. On Oct. 16 he was required to return to Denmark in fourteen days, taking back with him the letter he had brought for the English king, the parliament determining to send an answer to the King of Denmark's letter to them by commissioners of their own.

On Oct. 14, 1647, he applied to the House of Lords for permission to deliver letters from the King of Denmark to the king, he having recently arrived from Denmark, and having instructions to return there in haste. The Lords acceded to the request.

He was imprisoned at Edinburgh, but obtained his release by the favour of Cromwell. This was apparently in or before 1650. A curious letter from him to Cromwell, dated Cannigat, Sept. 19, 1650, is given in Nickolle's *Original Letters and Papers of State*, 21.

Subsequently, going to the continent, he became a hired spy of the Protector, acquainting his government from time to time with all the movements and designs of the Royalists abroad. Information respecting him during this period may be gathered from Thurloe's *State Papers*.

Hearing of the Protector's preparation for a foreign war, he in 1655 offered his services to him, stating that if they were declined he intended to address himself to the King of Sweden for entertainment under him, having refused a proper employment from the emperor, from whose court he had lately come.

When or where he died is not known, but amongst the petitions to Charles II., supposed to pertain to the year 1662, are four, which are thus abstracted by Mrs. Green (*Cal. Dom. State Papers Charles II.*, ii. 624):—

"Clara Magdalena, widow of Major-General Sir John Henderson. For relief to transport her to her native country as promised at request of the queen-mother. Her husband served the late King in the war as governor of Newark, agent in Denmark, Germany, &c., and had an order for 200*l.*, which was never paid."

"The same. That 200*l.* due to her late husband as former agent in Germany may be paid from the privy seal for relief of loyal sufferers."

"The same. For payment of her debts and means to transport herself to her own country from the 2000*l.* ordered by privy seal dormant of March 19 last."

"The same. To the same effect,—being promised aid from the privy purse on recommendation of the queen-mother."

Lady Henderson must have had no little assurance in seeking favour from Charles II., for it is clear that she was aware of her husband's treachery

to that monarch; indeed she had herself rendered assistance in worming out the secrets of the Royalists for transmission to Cromwell.

Sir John Henderson had six children. One son was taken prisoner at the battle of Worcester, but obtained his freedom. After which, against his father's will, he took an engagement under Middleton on behalf of Charles II.

There appear to have been four successive governors of the royal garrison at Newark, viz. Sir John Henderson, Sir Richard Byron, Sir Richard Willis, and Lord Bellasis. It is very remarkable that two of them (Henderson and Willis) acted treacherously to Charles II. when in exile.

C. H. & THOMPSON COOPER.

Cambridge.

"SCOTICISMS:" BEATTIE: DAVID HUME:  
LORD HAILES.

Dean Ramsey, in his amusing *Sketches of Scottish Life*, observes that he has two rather rare works on Scoticism. One by Dr. Beattie, and another by the late Sir John Sinclair. The former is, I presume, the following work:—

"Scotisms; arranged in Alphabetical Order, designed to correct Improperities of Speech and Writing. Edinburgh: Printed for William Creed, Edinburgh; and T. Cadell, London, 1787."

Some months since, I picked up a very fine uncut copy of the former at a stall, interleaved and annotated to a considerable extent by some unknown individual, whose observations and additions are exceedingly valuable. Every attempt to ascertain from the handwriting, the author has hitherto failed—a circumstance to be regretted; but the MS. additions themselves indicate that he must have been a person of education and research.

The most singular circumstance, however, is this: that at the end are bound thirty or forty pages of additional MS. material, together with a tract of eight leaves, apparently printed for private circulation; bearing the title of "Scotisms," but having no title-page. The last leaf is descriptive of "Books published by the same Author;" and upon investigating the contents of the three books described, they turn out *all* to be from the pen of David Hume. Thus the inference is obvious, that the author of the *History of England* and the *Essays* was the author of the *Scotisms*; but why they appeared in this odd form, is not very intelligible—unless it was intended by Hume as a sort of specimen, to be circulated among his private friends, whose favourable reception might be an inducement for his subsequently reproducing it in a more enlarged form.

Sir David Dalrymple, Lord Hailes, in two instances adopted this mode of eliciting the opinion

of some few individuals on whose judgment he placed great weight. The two brochures are of great rarity, and exist only in very few libraries. One of them is entitled, *A Specimen of Notes on the Scottish Law of Scotland*, small 8vo. In the Address, which is signed by his Lordship, he mentions he had, without effect, called the attention of the learned to an explanation of the obsolete words used through the *Scotch Magazine*; and only received a communication from "one" gentleman. He thereupon privately printed the specimen; the object of which he discloses in the following paragraph:—

"My purpose is to explain uncommon and obsolete words, to offer conjectures as to the import of obscure effusions, to illustrate law by history, and, as far as may be practicable, to delineate the state of Scotland and the manners of the Scottish nation, during the fifteenth and sixteenth centuries."

No assistance, however, was given; and, to the loss of the present race of historical students, the lucubrations of this most accurate and accomplished historian went no farther.

The other work of Lord Hailes, also privately printed, was *A Glossary of the Scottish Language*. This was circulated in the same form; and it is supposed that there are not half-a-dozen copies in existence. After a perusal, these two rarities would be thrown aside; and in course of time would become almost unknown, excepting to a few literary antiquaries. The "specimen" is verified by Lord Hailes: the copy before me being a presentation one to "Mr. John Douglas, Advocate." Of the authorship of the *Glossary*, Mr. Thomas Thomson, Deputy Clerk Registrar, had no doubt. He found a copy at New Hailes, when contemplating a complete edition of the miscellaneous works of this learned judge and worthy man.

J. M.

Minor Notes.

WEBSTER'S "DEVIL'S LAW CASE;" ITS DATE. This play was published in 1623, and the Rev. Mr. Dyer justly remarks that it must have been written but a short time before, since in Act IV. Sc. 2, there is an allusion to the Dutch massacre of the English in Amboyna in Feb. 1622. The argument is the stronger in that the passage does not read like an after interpolation; but as this objection can always be raised against any such single proof, I may perhaps be allowed to strengthen it by another. In Act II. Sc. 3, Ariosto makes some remarks upon the defiant and ill-omened names given by Romelio to his ships, whence says he, "he never looked they'd prosper, since they were surely cursed from their cradles." Now if any one will turn to the *Observations of Sir Richard Hawkins in his Voyage into the South Sea* (pp. 8—10, Hakluyt Soc. edit.),

I think he will see the origin of this passage. Not indeed that the wording is the same, nor the names; but the digression in Sir Richard's book is one which perhaps, above all others in it, would be likely to fix itself in the memory of any casual and literary reader, while the passage in the play reads exactly as though it were a chance bit which had so infixed itself in the writer's memory or struck him as an available waif of information, and been, so to speak, seized upon and worked up and adapted to his purpose. If this be so, we obtain for the probable date of the play the same as that given by MR. DYCE, viz. the close of 1622 or early part of 1623, for though Sir Richard's voyage was made in 1593, he does not appear to have written his *Observations* long before their publication in 1622.

BENJ. EASY.

**TOMB-STONES AND THEIR INSCRIPTIONS.**—Allow me to make a suggestion, which, if not fully carried out by order of the Government (as, in my opinion, it ought to be), may nevertheless be at least partially accomplished by means of private individuals. My suggestion is, to have a complete copy made of all the inscriptions in our city and village churchyards, before the hand of time has further defaced and rendered illegible the only records that we possess respecting many individuals and families whose names, and births, and deaths, often become the subject of inquiry, and even of litigation.

ANTIQUARIUS.

Oxford.

**QUARTERLY REVIEWS.**—In "N. & Q." 2nd S. viii. 124, is a list of contributors to the *Foreign Quarterly Review*; there is, I believe, in one of the old volumes of the *Gentleman's Magazine*\* a similar list of contributors to the early volumes of the *Quarterly Review*. These lists are valuable, and a continuation of them, or of any of the Quarterly Reviews, would be of great service to the literary public, and could be furnished at but little trouble by the editors or proprietors. I just draw your attention to the subject, and perhaps you could obtain such for insertion in some future "N. & Q."

An index of subjects in the Quarterly Reviews would be of inestimable value to writers employed in literary research. I have actually made one of the Quarterlies, &c., that I possess; nor do I think the labour lost; but a complete one of all the Quarterlies is a work much needed.

SAMUEL SHAW.

Andover.

**MIRABEAU A SPY.**—One of the objects for which "N. & Q." was started was the preservation of short and interesting notes which readers are continually meeting with in out-of-the way and unex-

pected places. Many of these have been preserved in its pages, and made available by the capital indexes to your volumes and series. I have just stumbled upon one such in Lord Malmesbury's interesting *Diary and Correspondence of the First Earl of Malmesbury*. It relates to Mirabeau, points him out as the author of an anonymous book, and as having been employed as a spy at the court of Berlin:—

"Mirabeau was a spy at Berlin. His letters from thence were published in a book called '*La Cour de Berlin par un Voyageur*,' and much has been said as to whether they were genuine. In the last leaf of a copy at Heron Court, the following note by the second Lord Malmesbury decides the question. 'On the 27th April, 1834, I met Prince Talleyrand at dinner at Lord Tankerville's. The Prince was at that time ambassador at our court from that of the Tuilleries. In alluding to this work, I remarked that it was generally attributed to Mirabeau. Prince Talleyrand observed, 'Mais oui, c'était bien lui que l'a écrit.' I added, that it appeared to me to be the correspondence of an agent at that time of the French government. Prince Talleyrand immediately replied 'C'était avec moi qu'il correspondait.'"*—Diary and Correspondence of the First Earl of Malmesbury*, vol. ii. p. 187, note.

There have been few more valuable contributions to recent history than these instructive volumes.

BOOKWORM.

**PAPER.**—The introduction of the art of paper-making into England is generally placed early in the sixteenth century, when two mills, one at Hertford, and the other at Dartford, in Kent, are known to have been in existence. I have met with a reference to a third, which seems to have been in operation for some time prior to the 34th year of Elizabeth (1591):—

"Fencilsten, co. Cambridge. Lease of a Watermill, called Paper-mills, late of the Bishopric of Ely, to John Grange, dated 14th July, 34th Eliz."*—Land Revenue Records.*

H. G. H.

**LADY MADELINE PALMER.**—In De Quincey's "English Mail Coach" (*Miscellanies*, ed. 1854, p. 289), it is stated that Mr. Palmer, M.P. for Bath, the inventor of mail coaches, married the daughter of a duke, and in a note is added "Lady Madeline Gordon." This is, I believe, a mistake. Madeline, daughter of Alexander, fourth Duke of Gordon, and widow of Sir Robert Sinclair, Bart., married Nov. 25, 1805, Charles Fysh Palmer, Esq. of Luckley Park, Berks, who was subsequently M.P. for Reading.

S. Y. R.

**ORIGIN OF THE SARACEN'S HEAD.**—

"Do not," said learned John Selden, in his *Table Talk*, "undervalue an enemy by whom you have been worsted. When our countrymen came home from fighting with the Saracens, and were beaten by them, they pictured them with huge, big, terrible faces, as you still see the sign of the *Saracen's Head* is."

D. M. STEVENS.

Guildford.

\* See *Gentleman's Magazine* for 1844, part i. pp. 187, 188.—ED.]

**THE END OF SPEECH.**—"The end of speech," said Talleyrand, or some one like him, "is to conceal the thoughts," and the saying has passed into a proverb; to counteract its influence, pray reprint the following from a better, if not a greater man:—

"The end of speech is the uttering sweetly and properly the conceits of the mind."—*Defence of Poesy* by Sir Philip Sidney."

D. M. STEVENS.

Guildford.

### Queries.

#### "DON QUIXOTE"

As I am aware that the principal Spanish editions of *Don Quixote*, as well as the principal French and English translations, have been mentioned in "N. & Q.," my object in sending these few lines is to inquire: 1. What are the *titles* and *dates* of the Latin, Danish, and Portuguese translations? In looking over the Catalogue a few days ago, in the reading-room of the British Museum, I was unable to find, under the heading of "Don Quixote," the translations in these three languages.\* Ticknor, in his *History of Spanish Literature* (vol. iii. p. 384, London, 1849), mentions "that translations of *Don Quixote* have appeared in Latin, Italian, Dutch, Danish, Russian, Polish, and Portuguese," &c.

My next Query is, Can any of your correspondents inform me what are the merits and character of the Spanish edition of *Don Quixote*, which was published in America under the following title:—

"El Ingenioso Hidalgo Don Quijote de la Mancha, compuesto por Miguel de Cervantes Saavedra. Nueva Edición Clásica, ilustrada con Notas Históricas, Gramaticales y Críticas, por la Academia Española, sus Individuos de Número Pellicer, Arrieta, y Clemencin. Enmendada y corregida por Francisco Sales, A.M., Instructor de Frances y Español en la Universidad de Harvard, en Cambrigia, Estado de Massachusetts, Norte América." (2 tom. 12mo, Boston, 1836.)

This edition I have never seen. It is not mentioned by Ticknor, which is somewhat surprising.

My third Query is, Where can I find a short biography of a Rev. John Bowle, a Protestant clergyman, who published a very learned edition of *Don Quixote* in Spanish, in 1781? I believe he lived in a village near Salisbury.†

J. DALTON.

Norwich.

[\* Our correspondent should have referred to the entry *Cervantes Saavedra* (Miguel de) in the new Catalogue, where there are nearly twenty pages filled with the various editions of *Don Quixote*.

† Biographical notices of John Bowle, Clerk, and Vicar of Idmiston, may be found in the *Genl. Mag.*, lviii. 1029, 1122; Nichols's *Literary Anecdotes*, ii. 558; iii. 160, 670;

**THE REV. WILLIAM JARVIS ABDY.**—Can any of your readers favour me with a copy of Mr. Abdy's epitaph? He died in April, 1823, and was probably buried in St. John's church, Horslydown, Southwark, where he officiated for more than forty years; the place of his burial is not stated in the memoir published by his son in 1823, and prefixed to a volume of his father's sermons. This son, the Rev. J. Channing Abdy, succeeded him in the rectory of St. John's, Horslydown, and died January 27, 1845, aged 52. Any recollections of them would be acceptable.

F. G.

**REV. RICHARD BARRY, M.A.**—This gentleman was Rector of Upton Scudamore, sometime in the latter half of the last century. It is believed his father was rector and patron of the same living; and said to be a collateral descendant of Chicheley, Archbishop of Canterbury, *temp.* Henry VI. Of Mr. Barry's family one son, Richard, acted as secretary to General Fox, and was Assistant Quartermaster General with the army in Flanders in 1794-5: this appointment, as appears by a letter from him dated 1795, having been given him by the Duke of York. Another son was Gaius Barry, M.A., Rector of Little Sodbury, from 1819 to 1850.

I should be glad to ascertain: 1. What was his coat of arms? 2. Did he prefer any claim as "of Founder's kin" at All Souls, Oxford? 3. In what year did he die? 4. Are any of his writings known?

The *Stemmata Chicheleana* would doubtless afford the information upon the third Query; but I am not able to consult it, nor am I aware whether there is any other than the one in the library of All Souls.\*

J. S. KENSINGTON.

vi. 182, 183; viii. 660, 667; Nichols's *Literary Illustrations*, vi. 382, 402, 403, 411; vii. 592; viii. 165, 169, 198, 274. Consult also, *Letters of the Rev. James Granger, M.A.*, 8vo, 1805, pp. 87-47. Mr. Bowle edited an edition of *Don Quixote* in Spanish, for which he was attacked by Baretti, under the title of Tolondron. (Nicholas's *Life of Ritson*, p. xxii.) Mr. Bowle also published "A Letter to Bishop Percy, concerning a new and classical edition of *Don Quixote*, Lond. 1777, 4to."

[\* The name of Barry only occurs in Table No. 276, of the *Stemmata Chicheleana*, where is given the marriage of James Barry, fourth Earl of Barrymore, who had for his second wife Lady Elizabeth Savage, daughter and heir to Richard, Earl Rivers, and by her (who died 19 March, 1714,) he had the Lady Penelope Barry, who was married to Major-Gen. James Cholmondeley. (See also Lodge's *Peerage*, i. 811, ed. 1789.) In Hoare's *Wiltshire*, Hundred of Warminster, p. 52, are the following notices of the Barry family from monumental inscriptions: "Nicholas Barry, M.A., son of Richard Barry, Rector of Upton Scudamore, ob. Aug. 3, 1784. Rev. Richard Barry, M.A., fifty-eight years Rector of the same parish, ob. Nov. 21, 1749. Rev. Richard Barry, Rector of the same parish, and Vicar of Bitton, co. Gloucester, ob. Feb. 21, 1766. Rev. Richard Barry, Rector of Upton Scudamore, ob. Sept. 22, 1779.—Ed.]



**ST. ANTHONY'S TEMPTATION.**—Where is the original narrative of this favourite subject of the early painters to be found? Having recently examined Breughel's famous but grotesque picture in the Balbi Palace, Genoa, as well as others, I am anxious to get at the authority. R.

**SIR THOMAS BARTLET.**—He died before 1614; but I should be glad to know the exact date. Was he related to Elizabeth Bartlet, first married to Sir Richard Cave, and afterwards to Dr. Yate, Principal of Brazenose? Wood (*F. O.*, i. 239, ed. Bliss,) says that she died Jan. 11, 1688, aged eighty or more, and was buried near Dr. Yate. Her arms are impaled on his monument. CPL.

**BIBLE TRANSLATORS.**—Wanted the dates of death, and ages if possible, of the translators of the authorised version of the Scriptures, A.D. 1611; namely, Dr. Francis Burleigh, Dr. Geoffrey King, Richard Thompson, William Bedwell,<sup>1</sup> Edward Lively, Francis Dillingham, Thomas Harrison, Dr. Robert Spalding, Dr. Andrew Byng, Dr. John Harding, Dr. Miles Smith,<sup>2</sup> Dr. Ralph Hutchison, Dr. Roger Fenton,<sup>3</sup> Michael Rabbett, Dr. Thomas Sanderson. X. Y. Z.

**BLOUNT OF BITTON.**—Can any of your correspondents oblige me with the descent of Robert Blount, who was seised of the manor of Bitton, co. Gloucester, in the reign of Henry IV.?

Richard le Blount held the manor 20 Edw. II.; but dying without issue, was succeeded by his brother Edmond, who died 36 Edw. III. It was then held by Edmond Blount (4 Rich. II.); and by William Blount (22 Rich. II.), whose daughter and heiress Isabel succeeded him, but died without issue. On her decease the manor came to Robert Blount—the subject of my Query. Atkyns, in his *Gloucestershire* (p. 148, s. v. "Bitton"), only says he was her "next kinsman."

I should be glad to learn how, and also what was the relationship between, the Edmonds and William? JOHN WOODWARD.

**THOMAS BROOKS.**—Having failed to trace either the birth-place or birth-date of this eminent Puritan, well-known as the author of *Apples of Gold*, *Precious Remedies against Satan's Devices*, &c. &c., and being about to conclude a Memoir of him for a collective edition of his Works, I make a forlorn-hope appeal to readers of "N. & Q." to aid me in securing one or both? Will readers familiar with their respective county histories and parish registers kindly let me know of any Thomas Brooks mentioned therein? He died in 1680, in London, in a good old age. A. B. GROSART.

[<sup>1</sup> Wm. Bedwell, ob. May 5, 1682, aged seventy. Robinson's *Hist. of Tottenham*, p. 104, ed. 1818. — <sup>2</sup> Miles Smith, afterwards Bishop of Gloucester, ob. Oct. 20, 1624. Stubbs's *Registrum Sacrum Anglicanum*, p. 91. — <sup>3</sup> Roger Fenton, ob. Jan. 16, 1615. Newcourt's *Repertorium*, i. 197.—Ed.]

**CAREW AND BROKE.**—George Carew, Earl of Totnes, and Henry Broke, eighth Baron Cobham, were near kinsmen. I shall be much obliged if some genealogical reader of "N. & Q." will kindly point out to me their common descent and degree of affinity. Notwithstanding some research I have failed to discover the connection.

JOHN MACLEAN.

**CARVED HEAD IN ASTLEY CHURCH.**—On a pillar supporting one of the Norman arches on the north side of the nave of Astley church near Stourport, Worcestershire, is a single head in relief, carved by no common artist. Neither inscription nor topographical history tells the tale of this singular monument. From the position of the head in relief, more than halfway up the shaft of the pillar looking downwards, it has been supposed to contemplate a grave underneath the pavement; but as extensive alterations were made early in the present century in this fine old church, many traces of its past history have been obliterated. The chancel-arch and nave aisles are of early Norman work, and the church was originally dependent upon an alien priory at Evreux in Normandy.

Were it not for the admirable workmanship of the head, I should have thought it contemporary with the pillar itself, so little has it the appearance of a later insertion. Do any of your correspondents know of a similar monument, or is this curious specimen unique?

THOS. E. WINNINGTON.

**GEORGE EDWARDS, F.R.S.**—Can any one give me any information as to the ancestors of George Edwards, the naturalist, who was sometime librarian to the Royal College of Physicians. I wish to know if he were connected with a family of Suffolk of the same name.\* E.

**ENGRAVINGS OF RELIGIOUS RITES.**—Wanted, references to books containing engravings of religious rites or customs, throughout the world, ancient or modern. To save trouble the enquirer knows Picart, Gardiner, Calmet, David Roberts, and most of the professedly illustrated works. What he requires are those in Voyages, Travels, and Missionary Books. DRAUGHTSMAN.

**REV. WILLIAM FELTON.**—I extract the following from *Musical Biography*, 1814, ii. 59:—

"The Rev. William Felton, prebendary of Hereford, was celebrated in his day for a neat and rapid execution on the organ and the harpsichord. He published three sets of Concertos for these instruments, in imitation of those of Handel, and two or three sets of Lessons, which have been in considerable request. They are not, however, now to be met with, except occasionally amongst collections of secondhand music."

[\* George Edwards was a native of Essex: see a notice on him in our 3<sup>rd</sup> S. ii. 418.—Ed.]

On referring to the index I find it stated that Mr. Felton flourished 1730. In a *Dictionary of Musicians*, 1824, the preceding article is copied with the substitution of "his time" for "his day," and, absurdly enough, there is nothing in that work which gives any clue to what is meant by "his time," except the allusion to Handel. Mr. Chappell (*Popular Music*, 682) also mentions the Rev. William Felton, prebendary of Hereford, as a musical composer. I do not find Mr. Felton's name amongst the prebendaries of Hereford enumerated in Mr. Hardy's edition of Le Neve's *Fasti*. It is to be hoped that some correspondent may be able to give a more *precise and accurate* account of this gentleman than we now possess.

S. Y. R.

## GAMES: MERRY-MAIN.—

"Whatever games were stirring, at places where he retired, as *gammon*, *gleek*, *piquet*, or even *merry main* (?) (sic), he made one.—*Life of Lord Keeper Guildford*, vol. I. p. 17." Southey's *Common-place Book*, under "Collections for English Manners and Literature."

I presume "gammon" is our backgammon, and "gleek" some sort of game with cards; "piquet" we know, but what was "merry main"? Was it a main of dice, or a main of cocks? I incline to the latter, as there would be no reason for North writing "even" before the dicing game.

J. D. CAMPBELL.

HEATH BEER.—There is a curious tradition, quickly fading out from the remoter districts in Ireland, where Irish is still the only spoken language, of the Danish invaders having used an inebriating liquor made from heath, the secret of making which was lost at their expulsion. The peasantry term this "beoir-lochlunnach" (*lochlunnach*, literally, strong at sea, an epithet applied to the Northmen generally by the Celtic races), and the sites of the brewing vats are still pointed out in secluded spots. There is a curious and learned paper on this subject in the *Ulster Journal of Archaeology* for July, 1859; but the inquiry has not been answered, whether any similar remains and traditions occur at the British side of the Channel?

J. L.

HERALDIC.—I wish to ask the advice of some of the learned correspondents of "N. & Q." under the following circumstances:—My father was the son of a gentleman who bore arms, but having been wildly inclined in his youth he ran away from home, and got his living eventually as a mechanic. I have, by my own exertions, restored myself to that position which my father forfeited. I now wish to know if my right to use the arms of my family is impaired by the fact of his having practised a mechanical art, and if it will be necessary for me to get a new grant of arms? I am told that my gentility is done away by his misconduct, and that a new grant is necessary: is this so?

P. F.

HERBERT OF CARDIFF.—Barbara, daughter of Harry Herbert of Cardiff, married Harry Moncreiffe, son of David Moncreiffe of Moncreiffe. This David died before 1649. Can any correspondent give me any information about this family of Herbert, &c. &c.? Were they of Powys or of Pembroke, &c.? How came Cardiff Castle into the possession of the Stuarts, Marquisses of Bute? Can any pedigree of the Herberts of Cardiff be seen? An answer to these queries will much oblige.

R. W. BLENCOWE.

MAXIMS: NEWBERRY: GOLDSMITH.—There was printed at London for T. Carnan, at Mr. Newbery's, the Bible and Sun, in St. Paul's Churchyard, 1751, a little book with this title:—

"An Index to Mankind; or, Maxims selected from Wits of all Nations for the Benefit of the Present Age and Posterity. By Mrs. Mary Midnight, Author of the 'Midwife, or Old Woman's Magazine.' Intermix'd with some curious reflections by that Lady, and a Preface by her good Friend the late Mr. Pope."

The maxims are excellent, and it would be desirable to find out the author who in the Preface remarks:—

"Many fresh maxims are added to this work—if such an expression may be allowed of: for in propriety of speech there can be no such thing as a new maxim, for maxims are founded upon truth; and Truth, like her Author, is eternally and invariably the same."

Goldsmith was much employed by Newbery. Could he have any hand in the preparation of this little work?

A few instances may be given of the clever way in which these maxims are put. Thus:—

"A politician's conscience is like a pair of breeches, to be taken up or let down as it may suit the ease or convenience of the wearer."

"An English malcontent is like a dog shut out of doors on a cold night, who only howls to be let in."

"Debauching a Member of the House of Commons from his principles, and creating him a peer, is not much better than making a woman a whore, and afterwards marrying her."

"The thoughts of freedom make people easy in a republick, though they suffer more than under an arbitrary monarch."

"Many who carry the liberty of the people highest, serve them as they do trout, tickle them till they catch them."

J. M.

"MAY MAIDS" IN IRELAND, FRANCE, AND BELGIUM.—In the south-eastern parts of Ireland (and no doubt all over the island) a custom used to prevail—perhaps so still—on Mayday, when the young people of both sexes, and many old people too, collected in districts and localities, and selected the handsomest girl, of from eighteen to twenty-one years of age, as queen of the

[\* We may as well add the laconic Preface said to be by A. Pope: "Blessed is the man who expects nothing, for he shall never be disappointed."—ED.]

district for twelve months. She was then crowned with wild flowers, and feasting, dancing, and rural sports were closed by a grand procession in the evening. The duties of her majesty were by no means heavy, as she had only to preside over rural assemblies of young folk at dances and merrymakings, and had the utmost obedience paid to her by all classes of her subjects. If she got married before the next Mayday her authority was at an end, but still she held office until that day, when her successor to the throne was chosen. If not married during her reign of twelve months, she was capable of being re-elected, but that seldom happened, as there was always found some candidate, put forward by the young men of the district, to dispute the crown the next year. During a short residence in Normandy and Flanders, I saw processions of Maymaids—exactly like what used to take place in Ireland—crowning with flowers, &c.; but I could not ascertain if a queen were elected. Perhaps some correspondent acquainted with Normandy and Flanders can say something on this subject, as it would be interesting to ascertain how similar practices prevailed in the three countries.

S. REDMOND.

Liverpool.

**MEDIATISED GERMAN PRINCES.**—Where can I find a list of the mediatised German Princes?

J. WOODWARD.

**PHILLIPS FAMILY.**—Any information concerning the ancestors of the Rev. George Phillips (who was graduated at Caius College, Cambridge, in 1613, settled as a minister at Boxted, in Essex, and emigrated to Massachusetts in 1630) will be gratefully received by

J. C. L.

**SCOTTISH GAMES.**—

"What, for instance, are we to understand by the King (James IV.) playing at the *prop* in Strathbogy, and losing four shillings and fourpence? and what is the difference between the *lang bowlis* with which his Majesty amused himself at St. Andrews, on the 28th April, 1487, and the *row bowlis* which contributed to his royal diversion on the 20th June, 1501? . . . What again are we to understand by the *Kiles* which the King played at in Glenluce on the 29th March, 1506? and what is the distinction between the game of *Irish gamyne* (March 17th, 1507) and the '*tables*' which occur so constantly."—*Tytler's Lives of Scottish Worthies*, vol. iii. pp. 341-2, under "Ancient Scottish Games and Amusements."

I am in the dark as to all these queries, but would suggest that "*prop*" may have been some sort of "Aunt Sally" diversion, or else it may be a contraction of propulsion, and mean something like "putting the stone," or of propounding or asking of riddles.

As to "*lang bowlis*," I take it golf is meant, especially as St. Andrew's is the scene; or it may have been football, called in Old England *ballowne* or *balloon*.

May "*kiles*" be a misprint, or misreading for

kites, quoits, coits, koits, as the word is variously spelt? Perhaps *kile*, or *keel-pins* = *skittles*, I think.

"*Irish gamyne*" I can make nothing of. It must have been some sort of horse-play.

"*Tables*" may mean shuffleboard.

J. D. CAMPBELL.

**ANCIENT SUNDIAL.**—Over the south door of the curious ancient church of Bishopstone, near Newhaven, there is a sundial bearing the inscription:—

" + E A D  
R I C."

The hours are not numbered. Is this of Saxon origin? B. H. C.

**KING WILLIAM III.**—I have two anonymous volumes relative to King William; one entitled *An Impartial History of the Plots and Conspiracies against the Life of His Sacred Majesty, King William III.* (18mo, London, 1696); and the other, "by R. K.," *A True History of the several Designs and Conspiracies against His Majesties Sacred Person and Government*, 1688—1697 (small 8vo, London, 1698). They are distinct publications, and, if I mistake not, rather uncommon. For a special purpose I am desirous to know by whom they were written.

ABRA.

**Queries with Answers.**

**BISHOP COX, OF ELY, AND QUEEN ELIZABETH.**—In Murray's *Handbook to the Cathedrals of England* (Eastern Division, "Ely Cathedral," p. 255), occurs the following explanation of the circumstance under which Bishop Cox is said to have received an extraordinary letter from Queen Elizabeth; a copy of which I send to "N. & Q.," though it has often been printed:—

"In 1559 Edward Cox, on the deprivation of Bishop Thirby, was consecrated to the See of Ely; from which, under the pressure of the Queen and Courtiers, he was compelled to alienate many of the best Manors. . . . The Lord Keeper Hatton subsequently procured the alienation of a portion of the Bishop's property at Holborn; and it was on making resistance to this spoliation that Cox received this celebrated letter from the Queen:—

"Proud Prelate,—You know what you were before I made you what you are. If you do not immediately comply with my request, by G— I will unfrock you.

"ELIZABETH."

I ask you, What authority is there for this letter? I believe it is not authentic. This was the opinion of the late Dr. Lingard.

J. DALTON.

[No earlier authority has been found for this letter than the *Annual Register* of 1761, p. 15, where it is said to be "taken from the Register of Ely." Sir Harris

[\* R. K. is Richard Kingston, of whom see "N. & Q." 3<sup>rd</sup> S. ii. 470; iii. 76, 199.—Ed.]

Nicolas, in his *Life of Sir Christopher Hatton*, p. 86, wisely remarks: "There are so many versions of this pithy letter, that its authenticity becomes doubtful."]

"THE WHOLE DUTY OF MAN."—Who was the author of the *Whole Duty of Man*, laid down in a *Familiar Way for the Use of All, but especially for the Meanest Reader*. The work is sometimes attributed to the pious Robert Nelson. It belongs to his era: but I have heard it referred to the celebrated John Kettlewell, and this seems confirmed by the following expressions in his epitaph: "Qualem fateare par est, qui totius officii nostri rationes, annum adhuc agens vigesimum quartum, feliciter adeo atque ex animo explicuit."

Where can I find a *Life of Kettlewell*, besides that by Robert Nelson and the notices in Lathbury's *History of the Non-Jurors*?

JUXTA TURRIM.

[Robert Nelson was born on June 22, 1656, and John Kettlewell on March 10, 1658; *The Whole Duty of Man* was first published in 1658, so that these two eminently pious men must be taken off the list of claimants for the authorship of this celebrated production. Dates are sometimes very useful in settling disputed points.—*The Memoirs of the Life of Mr. John Kettlewell*, 8vo, 1718, and which is also prefixed to the folio edition of his *Works*, 1719, 2 vols., although compiled from the manuscripts left by Robert Nelson (p. 436, 8vo edition), was brought out under the co-editorship of Dr. George Hickey and Dr. Francis Lee. (See Kennett's Collection, vol. liii. p. 393, Lansdowne MSS.; and Birch's *Life of Abp. Tillotson*, p. 247, edit. 1753). There is a *Life of John Kettlewell* in the *British Magazine* for 1882, vol. ii. pp. 10, 120, as well as in the *Church of England Magazine* for 1842, vol. xii. pp. 85, 85; but these are merely compilations from the original memoir.]

FLAMBOROUGH TOWER.—Can you give any account or tradition respecting the Danes tower: a ruin, now almost demolished, standing in a field at the west end of the town of Flamborough, in Yorkshire? It (the town) is said to be a very ancient place, and to have been formerly of some note. The tower appears to have been erected as a stronghold, and probably to resist the incursions of the Danes, or to have formed part of a castle. There are numerous mounds in the field, as if the ruins or foundations of a larger structure had been grown over by the grass.

The lower story is arched over with a wagon-headed vault. It is built of the neighbouring limestone. JNO. A. BROWN, Archt.

86, King Street, Manchester.

[A description of this tower, with an engraving, will be found in Knox's *Descriptions Geological, Topographical, and Antiquarian*, in *Eastern Yorkshire*, 8vo, 1855, p. 140. Mr. Knox says, that "the name Danish Tower, now usurping that of the Flamborough Tower, is a misnomer. In all its characteristics it answers to an early Saxon Christian chapel or church; and not at all to what is called a Danish tower. . . . This old building consists of only one long square room on the ground (and it never was otherwise), being nine long paces in length at the inside, east and west, and six and a half in width, north and south, set nearly to the cardinal points.

Its height at the inside is about twenty feet, and its flag-stone roof, now falling in, is supported on ten circular stone arches; which style of architecture carries the building of it to an era earlier than the Gothic period."]

NORFOLK AND SUFFOLK.—What are the best genealogical histories of these counties? Indeed, I shall be obliged by a reference to any works likely to assist me in pedigrees of families of Norfolk and Suffolk. E.

[Blomefield's *History of Norfolk*, 1739–75, fol. 5 vols., and the edition of 1805–10, 8vo, 11 vols., is the best printed work to be consulted. The manuscript collections of Gibbons, Le Neve, Craven Ord, Suckling, &c., for this county are in the British Museum. *Vide Sims's Manual for the Genealogist*, &c., ed. 1856, p. 215; and "N. & Q." 1<sup>st</sup> S. xii. 327; 2<sup>nd</sup> S. i. 162; vi. 348.—Printed works on Suffolk are, *A History of Hawsted and Hardwich*, by Sir John Cullum, Lond. 1818, 4to; *The History of Hengrave*, by J. Gage, Lond. 1822, 4to; *The History of Suffolk* (Thingoe Hundred), by J. Gage, Lond. 1838, 4to; *History of the County of Suffolk*, by the Rev. A. Suckling, 2 vols., Lond. 1846, fol. The valuable MS. collections for this county, by D. E. Davy, Esq., and H. Jermyn, Esq., are deposited among the Additional MSS. in the British Museum. Minor collections by Craven Ord, Gibbons, and Suckling, are in the same library. *Vide Sims's Manual*, pp. 220–222; and "N. & Q." 2<sup>nd</sup> S. i. 94, 162, 205; vi. 348.]

LINES ON LONDON DISSENTING MINISTERS (1<sup>st</sup> S. i. 454.)—Who was the "Papal Wright" of the above? A brief biography in reply, including whose son he was, and whom he married, will much oblige. R. W. DIXON.

[Papal Wright was Samuel Wright, D.D., a minister of some celebrity in London, who was born on Jan. 30, 1682–3. He was the eldest son of the Rev. James Wright of Retford, co. Nottingham, by Eleanor, daughter of Mr. Cotton, a gentleman in Yorkshire, and father to the Rev. Thomas Cotton of Westminster. About two years after his settlement at the Carter Lane meeting-house, Dr. Wright married the widow of his predecessor (Matthew Sylvester), daughter of the Rev. Obadiah Hughes of Enfield. By this lady he had only one daughter. Dr. Wright died on the 3rd April, 1746, in the sixty-fourth year of his age. *Vide Wilson's History of Dissenting Churches*; ii. 189–147, et seq.]

CALIS AND ISLAND VOYAGES.—Dr. Marbeck's account of these expeditions is said to exist in MS. in the British Museum. I should feel much obliged by a reference to it. CRL.

[This manuscript is in the Sloane Collection (Addit. MS. 226), and is entitled "A Breefe and a true Discourse of the late honorable voyage unto Spaine, and of the wyning, sacking, and burning of the famous Towne of Cadiz there, and of the miraculous overthrowe of the Spanish Navie at that tyme, with a reporte of all other Accidents thereunto appertayning, by Doctor Marbeck, attending upon the person of the right honorable the Lord Highe Admirall of England all the tyme of the said Action." This manuscript is in the beautiful calligraphy of Peter Bales, the most celebrated master of penmanship.]

WASHINGTON FAMILY.—Where can I find a pedigree of this family? Thomas Washington

died in Spain in the reign of James I. I think one of the family was connected with George Villiers, Duke of Buckingham. CPL.

[The pedigree of Washington of Sulgrave will be found in Baker's *History of Northamptonshire*, i. 518; but the best work to consult is Jared Sparks's *Life of George Washington*, 8vo, 1852, pp. 497—512, who has not only reprinted Baker's genealogical table, but Sir Isaac Heard's table of the American branch in addition. To these he has added the genealogy of the Washington family of Adwick, taken from Hunter's *History of Doncaster*. It appears that Sir William Washington of Packington, co. Leicester, married Anne, half-sister to George Villiers, Duke of Buckingham, whose son was Sir Henry Washington, the defender of Worcester.]

**MEDIEVAL EMBLEMS.**—Where can I find mediæval representations of St. Barnabas, St. Britius, St. Machatus, St. Crispin, and other black-letter saints of the Anglican Calendar, with their respective emblems? If you can kindly help me in this, I shall feel greatly obliged. LAY-CLERK.

[The most convenient and valuable book of reference on this subject is Dr. F. C. Hussenbeth's *Emblems of Saints*, Second Edition, 12mo, 1860, as it contains a list of the principal works consulted or referred to in this manual. Vide also *Sacred and Legendary Art*, by Mrs. Jameson, 2 vols. 8vo, 1848; *The Calendar of the Anglican Church Illustrated*, Oxford, 12mo, 1851; and a work by Menestrier, *L'Art des Emblèmes*, Paris, 8vo, 1684.]

**EPITAPH ON DR. VINCENT.**—Could any correspondent of "N. & Q." supply the epitaph on William Vincent, D.D., Dean of Westminster, who died in the year 1815, and is buried in the abbey church? OXONIENSIS.

[The simple inscription on the monument of Dean Vincent was his own composition: "Hic requiescit quod mortale est GUILIELMUS VINCENT, qui Puer sub domibus hujusce penetralibus Enutritus, mox post studia Academiae confecta unde abiit reversus, atque ex imo præceptorum gradu summam adeptus, Decanatu tandem hujusce Ecclesie (quam unice dilexit) Decoratus est. Qualis fœvit vitæ, stadiis, et moribus Lapis sepulchralis taceat. Ortus ex honestâ stirpe Vinceniorum de Shepy in agro Leicestriensi, natus Londini, Nov<sup>ra</sup> secundo, 1789: denatus Decemb<sup>re</sup> 21<sup>mo</sup>, 1815."]

### Replied.

BOSWELL.

(3<sup>rd</sup> S. iv. 186.)

Messrs. Chambers probably obtained the anecdote of Boswell riding to Tyburn in the same mourning coach with the murderer Hackman, the ordinary of Newgate, and a turnkey, from the *Selwyn Correspondence*, vol. iv. p. 83, 1844; but the following account, which I extract from the *St. James's Chronicle* of April 20, 1779, is a fuller one:—

"A little after five yesterday morning the Rev<sup>d</sup>. Mr. Hackman got up, dressed himself, and was at private meditation till near seven, when Mr. Boswell and two other gentlemen waited on him and accompanied him to

the Chapel, when Prayers were read by the Ordinary of Newgate, after which he received the Sacrament; between eight and nine he came down from Chapel and was halted. When the Sheriff's Officer took the Cord from the Bag to perform his Duty, Mr. Hackman said, 'Oh! the sight of this shocks me more than the Thought of its intended operation': he then shed a few tears, and took leave of two Gentlemen in a very affecting manner. He was then conducted to a mourning Coach, attended by Mr. Vilette, the Ordinary, Mr. Boswell, and Mr. Davenport, the Sheriff's Officer, when the procession set out for Tyburn in the following manner, viz., Mr. Miller, City Marshal, on Horseback, in mourning, a number of Sheriff's Officers on Horseback, Constables, &c., Mr. Sheriff Kitchen, with his Under-Sheriff, in his Carriage; the Prisoner, with the afore-mentioned persons in the Mourning Coach; Officers, &c.; the Cart hung with black, out of which he was to make his Exit. On his arrival at Tyburn, he got out of the Coach, mounted the Cart, and took an affectionate leave of Mr. Boswell and the Ordinary. After some time spent in Prayer, he was tied up, and about 10 minutes past Eleven he was launched into Eternity. After hanging the usual time, his body was brought to Surgeons' Hall for dissection. When Mr. Hackman got into the Cart under the Gallows, he immediately kneeled down with his face towards the horses, and prayed some time: he then rose and joined in prayer with Mr. Vilette and Mr. Boswell about a quarter of an Hour, when he desired to be permitted to have a few minutes to himself. The Clergymen then took leave of him. His request being granted, he informed the Executioner when he was prepared he would drop his Handkerchief as a Signal; accordingly, after praying about six or seven minutes to himself, he dropped his Handkerchief, and the Cart drew from under him."

In the previous number of the *St. James's Chronicle* for April 17, is a long letter signed "J. B.," evidently by Boswell, and truly Boswellian. He commences by observing:—

"I am just come from attending the Trial and Condemnation of the unfortunate Mr. Hackman, who shot Miss Ray, and I must own that I feel an unusual Depression of Spirits, joined with that Pause which so solemn a Warning of the dreadful effects that the passion of Love may produce, must give all of us who have lively Sensations and warm Tempers."

He goes on in a very apologetic strain:—

"As his (Mr. Hackman's) manners were uncommonly amiable, his mind and heart seem to have been uncommonly Pure and Virtuous. It may seem strange at first, but I can very well suppose that had he been less virtuous he would not now have been so criminal. His case is one of the most remarkable that has ever occurred in the History of Human Nature; but it is by no means unnatural. The principle of it is very philosophically explained and illustrated in the '*Hypocondriack*,' a periodical Paper peculiarly adapted to the people of England, and which now comes out monthly in the *London Magazine*."

He then quotes a passage from the paper, which is too long to extract. The paper so praised Bosworth himself was the author of. It extended to many numbers, but was never collected in a volume. He concludes his letter in the *St. James's Chronicle* by urging that he (Hackman),

"Is an object neither of Abhorrence nor of Contempt; and upon such an occasion I could wish that the Royal Prerogative could transmute the mode of punishment

from that which is common to mean offenders to what would better suit the character of the sufferer."

In his *Life of Johnson* he mentions his attending the trial, but not the execution, of Hackman. He dined in Johnson's company after the trial, and says, —

"Johnson was much interested by my account of what passed, and particularly with his (Hackman's) prayer for the mercy of Heaven. He said, in a solemn fervid tone, 'I trust he *shall* find mercy.'" (Croker's edition, 1831, vol. iv. p. 254.)

In the *Town and Country Magazine* for April, 1779, Boswell is not named as one of the parties in the mourning coach; but it is stated that he (Hackman) —

"Was permitted to go from Newgate to Tyburn in a Mourning Coach, being accompanied by the Ordinary of Newgate, another Clergyman, and his brother-in-law, Mr. Booth."

Did Boswell take the place of the other clergyman? He seems at all events to have performed the duty of one, and thus to have out Selwyned Selwyn.

JAS. CROSBLEY.

#### ST. PATRICK AND THE SHAMROCK.

(3<sup>rd</sup> S. iv. 187.)

When we speak of a tradition, we mean expressly something *not written*, but delivered orally from age to age. It is not to be expected then that traditionary accounts should be found in histories; if they were, they would cease to be traditions. But the very fact of their not being recorded in history renders it well nigh hopeless to trace their origin satisfactorily. Hence it is unreasonable to expect, as CANON DALTON seems to do, that any one should be able to explain how the tradition arose of St. Patrick's use of the shamrock to illustrate the doctrine of the Blessed Trinity. If no history can be cited, what can be said but that the account has always been believed, and that this affords a strong presumption that it is founded on truth? The account is so natural and plausible, and at the same time so harmless, that no one can justly take exception to it.

It does not seem settled, however, what the plant used by St. Patrick really was. The name of Shamrock is said to be derived from the Irish *Seamar-ogh*, holy trefoil. It has been supposed to be identical with the *trifolium*, mentioned by Herodotus, as used in the sacrifices of the ancient Persians, and derived from them, as a sacred emblem by the Irish, as traces of their fire-worship are still to be found in Ireland. But though it is universally applied now to the leaf of the white clover, there is good reason to believe that what St. Patrick used was the wild sorrel (*Oxalis acetosella*); for it has been proved very satisfactorily that clover was not introduced into Ireland

till centuries after the time of the saint. The leaf of the wild sorrel is even better adapted for the illustration than that of clover; but how two of the plants mentioned by the *Quarterly Review* as sharing also the name of Shamrock, speedwell and pimpernel, could have been so called, I cannot imagine, since their leaves are formed very differently from those of clover, and from each other.

The extract from the *Quarterly Review* speaks of a "last and most legendary" *Life of St. Patrick*, "printed by Colgan." I do not know what Life is here meant, but the most ample and legendary one which I have seen is that translated from Jocelin of Farnesio, written in Latin in the twelfth century, and published in English, together with the *Lives of St. Bridget and St. Columba*, printed by John Cousturier in 1636. This *Life of St. Patrick* is filled with legendary lore, but it nowhere mentions the account of the shamrock.

F. C. H.

#### TOISON D'OR.

(3<sup>rd</sup> S. iii. 169.)

I am sorry not to be able to answer MR. WOODWARD's inquiries completely; but his Query gives me an opportunity of recording some information about the Toison d'Or which I hope may not be unacceptable to him, and to other readers of "N. & Q." who are interested in genealogy and heraldry. Favyn gives a list of twenty-three chapters, and of the places where they were held. The following list gives the places: —

The first is "The Isle in Flanders," that is to say, Lille, in the year 1430; Lille in 1431; Bruges in 1432; Bruges in 1433; Bruxelles in 1435; St. Omer in 1440; Gand in 1445; Mons in 1451; the Hague in 1456; St. Omer in 1461; Bruges in 1467. Chifflet, from whom I am about to quote largely, gives this chapter as occurring in 1468. In it Edward IV. of England was elected. His arms, if my memory, unassisted by notes, serves me, are among those which are now to be seen in the choir of Notre Dame at Bruges. Valenciennes in 1473; Bruges in 1478; Bois le Duc in 1481; Malines in 1491; Bruxelles in 1501; Middelbourg in 1505; Bruxelles in 1516; Barcelona in 1519; Tournay in 1531; Utrecht in 1546; Antwerp in 1554; Gand in 1559. After which date no more chapters appear to have been held in the Netherlands.

But Favyn must be wrong in his first statement. Lille was not the place of the first Chapter; Bruges was. Favyn had previously recited the Letters Patent of the Institution of the Order, in which Philip Duke of Burgundy, the founder, says: —

"The Tenth day of the month of January, and in the year of Grace or of our Lord, one Thousand four

hundred and twenty-nine, which was the day of sollemne Marriage between us and our most deare spouse Ysabell of Portugall, in our City of *Bruges*, where we have ordained, received, created, We ordaine, receive and create, the Order and Brotherhood of Knights . . . . whom we will have to be called and named of the Golden Fleece."—*Theater of Honour*, London, 1628, book iv. p. 14.

And Chifflet, in his *Insignia Gentilitia Equitum Velleris Aurei Fecialium verbis enuntiatâ*, Antwerp, 1632, says, in the margin, by the first Knight after the Sovereign, —

"XXIV Equites electi in primâ ordinis institutione *Brugis Flandrarum*, 10 Januarij, anno 1429, stylo veteri, 1480 stylo novo."

In the Foreign Division of the Pictures in the Great Exhibition of 1862, there was a picture numbered in the *Official Catalogue*, Fine Art Department, 1813, and described thus: —

"Lays, B. The Institution of the Golden Fleece, 10th Jan. 1429.—The Oath."

It was exhibited by the Duke of Brabant. Many of the readers of "N. & Q." will recollect the picture. I was able to get near enough, and stand long enough by it, to make a blazon of all the coats displayed in it. The picture gives the interior of a church. In the foreground on the dexter side are ecclesiastics, in surplices, seated on the bench of the enclosure of the choir. The enclosure rises above their heads, and is hung with tapestry. All along outside this enclosure is a crowd of men and a few women. Beyond are the church windows. Towards the centre is the person taking the oath. He is habited in red, with the collar of the order over his robes. Others in the same habit stand behind him, forming part of the crowd nearest to the enclosure of the choir. He is laying his left hand on a chasse and raising his right. A bishop is separated from him by the chasse, and appears to be receiving the oath.

The enclosure of the choir extends a long way across the picture, and is then broken by a shaft, which runs up into a cap, upon which is a shield held by two lions. The shield shows no colours, but is painted to represent carving, and gives this coat, Three estoiles of eight rays.

From the capping, or handrail, of this enclosure hang five shields; and from the shaft which I have mentioned hang five more, all by straps. They are all given as true shields, hung temporarily for the occasion, and are all coloured. By the aid of Chifflet's list they can all be identified. I give the names and blazon from him, and do not add my note of any shield unless it differs from his blazon.

Beginning at the dexter end of the enclosure, the first five shields, ranged above the heads of the ecclesiastics, are these: —

"1. Primus Eques. *Messire Guillaume de Vienne, Seigneur de St. George et de St. Croix*. Portoit de gueulles a l'aigle d'or."

My note gives the eagle argent.

"2. *Messire Jean de Villers de Lilleadam*. Portoit d'or au chef d'azur, chargé d'un bras droit vestu d'hermines, au fanon de mesme frangé d'argent, pendant sur le tout."

My note gives a little variation, namely, a dextrochere issuant from the sinister side of the escocheon, the sleeve and maniple white, edged gules.

"3. *Messire Philippe Seigneur de Ternant et de la Motte*. Portoit eschiqueté d'or et de gueulles.

"4. *Messire Hue de Lannoy Seigneur de Santes*. Portoit d'argent a trois lyons de sinople couronnez et armez d'or lampasses de gueulles: l'escu briaé d'une bordure engrelée ausi de gueulles."

I do not recollect this bordure in the picture.

"5. *Messire Roland de Withercke Seigneur de Hemerode et de Herstrunt*. Portoit d'argent a la croix de sable chargée de cinq coquilles oreillées d'or."

The next five hang from the shaft.

"6. *Messire Jean Seigneur de Commes*. Portoit de gueulles au chevron d'or accompagné de trois coquilles oreillées d'argent lignées de sable, deux en chef et une en pointe: a le bordure de l'escu d'or.

"7. *Messire Regnier Pot, Seigneur de la Prugne et de la Rochenoulay*. Portoit escartelé au 1 et 4 d'or a la fasce d'azur, au 2 et 3 eschiqueté d'argent et de sable a deux badeloires de gueulles, enmanchez, violees, et rives d'or, mis en bande l'un sur l'autre."

But my note of the second and third quarters in the picture differs from Chifflet's blazon. In my note they occur as chequy of long pieces like billets, or and gules.

"8. *Messire Pierre de Luxembourg Comte de S. Pol, de Conversan et de Brienne, Seigneur d'Enghein*. Portoit d'argent au lyon de gueulles a la queue double passée en sautoir couronnée et armée d'or, lampassé d'azur.

"9. *Messire Robert Seigneur de Masmines*. Portoit d'azur au lyon d'or langué et armé de gueulles.

"10. *Messire Antoine Seigneur de Croy et de Renty*. Portoit escartelé, au 1 et 4 d'argent a la fasce de gueulles de trois pieces; au 2 et 3 d'argent a trois doloires de gueulles, deux en chef adossées, et l'autre en pointe."

A small group of men appears between the shaft on which these last five shields are hung, and the person taking the oath. One of this group is in part screened by the person taking the oath. On the left shoulder of that one man only in the group is a shield, supported it seemed difficult to say how. It shows, quarterly, 1 and 4 gules, three sixfoils pierced or. 2 and 3 barry of six pieces; three pieces, beginning with the topmost, per fesse nebuly argent and azure; the other three gules. Over all what in English modern heraldry would be an escocheon of pretence, showing, gules three small circular, or nearly circular charges, extremely indistinct.

Notwithstanding the apparent variation in Chifflet's blazon, I have no hesitation in assigning this shield to *Messire Pierre de Beffroiment Seigneur de Charny*. He, says Chifflet, —

"Portoit escartelé au 1 et dernier vairé d'or et de

guelles: au 2 et 8 de Vergy [de gueulles a trois *quintefeuilles* percées d'or, l'escu brisé d'une bordure d'or]. Sur le tout de gueulles a trois escussons d'argent, 2, 1."

I have given my note of the 2 and 3 quarters as they would be read in English heraldry. But foreign delineations of Vair constantly give it in the form which we should describe as Barry Nebuly. Thus, in the *Nobiliario Genealogico de Espana* of Lopez de Haro, Madrid, 1618, p. 18, what looks like barry nebuly is blazoned "escaques de veros azules y blancos in campo de oro."

This is a very long reply, and imperfect after all; but the great historical interest of the picture and its heraldry will, I hope, be some excuse for my having trespassed so largely on "N. & Q."

D. P.

Stuarts Lodge, Malvern Wells.

#### TITLES BORNE BY CLERGYMEN.

(3<sup>rd</sup> S. iv. 148.)

A rather amusing, though not very accurate, French writer, M. D'Haussez, describes the English clergyman as "un homme d'une grande naissance;" and that the ecclesiastical profession in this country is recruited largely, if not chiefly, from a source different to that which yielded a priesthood to Jeroboam, is a fact neither novel nor surprising, although your Liverpool correspondent does not appear to be aware that its ranks have always contained, as compared with other professions, a fair share of "men of title" (not of course meaning by this term that class of curates who consider a "nomination" minus £ s. d. as sufficient compensation for their services). If, for instance, we compare the Clergy List of 1863 with the Army List, say, of 1861, we find the total number of "men of title" in the English branch of the U. C. to be over 150, all of whom have derived their titles by descent. Not including military knights, the total number of titled officers in the Cavalry, Engineers, Artillery, Guards, Line, Rifle Brigade, and Marines, is 194. In the army are—Earls, 6 to 3 in the Church; Viscounts, 14 to 1; Lords, 21 to 15; Honourables, 125 to 105; Baronets, 23 to 32; and it should be noticed that several of the titles in the army have been earned by their present possessors. In addition to those given above, the Army contains 2 Princes, 1 Royal Duke, and 2 Marquises,—titles as yet unrepresented in the English Church, though that of Ireland can show a Marquis. It is, I think, a noticeable fact that Baronets preponderate in the Church. Although the "mighty and noble after the flesh" called to the sacred office are "not many," yet they are not "few," when a comparison is drawn with other professions. The State has, very properly, recognised the dignity of the

Ecclesiastical as being superior to any other calling or profession, by assigning to one of its members precedence next after the royal family, and to another precedence over all Dukes not of royal blood.

In concluding this reply, I take the opportunity to inquire if there be any reason or legal impediment why one of the young princes should not be educated with a view to embracing the sacred profession? Prince Henry, afterwards Henry VIII., was intended for the Church; and Paolo Sarpi informs us that he was an able philosopher, satirist, and divine. Still later we have had a Royal Cardinal; and though he cannot be considered as a clerical personage, we find that distinguished member of the *Church-Militant*, H.R.H. the Duke of York, Commander-in-Chief of the British Army, and Bishop of Osnaburg!!

CHESBOROUGH.

So far as can be learnt, there have never been but two in the Presbyterian church. Sir Henry Moncrieff (Wellwood), of Tulliebole, was for more than half a century one of the ministers of the large suburban parish of St. Cuthbert's, or West Church, Edinburgh. He died in 1827; and was succeeded in the baronetcy by his son Sir James, who was an eminent judge in the Court of Session, by the title of Lord Moncrieff. He died in 1851, and his eldest son Sir Henry is now a minister in the Free Church; being incumbent of Free St. Cuthbert's, Edinburgh. Before the Secession of 1843, he was parish minister of East Kilbride, in Lanarkshire. The present Lord Advocate of Scotland is his immediate younger brother. The date of the baronetcy is 1826. T.

The present Earl of Guilford, having been born in the year 1851, is a minor, and not in holy orders; and the Earl of Kilmorey, though Lord Abbot of the exempt jurisdiction of Newry and Mourne, is nevertheless a layman. MR. WORKARD will, I am sure, be glad to be corrected.

ABHBA.

#### DANISH INVASION.

(3<sup>rd</sup> S. iv. 58.)

Your correspondent and his authority, Koch, do not, I see, attach much importance to the Danish national records, according to which Britain was frequently invaded by Danes before the Christian era; for instance, if we take up the *History of the Kings of Denmark*, introduced by Hermann Cornerus in his *Chronicon*, we may pick out the following valuable information, and attach to it as much importance as we may deem suitable. It may be as well to state that this Chronicle was written about 1450, for H. C. took his D.D.



degree in 1437, and commenced his historical researches some time after.

The Danish records inform us that Dan, the first king, and from whom the nation derived its name, was contemporary with King David. According to Cornerus,—

"Septimus Rex Danorum, Frothi, filius Symbdagi, subjugavit sibi Frisiam, Scotiam, Britanniam, Slaviam, Pruciam et plures alias terras."

Passing over the intermediate Kings, we come to —

"Vicesimus secundus Rex Danorum, Ambletus, qui fuit vir astutissimus . . . regem Angliæ in bello occidit (at Ambleside?) et Angliam &c. in ditione sua tenuit."

"Tricesimus rex Frichlen totam Britanniam Danis subjugavit et tributum dare coegit."

"Tricesimus primus R. D. dictus fuit Frothi Frichgote. *Hujus Regis tempore Christus Jesus mundi salvator natus est.* Ista sibi subjugavit Sveciam iteram Danis rebellantem, insuper subiecit sibi Britanniam, Hiberniam, Scotiam, Angliam, &c., quorum Reges et Principes omnes servierunt Danis." [What were the Romans about?]

Reiner, sixty-first King of Denmark, "subjugavit Angliam, Schotiam, Hiberniam, Ruciam, &c."

Eric, sixty-sixth king, destroyed all the churches in Anglia, Britannia, &c., and in his time his general, Rollo, obtained possession of Normandy. The next invasion of England is that by Canute, and as the subsequent history is well known, I will here take my leave of the old Chronicler.

The first invasion of France by the Normans of which I can discover any account, is that mentioned in the old Chronicle known as *Annalista Saxo*, where, under the year *vcclm* (853), it is reported that —

"Nortmannorum Classis Ligeris fluminis primum adiit littora, qui Nortmanni Britannicum mare navigio gigantes, ostia Ligeris occupaverunt et repentina irruptione civitatem Namnotis invadunt . . . omnem circum quaque regionem devastantes, primum Andegavensem, deinde Turonicam occupant urbem:" [the church of St. Martin in which town they destroyed by fire.]"

The Normans are, in this chapter, spoken of as strangers to France, for we read, "Hi siquidem a Scithia inferiori egressi Nortmanni lingua barbari, quasi homines septentrionales, dicti sunt," — an explanation that would not, I think, be given by the Chronicler if they had not been hitherto strangers. The next invasion, according to the same author, took place in 868, when the Normans, who appear, however to have established a sort of colony on the banks of the "Ligeris fluminis," again began to "crudeliter depopulari" Namnetensem, Andegavensem, Pictaviensem atque Turonicam provinciam." Having obtained a victory in a battle with Rodbert de la Marche and Rudolf, Duke of Aquitaine, in which both of these leaders were killed, "Nortmanni ovantes classem repetunt."

In 874, under Hasting, they again annoy the

French, and make a treaty with Salomon, King of Bretagne, which cost the latter 500 head of cattle.

We next hear of them in 881, when, under Godefrid and Siegfried, they burn Tungres and Utrecht, and lay waste Cologne and "Bunna;" and in 882 they invade Ardenne and burn Treves. The *Chronica Regia S. Pantaleonis*, which appears to have derived most of its information from the same source as the *Annalista Saxo*, states, that Treves was burned on Good Friday, 883. On this expedition the Normans got possession of Frisia, and Godfrey was baptised, and married to the daughter of Lothaire.

If these notes are of any interest to your correspondents, I am satisfied. CHESSBOROUGH.  
Harbertonford, Devon.

### THE "FAERIE QUEENE" UNVEILED.

(3rd S. iv. 21.)

Waiving all question as to the curious coincidences brought forward by C. in his essays on Sidney, Essex, Shakespeare, and Spenser, I must contend for a much wider scope of meaning on the part of the latter poet than is allowed to him. In his letter to Raleigh, and in the opening to the second book, the adventures of Guyon, the Knight of Temperance, much larger intentions are indicated —

"Right well I wote, most mighty sovereigne,  
That all this famous antique history  
Of some the abundance of an ydle braine  
Will judg'd be; and painted forgery,  
Rather than matter of just memory.  
Sith none that breatheth living air doth know  
Where is that happy land of Faëry  
Which I so much doe vaunt, yet no where show;  
But vouch antiquities which nobody can know."

"Of Faëry land yet if he more enquire  
By certain signes here set in sondrie place,  
He may it find; no let him there admyre  
But yield his sense to be too blunt and base  
That no'te without an hound fine footing trace.  
And thou, O fayrest princeesse under sky,  
In this fayre mirrhour maist behold thy face,  
And thine owne realmes in land of Faëry,  
And in this antique image thy great ancestry."

If, therefore, the poem had been finished, we should have had an allegorical picture of Elizabeth and her court, instead of allusions to only a few of the poet's particular friends and their enemies.

Having had occasion to —

"more enquire  
By certain signes here set,"

for the purpose of painting a picture of the "Faërie Queene" at the desire of the late W. Pickering, I have been led to conclusions differing from Upton and from your correspondent C.

In that picture I have identified myself with the belief, that in Prince Arthur Spenser intended

to develop the character of Robert Devereux, Earl of Essex. In support of which I refer to the letter to Raleigh, and the sonnet to Essex prefixed to the first edition of the first three books.

In the letter Prince Arthur is stated to be the personification of—

"Magnificence, which virtue, for that (according to Aristotle and the rest) it is the perfection of the rest, and containeth in it them all; therefore, in the whole course I mention the deeds of Arthur applicable to that virtue which I do write of in that book, but of twelve other virtues I make twelve other knights patrons, for the more variety of the history."

Arthur's adventures would therefore have been carried through the whole poem, and by the sonnet to Essex is clearly identified with him—

"Magnifick Lord, whose virtues excellent  
Do merit a most famous poet's witt.

But when my muse, whose feathers nothing flitt  
Do yet but flag and lowly learn to fly  
With bolder wing shall dare aloft to sty  
To the last praises of this fairy Queen,  
Then shall it make most famous memory  
Of thine heroic parts."

To whom can this apply except Prince Arthur? There are many corroborations of this view to be found in the poem. The character is enriched with many of the achievements of the British power as a state: the defeat of the Armada, in his contest with the Soldan; the rescue of the Netherlands from Spain in the destruction of Gerioneo and his seneschall, and the reinstatement of Belgæ.

As a curious coincidence similar to some of those brought forward by C., I may refer to the description of Arthur's baldrick athwart his breast, in which he wore a precious stone—"shaped like a lady's head" (Gloriana's). Sir S. Meyrick appropriates to Essex a suit of armour in the Tower, which has the head of Elizabeth engraven on the breastplate.

FRANK HOWARD.

#### THE "ARCADIA" UNVEILED.

(3<sup>rd</sup> S. iv. 150.)

I was not aware of Mr. HOWARD's suggestion, that Robert Devereux, Earl of Essex, was intended by Prince Arthur; which, however, appears to me scarcely tenable, since in the spring of 1580 the Earl was only in his thirteenth year.

MR. HOWARD also says, "Sir Guyon unquestionably refers to Ratcliffe, Earl of Sussex." This question I must leave to others to decide; but the following lines appear to support the opinion, Sir Guyon is Walter, Earl of Essex:—

"Now hath fair Phœbe, with her silver face,  
Thrice seen the shadows of the nether world,  
Sith last I left that honorable place,  
In which her royal presence is entroid."

Bk. ii. can. 2, stanza 44.

This statement coincides historically with the arrival of the earl in Ireland in July, 1576, having just three months previously left the English court.

Further, I have a strong impression, or rather conviction, that at the end of his *Treatise on Ireland*, Spenser points at his friend Sir Walter Raleigh, and not at Robert, Earl of Essex; for he distinctly states the head of the Irish government should be one, who knew the country, and *had seen service in Ireland*, as well as in France and Belgium. C.

ST. PATRICK AND VENOMOUS REPTILES IN IRELAND (3<sup>rd</sup> S. iv. 82, 132.)—The late W. Thompson, Esq., in his *Natural History of Ireland*, published in 1856, vol. iv. p. 63, says that "Ireland has ever been free from the presence of Ophidian reptiles" (serpents). He mentions that about 1831, James Cleland, Esq., of Rathgael House, co. Down, bought some snakes in London, and turned out half a dozen in his garden. Of these, four were killed within a short time, and the remaining two probably met the same fate. He subsequently made inquiries "of persons about Downpatrick, who were best acquainted with these subjects, not one of whom had ever heard of snakes being in the neighbourhood."

KILDARE.

Kilkea Castle, Mageney.

"HE DIED AND SHE MARRIED THE BARBER." (3<sup>rd</sup> S. iv. 187.)—The following extract from Mr. John Forster's pleasant biography of Foote (*Forster's Biographical Essays*, 3rd ed. p. 386), will enlighten R. F. C., and perhaps many others, on the subject of the famous nonsense, so often falsely quoted, and so often ascribed to a wrong source. Mr. Forster is speaking of Macklin and his lectures on oratory, delivered at a Covent Garden tavern:—

"His (Macklin's) topic on another evening was the employment of memory in connection with the oratorical art; in the course of which, as he enlarged on the importance of exercising memory as a habit, he took occasion to say that to such perfection he had brought his own, he could learn anything by rote on once hearing it. Foote waited till the conclusion of the lecture, and then, handing up the subjoined sentences, desired that Mr. Macklin would be good enough to read, and afterwards repeat them from memory. More amazing nonsense never was written:—

"So she went into the garden to cut a cabbage-leaf, to make an apple-pie; and at the same time a great she-bear, coming up the street, pops its head into the shop. 'What! no soap?' So he died and she very imprudently married the barber; and there were present the Picinnies, and the Joblillies, and the Garyulies, and the Grand Panjandrum himself, with the little round button at top; and they all fell to playing the game of Catch-as-catch-can, till the gunpowder ran out at the heels of their boots."

"It is needless to say that the laugh turned against old Macklin, as it has turned against many younger and livelier people since who have read these droll sentences in *Harry and Lucy*, and who, like Miss Edgeworth's little hero and heroine, after mastering the great she-bear and the no soap, for want of knowing who died, have never arrived at the marriage with the barber, or perhaps, even after proceeding so far, have been tripped up by the Grand Panjandrum with the little round button at top."

ALFRED AINGER.

Alrewas, Lichfield.

POMEROY FAMILY (3<sup>rd</sup> S. iv. 128.)—In answer to your Guildford correspondent who inquires as to the parentage of Thomas Pomeroy, gentleman, of Tredennick, in 1598, I venture to suggest that Thos. Pomeroy, Esq., of Engesdon, and of the Inner Temple, had a son Thomas, who might have been the gentleman named; his mother was a Hengscott.

P. F.

SIR FERDINAND LEE (3<sup>rd</sup> S. iv. 167.)—Thoresby in his *Duc. Leod.*, appends to the Pedigree of Leghe of Middleton, the following note:—

"This Ferdinando Leghe was for several years Captain of the Isle of Man under the Earl of Derby, of the Privy Chamber to King Charles I., and colonel of a regiment of horse in his said Majesty's service. He died at Pontefract, Jan. 19, 1654, and lies buried in the Low Church there."

On looking at the text I find nothing to fix the paternity of Thomas Pilkington, Esq., whose daughter Mary, who died s. p., was the knight's second wife; but I have carefully looked over the titles Pilkington in Burke's *Landed Gentry*, and find that he was a son of Joseph, and grandson of Leonard, prebendary of Durham, who was a younger brother of James Pilkington, the first Protestant Bishop of Durham. The Leghes came into possession of the manor of Middleton, in the parish of Rothwell, temp. Edw. III., by marriage with one of the co-heiresses of Mereworth. The other co-heiress married an ancestor of mine. The Leghes of Middleton, a branch of the great Cheshire house of that name, ended in an heiress who married, in 1697, an ancestor of the Brandlings of this county. Their arms are, argent, a bend gules, over all 2 bars sable.

I take this opportunity to thank two correspondents for replies to my Legacy Duty query. I am the more obliged because of the repulses I met with when I applied to the Legacy Duty Office a few years ago, to ascertain the amount of duty which had been paid upon the legacy in question.

R. W. DIXON.

Seaton-Carew, co. Durham.

COWTHORPE OAK (3<sup>rd</sup> S. iv. 69.)—I cannot answer C. J. ASHFIELD's inquiry as to the present existence of the Cowthorpe oak. But it may interest him to read an extract from Hayman Rooke's description of some remarkable oaks in Welbeck Park, published in 1790, where he mentions the Cowthorpe oak:—

"On the north side of the great riding is a most curious ancient oak, which before the depredations made by time on its venerable trunk, might almost have lived with the celebrated Cowthorpe oak for size [mentioned in Evelyn's *Sylva*]. It measures, near the ground, 84 feet 4 inches in circumference; at one yard, 27 feet 4 inches; at two yards, 81 feet 9 inches. The trunk, which is wonderfully distorted, plainly appears to have been much larger, and the parts from whence large pieces have fallen off are distinguishable; the inside is decayed and hollowed out by age, which, with the assistance of the axe, might be made wide enough to admit a carriage through it. I think no one can behold this majestic ruin without pronouncing it to be of very remote antiquity; and might venture to say, that it cannot be much less than a thousand years old."

A view of this oak is given in one of the plates. QUERCUS.

A LADY'S DRESS IN 1762 (3<sup>rd</sup> S. iv. 85.)—

—"the swelling hoop's capacious round," &c.

The ample capacity and circumference of female dress may be traced so far back as the poet Ovid, who cynically remarks of the Roman belle of the classic age—

"Ipsa puella est minima pars sui."

J. L.

Dublin.

RANDOLPH CREWE (3<sup>rd</sup> S. iii. 164, 165, 197.)—There are allusions to him in a letter from his grandfather to Sir Richard Browne at Paris, dated April 10, 1644, and printed in the *Fairfax Correspondence*, iii. 98. The letter is interesting on several accounts, and it is therefore to be regretted that it is *unindexed*.

C. H. & THOMPSON COOPER.

MÆVIUS (3<sup>rd</sup> S. iv. 168.)—Kirchner supposes that Horace intended Mævius in his 6th *Carm. Epod.* Grotefend, however, contends that Bavius is meant; whilst Maclean urges the claims of Cassius if any name is to be retained. The 10th *Carm. Epod.* is a curse on Mævius's *Voyage*, in which Horace lampoons the offensive poet with the fury of an Archilochus—

"Mala soluta navis exit alite,  
Ferens olentem Mævium."

For further notices of this poet, cf. *Mart. lib. x. epig. 76*, "De Mævio"—

"Sed magnum vitium, quod est poeta;  
Pullo Mævius alget in cucullo:"

and also lib. xi. epig. 46. "In Mævium," which contains strictures against him more witty than decent.

JOHN BOWEN ROWLANDS.

Glenover.

THE BHAGAVADGITA, ETC. (3<sup>rd</sup> S. iv. 166.)—The *Penny Cyclopadia* (art. "Sanskrit Language and Literature," xx. 399—403) mentions the Bhagavadgita as published at Bonn in 1823 by Schlegel, and with comment of Sridharasvamin (Calcutta, 1834); he treats it as an epic poem under the name Bhagavata, one of the eighteen

Puranas which illustrate the cosmogony, the worship of the gods, history, astronomy, law, &c. peculiar to each priesthood, distinct in each Purana. It is not described by Max Müller, but is alluded to. (*Sans. Lit.* 5.)

*Bang* is used for the purpose of intoxication by those Hindoos who refrain from spirituous liquors (*Hindoos, L. E. K.* i. 361); but your correspondent may refer to the Lingam, generally inclosed in a little box of silver, which votaries of Siva wear about their necks. (Dubois, 438.)

Montfaucon (*L'Antiquité Expliquée*, ii. 353, part 2, livre iii.) divides the gems called *Abrazas*\* into seven classes: 1. those with the head of a cock usually joined to a human trunk, with the legs ending in two serpents; 2. those with the head or body of a lion, having often the inscription *Mithras*; 3. those having the inscription or the figure *Serapis*; 4. those having *Anubis*, or scarabæi, serpents, or sphinxes; 5. those having human figures with or without wings; 6. those having inscriptions without figures; 7. those having unusual or monstrous figures. As these were intended for amulets or charms, there was abundant scope for the imagination, and they were not confined to heathens, but were adopted by believers, as the Hebrew name *Adonai*, Lord, and the letters *IAUU* (= *iauw*) intended for "Jehovah," engraved on some of them, prove. The *abrazas* of your correspondent appears to belong to the seventh of the above classes, and may be designed to promote fecundity.

Whether my derivation of alcohol be the true one or not, it is certain that *كحل*, *kahala*, mature age, is a word distinct from *كحل*, *kohhl* (as Mr. Lane writes it), eye-powder, the black pigment applied to the eyes by Egyptian women, and even men now, and by Jezebel in ancient times. (*Modern Egyptians*, i. 51, ii. 255; 2 Kings, ix. 30.) It is also certain that neither word means the devil in Arabic.

T. J. BUCKTON.

I imagine "the *Bakavalghita* in Sanskrit" is some code of religious laws. The *Bhāgvat Gītā* is a text-book, in which a certain Hindú system of faith is explained and inculcated.

MR. DAVIDSON refers to a black sort of unguent used by Egyptian women for darkening their eyes. I may remind him that the women of India set off their eyes with black powder.

EDWARD J. WOOD.

SUSPENDED ANIMATION (2<sup>nd</sup> S. ii. 103, 159, 232, 278, 358; iii. 305; 3<sup>rd</sup> S. ii. 28, 110, 156, 194, 291.) "N. & Q." has accumulated many valuable facts on this painful subject. It would be well to add

\* This name is mystical, for the letters in Greek make up 865, the days in a year.

the following to their number, with the query, Is it true?

"At Asnières, France, an actor fell ill, and apparently died. The day of the interment arrived, and when the persons who had to place the corpse in the coffin were about to perform that duty, they were astonished to hear a deep sigh proceed from the body, followed by the words, 'Ah! mon Dieu!' M. Clair-Benié had awakened from a lethargy, and is now getting better."—*Stanford Mercury*, Aug. 21, 1868.

GRIME.

JACOB'S STAFF. (3<sup>rd</sup> S. iv. 70, 113.)—I find it stated that the earliest printed description of the Jacob's staff "appears to be that in the notes to Werner's Latin Version of *Ptolemy's Geography*, said to be of 1514." In the *Margarita Philosophica*, ed. 1504, I find the following description. The book is in form of dialogue:—

"*Mag.* Insuper altitudinem et latitudinem turris, valvæ aut fenestræ alteriusve rei alio investigare si placet valebis ingenio.

*Dis.* Quali?

*Mag.* Baculo quem Jacob dicunt.

*Dis.* Qualis est baculus?

*Mag.* Accipiat baculus cujusvis longitudinis; quem in partes equales dividas; circa sectiones rimas aut foramina fabrices; dehinc baculum parvum mensuræ unius partis divisionis prædictæ facias; et paratus est baculus. Per quem si altitudinem rei considerare placuerit: pone baculum parvum in foramen unius divisionis ut placuerit, et baculum verte; ut scilicet extremitates baculi parvi impositi sursum et deorsum tendant; quo facto, accedas aut recedas donec per has extremitates rei conspiciendæ superiorem et inferiorem terminos videas, et signa locum stationis tuæ. Dehinc baculum parvum de foramine priore extrahas et in proximum retro (si accedere volueris) aut ante (si retrocedere intendas) pone; et iterum accedendo et retrocedendo per extremitates baculi parvi terminos rei visæ conspicias, locumque stationis illius signes; quantum enim est inter istam et priorē stationē tanta est altitudo rei visæ. Sic similiter modo latitudinē investigabis si baculi ita veritas ut extremitates baculi parvi dextrorsum et sinistrorsum pendantur."

As the *Margarita* is not a common book, perhaps this extract may be interesting. There is a large woodcut, occupying an entire page, in which the use of the Jacob's staff is shown.

A. B. MIDDLETON.

The Close, Salisbury.

PATRICIAN FAMILIES OF LOUVAIN (3<sup>rd</sup> S. iv. 168.)—In furtherance of your correspondent's inquiries I forward the names of the seven patrician families of Louvain, quoted from G. J. C. Piot, *Histoire de Louvain*, 1839, p. 121:—

"1. Utten-Lieminghen (nom d'une propriété). 2. Vanden Calster (encore un nom de propriété). 3. Van Redingen (nom de propriété). 4. Vanden Steene. 5. Ver-rusalem. 6. Gheils. 7. Van Rode (nom de propriété)."

And in continuation of the extract—

"Les chroniqueurs ont donné à ces familles une origine fabuleuse: sous Lambert vécût à Louvain un Bostinus, surnommé le grand à cause de sa haute taille; il avait sept filles, pour lesquelles il choisit sept maris à condition qu'ils porteraient les blasons de leurs épouses, de

la origine des sept familles patriciennes qui transmiroient la noblesse par les femmes."

H. D'AVENNY.

GREEK PHRASE (3rd S. iv. 167.)—The words of Bishop Blomfield are: "Memini me vidisse locutionem ἀποφενδῶν τὰ χρήματα, dissipare, sed locus non succurrit." We find the verb in Plutarch, but no one seems able to produce the phrase; "locus non succurrit." May not the phrase be an ingenious and somewhat fanciful rendering of the Latin, "effundere pecuniam"? This is both classical and Ciceronian. It is within the limits of possibility that the learned Bishop himself, for his own private satisfaction and entertainment, may at some early period of his literary career have made the translation out of Latin into Greek; and then have imagined, at some future period, that he had somewhere met with the Greek phrase. If any man might stand excused in mistaking his own for classical Greek, surely the late Bishop of London might. SCHIN.

OBSCURE SCOTTISH SAINTS (3rd S. iv. 111.)—Similarity is not unfrequently to be observed, I believe, in the mythology of Wales and of Scotland, and thus we may reasonably conceive that S. Eurit, concerning whom A. J. inquires, is connected with S. Eury, a saint of the seventh century, and one of those sons of Helig-ap-Glan-swg, who, when their patrimonial estates were irrecoverably alienated by the sea, devoted themselves to religion. His name is locally preserved in N. Wales, and he is noticed in the *Book of Welsh Worthies*.

JOS. HARGROVE.

Clare Coll. Cambridge.

PEALS OF TWELVE (3rd S. iv. 96.)—To the REV. H. T. ELLACOMBE's list may be added the beautiful old church of Gresford, in N. Wales, whose peal of twelve bells used to be reckoned among the seven wonders of Wales.

JOS. HARGROVE.

Clare Coll. Cambridge.

FRENCH TRAGIC EXAGGERATION (3rd S. i. 371.)

"Then though Etruria tremble at thy will."

"Mais enfin apprenez que Rome est indomptable;  
Que pour elle la faim n'a rien d'épouvantable;  
Et que les aliments ne lui manqueront pas.  
Tandis que les Romains conserveront leurs bras.  
Ce peuple pour sa gloire, ennemi de la votre,  
Se nourrit d'un bras, et combattrait de l'autre."

Pierre Du Ryer, *Scevole*, Act I. Sc. 4. Paris, L'An. vi.

*Scevole* was first acted in 1646, and revived in 1721. It is stated to be a stock-piece by Lérès, *Dictionnaire des Théâtres*, Paris, 1763.

FITZHOPE.

Paris.

DR. M'HALE ON PARLIAMENTARY ELECTIONS (3rd S. iv. 128.)—GRIME will find the evidence of

which he is in search, in the "Report of the Proceedings on the Mayo Election Petition," in 1857: when Dr. M'HALE's nominee, Mr. G. H. Moore, was unseated by Colonel Ouseley Higgins.

H. W. H.

Reform Club.

FRENCH LEGEND, "LA MELUSINE" (3rd S. iii. 491; iv. 14.)—An account of the Melusine, and of the illustrious house of the Lusignans, her descendants, will be found in Favyn's *Theatre d'Honneur et de Chevalerie*, Paris, 1620, tom. ii. pp. 1577—1593. See also Miss Millington's *Heralry in History, Poetry, and Romance*, pp. 280, 282 (where is a quotation from Brantôme); and Moule's *Heralry of Fish*, pp. 217, 218.

JOHN WOODWARD.

New Shoreham.

### Miscellaneous.

#### BOOKS AND ODD VOLUMES

##### WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:—

DEYTON'S (HUMPHRY) DISCOVERIES CONCERNING THE RESURRECTION OF JESUS CHRIST. 8vo. London, 1728.

HAYMAN'S (REV. SAMUEL) ANNALS OF YORNSHALL. First and Second Series. 12mo, 1648—51.

Wanted by Rev. E. H. Blacker, Roshely, Blackrock, Dublin.

PHILOLOGICAL SOCIETY'S NEW ENGLISH DICTIONARY.—Basis of Comparison. Part I. A to D. Third Period.

Wanted by Rev. Aiken Irvine, Fivemiletown, co. Tyrone.

#### Notices to Correspondents.

We are compelled to omit our usual Notes on Books.

A WORD OR TWO ADMONITORY. We must again beg leave to say upon those kind friends who favour us with REPLIES, to prefix the paginal figure and volume of the *Queries* to their articles. This can easily be done at the time, and would considerably lighten our editorial labours.—We must also bespeak attention to another small matter, namely, that all proper names be written very legibly: for, like Garrick, we must dislike vexatious literal errors.—

"Most devoutly we wish, whatever you do,  
That I may be never mistaken for U."

G. P. L. A list of the works of Charlotte Elizabeth (Mrs. Tennyson), and the Rev. Erastine Neale, may be found in the London Catalogue of Books of 1816—1861, and 1861—1863. Consult also Darling's *Cyclopædia Bibliographica*, 1854.

T. T. W. A notice of Robert de Brunne, or Robert Manning, will be found in Chalmers's and Rose's *Biographical Dictionary*. Consult also Ellis's Specimens, and Warton's Hist. of English Poetry.

H. J. R.'s Query respecting Christmas Tunes shall appear in our next. In the meanwhile our Correspondent is referred to "N. & Q." of July 25 last, p. 70.

JAYNES. The shorter chest of Sir Thomas More and a pair of steel-yards were presented by the City of London to Sir Thomas Gresham, not to the City of London by Sir Thomas Gresham, as misprinted in Murray's Hand-Book for Surrey, p. 44. See Brasley's Surrey, v. 128.

R. M. (Chester) should have forwarded his address in case any correspondent could favour him with the three extracts on the *Begonia of Bells*. We cannot promise to insert them for want of space.

"NOTES AND QUERIES" is published at noon on Friday, and is also issued in MONTHLY PARTS. The Subscription for STAMPED COPIES for Six Months forwarded direct from the Publishers (excluding the Half-price INDEXT) is 11s. 6d., which may be paid by Post Office Order in favour of MESSRS. BELL AND DALDY, 106, FLEET STREET, E.C., to whom all COMMUNICATIONS for THE EDITOR should be addressed.

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LONDON, SATURDAY, SEPTEMBER 26, 1863.

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## Notes.

## SIR FRANCIS DRAKE.\*

As I chance to have called attention to a marriage—hitherto unnoticed—of Sir Francis Drake, I venture to raise the query whether this was not *the only one*. The dates of his voyages are quite sufficient to prove that he was never, at least after 1569, absent or unheard of for a period of *seven years*; so that the "legend" may be at once dismissed, as on his alleged absence alone does the story, as told in either county, depend. But the popular fable does one thing. It conjures up an unpleasant vision of a neglected wife and a truant husband.

Without professing to have searched all the biographies and notices of Drake, I think I may say that Wotton's *English Baronets* is the first work that mentions his marriage to "the only daughter of Sir George Sydenham of Somersetshire." Prince, who was not a man likely to overlook any known fact connected with one of the *Worthies of Devon*, and even less likely in writing of this renowned admiral, states simply, "This great person left no issue of his body tho' he was once married." Here we have an allusion to a *single* marriage, and an announcement of all that was known on this domestic matter in the year 1701, more than a century after Drake's death. Or, viewed in another light, the reticence of

Prince proves that there was nothing "grand" to record on this head: no match with an ancient and knightly family, but an ignoble alliance with a person of mean extraction.

Is there any better proof of the marriage of Sir Francis Drake to the heiress of Sydenham than an assertion, repeated without mention of authority, by every biographer for nearly 150 years, and which has gradually expanded from the not very exact statement of Wotton into the more particular account, that Sir Francis married Elizabeth, sole daughter and heiress of Sir George Sydenham, of Combe-Sydenham, co. Somerset, Knt., who married, secondly, Edward Courtenay, Esq. of Powderham Castle, co. Devon.

That Mary Newman was a person of humble origin is significantly indicated by the entry of her name, not only at her marriage, when she and her bridegroom stood on the same level, but at her burial, when, notwithstanding the knighthood of her husband, she is written down as merely "Marye Drake," without any prefix. The fair presumption is that she spent the whole of her married life in the obscurity of this out-of-the-way and humble village; and, possibly, played the part of an Amy Robsart of Devonshire, hearing at distance only of the honours which, when gained by her husband, were regarded by his compeers with much disfavour and jealousy.

I shall remind your correspondent that the year 1582 is really 1583, so that something must be added to the "ten months," in which he is pleased to say that Mary Drake "participated in the fame and dignities" of Sir Francis; whereas, the single bit of evidence we have shows that not even at her death was she accorded the poor honour of an entry in her *proper style*, as taking rank from her husband.

The sumptuous magnificence which Sir Francis Drake displayed in his style of living; his wealth, fame, and achievements; and, more than all, the favour of the queen—all show that, after 1583, when he was at the zenith of his fortunes, he had no need to "elope," or to resort to any hole-and-corner wedding. Where, then, is the proof of this (so-called) second marriage? What says the register of Monksilver?—what Drake's will, in which surely the name of his wife, if he had one at the time, would be at least mentioned? In short, what authority is there for saying that Sir Francis Drake married Mistress Elizabeth Sydenham at all, other than a *printed* statement which has been copied, one from the other, by a multitude of writers, and handed down to the present moment?

JOHN A. C. VINCENT.

Plymouth.

[We have again submitted our correspondent's communication to the gentleman now engaged on the Memoir of Sir Francis Drake, who has kindly favoured us

\* 3rd S. iii. 506; iv. 189.

with the following interesting remarks:—"MR. VINCENT is a little too sceptical and hasty in his notices and conclusions of Drake. That the Admiral was married a second time (and to Elizabeth, daughter of Sir George Sydenham of Somersetshire), is a fact placed beyond debate by his last will and testament; which was proved in London, May 17, 1596, by his brother and sole executor, Capt. Thomas Drake, of the High Street, Plymouth. That will was made in the preceding year, on the eve of his departure for the West Indies. After bequeathing 40*l.* 'to the poor people of the town and parish of Plymouth,' he thus proceeds: 'Item, I give and bequeath to Dame Elizabeth, my wife, all my furniture, goods, implements, and household stuff whatsoever, standing and being within the doors of my mansion-house of Buckland (my plate and one cup of gold only excepted, to be sold towards the payment of my debts).' And again, 'towards the better advancement of the jointure of the said Dame Elizabeth,' the Admiral also gave her a life-interest in his Withy Mills, and in his Plymouth Mills, and in certain closes of land adjoining them. These mills were erected upon the banks of the Leet, or stream of water, which, chiefly at his own charges, and wholly by his own ingenuity, he had brought from Dartmoor for the convenience of the townspeople of Plymouth, who had previously been obliged to travel several miles for their daily supplies of that necessary. By a post-nuptial settlement, his wife's jointure was secured upon his Buckland estate. As an additional proof (were it needed) that Drake married the heiress of Combe-Sydenham, the best portrait of him was long preserved in the mansion-house there; and, for aught I know to the contrary, may be still in existence. An engraving of it adorns most of the folio collections of Voyages and Travels published in the early part of the last century.

"You are aware that the parentage of Drake is involved in much (probably *hopeless*) obscurity. I believe him to have been of a very mean origin; and that he was, therefore (as I have stated in his biography), *faber sua fortune*, the architect of his own fortunes as well as of those of his family. While yet unknown to fame, he married Mary Newman—a woman doubtlessly as humble as himself; but that Drake treated her as Leicester did poor Amy Robsart seems to me to be a most gratuitous assumption on the part of your correspondent. Saltaash, where Drake and his young wife appear to have lived, or, at all events, married in the year 1569, was far from being 'an out-of-the-way and humble village.' It constituted, in fact, a portion of Plymouth Harbour, which was inferior to none in the kingdom, excepting perhaps London and Bristol. It was then (namely, in 1569), and long afterwards, the chief port of departure for the royal squadrons.

"Of Drake's domestic life, prior to 1582, nothing whatever is known, and but little of it subsequently to that period. All speculation, therefore, on that point must necessarily be vain. Till he had practically demonstrated the orbicular form of the earth (Magalhaens, fifty years previously, had all but accomplished the same problem), he was unknown to fame—at least, in Europe. As the "Dragon" (half-beast, half-man,) of the Indies, he was better known to the Spaniards serving there than to his own countrymen. When, in 1577, he embarked for the western coast of South America, and, to the amazement of his superstitious contemporaries, shot the terror-inspiring straits of Magalhaens, the circumnavigation of the globe did not form a part of his original scheme. That stupendous feat resulted from purely accidental circumstances. Fearing the pursuit of his enemies, and failing to accomplish the north-west passage homewards, by Bering's Straits, with equal boldness, he

struck across the North Pacific Ocean; and so returned to England by doubling the Cape of Good Hope, after an absence of two years and ten months. Unless he is to be accused of neglecting his first wife whilst thus engaged, there is absolutely no other support for such a charge as that insinuated by your correspondent. Moreover, all that is known of his personal character militates against it: his benevolence was only equalled by his liberality, and both were unbounded.

"Respecting the fact of so little having been recorded of Drake's second wife, the Lady Elizabeth, I account for it in this manner:—He must have been married to her a little before 1587; the greater part of which year, and the two succeeding ones, he spent at sea, defeating the preparations of Philip II. for the invasion of this country. In 1589, in conjunction with Norris, he made an unsuccessful attempt to capture Lisbon. By this miscarriage, 'the child of fortune' not only lost a large sum of money himself, but also heavily involved, among other co-adventurers, the Queen and Lord Keeper Hatton (the former in the sum of 20,000*l.*, the latter in that of 1,000*l.*); who, to their perpetual reproach, never afterwards acquitted him of the responsibility, moral or pecuniary. When, in 1595, Elizabeth was moved by the popular cry to send him once more on a filibustering expedition to the Indies, she could not forbear showing her distrust of his 'star' by dividing the command of the fleet, and associating with him his worn-out and intemperate relative Hawkins. In his zeal to regain the confidence and smiles of his fickle sovereign, and, above all, to retrieve her former losses with interest, he overtaxed his abilities and died of chagrin. Between the years 1590 and 1595, although the representative of Bosiney, and taking part in the business and debates of the eighth of the queen's Parliaments, he never once dared to show his face at Court. His wife, of course, shared his disgrace, and missed the questionable privilege of exhibiting herself in the royal salons of Theobalds and Greenwich. Hence, I conceive, the reason of so little being known of her."]

#### CAMPBELLS OF CALDER, ISLAND OF ISLAY.

The Campbells of Calder, or Cawdor, were a younger branch of the Argyll family. They came off from the main stock, fully three hundred and fifty years ago. In a volume designated Cawdor Papers, in the Library of the Faculty of Advocates, there is an old inventory of the title-deeds of the family, the first article of which is, "Instrument of renunciation of Colin, Earl of Argyll, in favour of John Campbell, of Calder, *his Uncle*, of the Lands of Eichtracham, Sondachan, Kilmuir, Barbia, Tornan, and Ormaig, dated 19 August, 1529."

They were granted to Sir John Campbell, of Calder, by Crown Charter from James VI.; and were, with other lands, erected into a barony Nov. 21, 1614. Infestment followed, February 6, 1615. The charter and infestment were confirmed in Parliament, 1617. His descendant, James Campbell of Calder, or Cawdor, sold this valuable barony early last century to Campbell of Shawfield; with whose successors it remained until a few years ago, when the debt upon it was so great that a sale could not be avoided. It was purchased by Mr. Morrison of London. His son

and heir has sold a portion of it; retaining, however, the greater part. The following letters, connected with the early history of this large island, may be worth inserting in "N. & Q." The first is from James Campbell, Esq., the direct ancestor of the Earls of Cawdor; who still possess their other valuable Scottish estates on the continent of Scotland. It is addressed to his agent, James Anderson, the editor of the *Diplomata*. The second is from Mr. Morrison, in regard to the building of a parish meeting house, or manse; and the third is from the schoolmaster of Killarow. The last two are addressed to Mr. Patrick Anderson, the eldest son of Mr. James Anderson, who had been appointed Factor of Isla—a very troublesome office. Mr. Colquhoun's (the schoolmaster's) epistle is particularly curious, as it indicates that in that remote and isolated island Greek was taught in the parish school in 1721.

"London, May 7, 1719.

"My dear Sir,

"Sir James Campbell, of Arkinglass, does me the honour to be the bearer of this. He was desired to speak to me in behalf of John Campbell of Killinailier, who it seems is very desirous to continue in a tenement you have warned him out of in Ilay: therefore, at Sir James's desire, I send this to let you know I would have all proceedings against him stopt till I have been informed of the case.

"I am, Sir,

"Your humble Servant,  
"JAMES CAMPBELL.

"Mr. James Anderson,  
Writer to her majesties  
Signet,  
Edinburgh."

"Sir,

"I hope by this time you have got some reply from Calder about the building of a meeting-house in this Parish, and that he has impow'rd you to begin the building of one. Our present house will not stand; and tho' it did, I need not tell you that it is an undecent one; but such as it is, another ought to be settled about, and materials provided for it, or begin with that we have. I have them that are contributing largely in Calder's name for the repairing of the Churches of Kilchowen and Kilearn; while indeed it was well done, and was very necessary. I hope therefore we, who in a manner went altogether, will not be neglected; and if something be not done timeously for us, neither Calder nor his doers can take it ill if we must be forced to get the thing done in terms of Law, for they have been previously applied to about. I am just now going to Kintyre, and waiting to know what return of this I get from you. I resolved to address or not address the Presbiter to do what several Acts of Parliament allows them in such cases, and this is what I told your Father at Edinburgh, May was a year, would be done in case a favourable answer was not previously had from Calder; and this I think, we have waited for long enough.

"When I was last at Kilearn, I had a mind to ask a lend of a favour of you; but I thought you was so busy on your accounts with Duncan Balloch, that I did not think it good manners to trouble you. The favour is this, I believe you have an Plea-Bull in the Island of Texa, and I am lik to lose the benefit of my cattle for want of one. If you would allow me him for two days or a fortnight, I am sure he would not be the worse, and it

would be a great kindness to me. If you are a mind I should get him, write two lines to your office, that he may speak to your clerk to let me know him; and in this case, I shall cause Ferry safely back and forward. Your favourable return I expect with the bearer,

"And am, Sir,

"Yours, Truly,

"J. MORRISON.

"P.S.—In case Archibald and Lauchlan Cambell have not taken up the money I consigned in your hands, and that you should be called out of the Country and not return home again, I hope you will not forgett to leave it with some sure hand, that they may get no advantage of me. Adieu."

"Sir,

"In answer to yours of the 7th of February last please know, that I have a very good Greek Dictionary at your service, viz. Schrivelli's *Lexicon*. As for my Grammar, which is Clenard's, its soe abus'd by lending to my Scholars, that its nothing worth. I give you many hearty thanks for being so mindeful of my concerns, and I wish you a happy journey to Isla. My good wishes is all I can returne you in recompence of your manyfold favours; and were I capable to serve you with good deeds, I'm fully sensible t'wer my duty; wherein I can in lesse or mor, you'll signifie to

"Sir,

"Your most obedient

very humble servant,

"PATRICK COLQUHOUNE.

"Killarow,

March 20th, 1721.

"To Mr. Patrick Anderson,  
Factor of Isla."

J. M.

### RING POSIES.

In the old MS. common-place-book referred to (1<sup>st</sup> S. xi. 23), are a great number of ring posies, and "posyes for letter breades," which are at your service. The latter, probably embroidered on the ribbon which tied love-letters, have affixed to them the date 1633. The sentences are frequently abbreviated and difficult of interpretation; hand, heart, eye, being indicated by rude representations of those objects, without which, in some cases, the verse could not be compressed within the narrow cincture. Thus,—

"W. ♡ A. D. G. C.S.  
T. L. A. L. A. R. C.T.,

is explained to mean,—

"Where heart and hand do give consent,  
There live and love and rest content."

In the following, where the words are printed in *italics*, they are symbolized in the original.

I send you such a portion as your space will admit, and will continue them in future numbers. They do not all seem suitable for *wedding* rings. Was it the custom to inscribe rings given as tokens of love or friendship?

If well respected,  
Not ill directed.  
Till y<sup>e</sup> I have better  
I remayne your detter.



My heart in silence speaks to thee  
 Tho' absence bars long's liberty.  
 Love I like thee; sweets requite mee.  
 Both heart and hand at your command.  
 Faithfull ever, deceitfull never.  
 I like, I love, as Turtle dove.  
 As gold is pure, so love is shure.  
 I present, you absent.  
 Despise not mee: y<sup>t</sup> ioyes in thee,  
 If you deny, then sure I dya.  
 With teares I mourne, as one forlorne.  
 Lost all content, if not content.  
 A friend to one, as like to none.  
 Your sight, my delight.  
 Virtue meeting, happy greeting.  
 As trust, bee just.  
 For a kiss take this.  
 No better smart shall change my heart.  
 Hurt not y<sup>t</sup> heart whose joy thou art.  
 My heart and I until I dya.  
 Sweet heart I pray, doe not say nay.  
 My heart you have and yours I crave.  
 As you now find so judge me kind.  
 If you say do'et, I will stand to 'et.  
 One word for all, I love and shall.  
 My constant love shall never move.  
 Like and take, mislike forsake.  
 The want of thee is griefto mee.  
 Be true to mee y<sup>t</sup> gives it thee.  
 Desire hath set my heart on fire.  
 I hope to see you yeeld to mee.  
 Both or neither, chuse you whether.  
 Heart, this, and mee, if you agree.  
 This accepted, my wish obtained.  
 This accepted, my wish affected.  
 Thy friend am I, and so will dya.  
 O y<sup>t</sup> I might have my delight.  
 Within my brest, thy heart doth rest.  
 Parting is payne when love doth remay.  
 My corne is growne love reape thy owne.  
 This thy desert shall crown my heart.  
 I fancy none but thee alone.

THOMAS Q. COUCH.

Gold rings with the following mottoes are in my possession:—

God sent her me my wife to be.  
 God's appointment is my contentment.

Leicester.

T. NORTH.

### Minor Notes.

AN ANCIENT CUSTOM.—The triennial ceremony of "throwing the dart" in Cork harbour was performed on Thursday afternoon by the Mayor of that city. This is one of the very few still extant of those quaint ceremonials by which in olden time municipal boundaries were preserved and corporate rights asserted. A similar civic pageant,

called "riding the fringes" (franchisees), was formerly held by the Lord Mayor and Corporation of Dublin, in which, after riding round the inland boundaries of the borough, the cavalcade halted at a point on the shore near Bullock, whence the Lord Mayor hurled a dart into the sea, the spot where it fell marking the limit of his maritime jurisdiction. At 2 P.M. the members of the Cork Town Council embarked on board a steam vessel, attended by all the civic officers and the band of the Cork City Artillery. A number of ladies also accompanied the party. The steamer proceeded out to sea until she reached an imaginary line between Poor Head and Cork Head, which is supposed to be the maritime boundary of the borough. Here the Mayor donned his official robes, and proceeded, attended by the mace and sword bearer, the city treasurer, and the town clerk—all wearing their official costumes—to the prow of the vessel, whence he launched the javelin into the water, thereby asserting his authority as Lord High Admiral of the port. The event was celebrated by a banquet in the evening.—*The Leeds Mercury*, Sept. 8, 1863.

K. P. D. E.

PARODY BY GOSTLING.—In a copy of the first edition of Gostling's *Canterbury*, I lately picked up at a bookstall, I found on one of the end leaves the following note. Probably you may think it worth preserving in "N. & Q." I enclose it for that purpose:—

"Mr. Goetling, a Clergyman belonging to the Cathedral of Canterbury, is said to be the writer of the following admirable Parody on the noted grammatical line—

'Bifrons, atque Custos, Bos, Fur, Sus, atque Sacerdos;—  
 "Bifrons ever when he preaches;  
 Custos of what in his reach is;  
 Bos among his neighbours' wives;  
 Fur in gathering of his tithes;  
 Sus at every parish feast;  
 On Sunday, Sacerdos, a priest."

T. B.

BADGES.—Allow me to suggest to the Learned and other Societies, and even to such bodies as clubs, regiments, schools, and old-established business houses, the adoption of appropriate medallions or emblems, wearable as pendants, and issued to their own members exclusively. Medallions would open a new field for the engraver and numismatist, besides displacing much trash now suspended from the button-hole.

S. F. CRESSWELL.

Cathedral School, Durham.

WILLIAM LITHGOW ON THE VIRTUE OF TOBACCO. The following singular testimony of the virtue of tobacco, by William Lithgow, the earliest Scottish traveller, who presented to the country a printed record of his wondrous peregrinations, is, we think, worthy of insertion in "N. & Q." In that curious dialogue between himself and his

muse, recently reprinted, the latter calls to Lithgow's recollection :

" . . . thy sterile Lybian wayes

Where thou didst fast, but meate or drinke, nyne days."

The Pilgrim gives the following answer, which would not be very much relished by the sapient monarch who then held the sceptre of the three kingdoms, and who had anathematized the Nicotian weed :—

" Dispeopled desarts bred that dear-bought griefe;

No state but change, no sweet without some gall;

Yet in Tobacco I found great relief,

The smoak whereof expelled that pinching thrall;

And for that time, I graunt, I drunke the water

That through my bodie came, instead of better."

J. M.

VERSES BY MISS INNES OF STOW.—William Mitchel, cashier of the Royal Bank, married Christian Shairp, daughter of Thomas Shairp of Houston. On this occasion Miss Jane Innes, sister, and eventually heiress of Gilbert Innes, Esq., of Stow, presented Mr. Mitchel with a silver bread-basket, accompanied by the following lines written by herself, July 20, 1810 :—

" In ancient times, in days of yore,

When blood and kindred kept their place,

We blessed the basket and its store,

And sent it round to all our race.

Partial to modes of former years,

The emblematic gift I send;

And tho' nor corn, nor wine appears,

It bears the blessing of a friend."

Besides the landed estates of her brother, this lady, who died at a very advanced age, succeeded to more than one million sterling. At the period of her demise, Miss Innes must have been by far the richest heiress in Scotland. Perhaps it might be said, that she was the richest that ever was born or died in that country: for she added not only to her brother's landed estate, but added, it is understood, several hundred thousand pounds to the personal estate; and this after handsomely providing for individuals who had a claim upon her. It is perhaps unnecessary to add, as this is perhaps sufficiently indicated by the lines, that the lady was like her brother Gilbert—a staunch Tory.

J. M.

BARRINGTONS. — In the Rev. J. Booth's *Epigrams, Ancient and Modern, &c.*, that "On B— Bishop of Durham, and Barrington, the pick-pocket," is given thus :—

" Two names of late, in a different way,

With spirit and zeal did bestir 'em;

The one was transported to *Botany Bay*,

The other translated to *Durham*."

It is well known that Barrington, the pick-pocket, was transported for abstracting the gold snuff-box of a foreign nobleman, at a court levée; but by Mr. Booth's omitting all notice of that fact, and by his giving an incorrect version of the

first two lines, the epigram lost its chief point. My memory, which dates from about the time of its first delivery, gives the following as the correct version :—

"Two of a name—both great in their way—

At *Court* lately well did bestir 'em;

The one was transported to *Botany Bay*,

And the other translated to *Durham*."

P. H. F.

"ANNE BOLEYN," A TERM OF OPPROBRIUM.—It may interest your readers to know that the expression "*Aquella e uma Anna Boleyna*," though gradually dying out, is still used in Portugal, in speaking of a woman of doubtful character. A curious saying, showing how intense the feeling must once have been for the much-injured Catharine of Arragon. It is also, I believe, in use in Spain.

C. B.

Palmeira, Madeira.

COINCIDENCE.—Among the recent additions to the charming periodicals of France is *Le Nain Jaune*. It is in the style of the *Figaro*, but not a servile imitation. I have not yet seen it in England. The writers are so rich in wit that they need not borrow or steal, and I therefore note the following, not as a plagiarism, but a coincidence :

"LA TOUR DE NESLES.

"*Drame en cinq actes de MESSIEURS Alexandre Dumas SEUL.*

"Au premier tableau, deux gamins sont en scène dans la taverne d'Orsin.

"Arrive Buridan, attifé d'un superbe costume Louis XIII. et attelé à un grand sabre de cavalerie."—*Le Nain Jaune*, No. 29, Août 22, 1863.

"Idem (Cicero) cum Lentulum, generum suum, exiguae naturæ hominem, longo gladio accluctum vidisset, 'Quis,' inquit, 'generum meum ad gladium alligavit?'"—*Macrobius, Saturnal.* l. i. c. 8. p. 228, ed. 1694.

FITZHOPEKINS.

Paris.

### Queries.

#### ALEXANDER SETON, THE SCOTTISH ALCHEMIST.

The very little that is known of this extraordinary character has a most tantalising effect, inducing a strong craving to learn more. There can be no doubt that he was a native of Scotland; his variously Latinised names of *Sethonius*, *Sidonius*, *Suthoneus*, *Suethonius*, *Seethonius*, *Setonius*—being almost invariably accompanied by the epithet *Scotus*. Wolfgang Dienheim, however, in his *Medicina Universalis*, cap. xxiv. [Argentorati, mdcx.] says that Seton was a native of Molia, in an island of the ocean,—"e Molia regnum illud est ac insula Oceani." The great desideratum is, to what Scottish family of the name did Seton belong? His residence, as a gentleman of position and property on the shores of the Frith of Forth,

in 1601, when he afforded succour to the shipwrecked crew of a Dutch vessel, would point to the noble house of Winton, in which it should be recollected that Alexander was a family name. But a careful examination of Maitland's *Genealogy of the House and Surname of Seton*, and other Scottish genealogical works, has thrown no light on the question.

A few notices of Seton, from his contemporaries, may aid to his identification. Early in 1602, he was at Enkhuyzen, in Holland, and subsequently visited Amsterdam and Rotterdam, whence, it is supposed, he embarked for Italy. His servant, scholar, or friend—it is difficult to say in which capacity he was—who travelled with him, bore the name of William Hamilton. In the same and following year, Seton is heard of at Basle, Strasburg, Cologne, Frankfort-on-the-Maine, and Munich, at which last place he married in 1603; Hamilton returning to Britain about the same time. Immediately afterwards, Seton was induced to visit the Court of Christian II., Elector of Saxony. Here he was imprisoned and cruelly tortured by the Elector, but in vain; the alchemist resolutely refusing to reveal his secret art of making gold. Rescued from prison by a Moravian or Polish gentleman named Michael Sendivogius, also well known in the strange annals of the Hermetic philosophy, Seton was taken to Cracow, where he died from the effects of the torture in January 1604.

WILLIAM PINKERTON.

ANONYMOUS.—“*Divinity and Philosophy Dissected and set forth*, by a Madman. 4to, Amsterdam, 1644.” Any particulars of this sensible book would be acceptable. A copy is in the British Museum. All the most likely books on bibliography have been consulted without finding any mention of the work. The imprint is doubtful.

SENNOKK.

ARMORIAL.—I should be glad to ascertain what families bear the following arms:—1. Gules, a lion statant, or, crowned argent. 2. Gules, three hands ermine, two and one. 3. Or, three bars sable. They probably belong to Kentish families, as they are found in conjunction with Goldwell, Holland, Malmayne, Surrendene, and Rowe.

C. J. R.

BAPTISM OF BELLS.—Can any of your correspondents favour me with the following particulars; unfortunately no one about here possesses the works referred to:—

1. The description of the ceremony used at the baptism of a set of bells in Italy, and mentioned by Chaucery in his *History of Hertfordshire*.

2. The quotation from the *Romish Beehive*, p. 17, ridiculing the baptism of bells.

3. Delrio's denial of the baptising of bells in his *Magical Disquisitions*.

Any further information that can be given to me respecting the denial of the custom will oblige, as I am engaged in collecting a few scraps upon the subject.

In the *Centum Gravanium*, offered to Pope Adrian in 1521, by the Princes of Germany, respecting the baptism of bells, it concludes with, “that the said bells might be baptised not only by suffragans, but by any priest, with holy water, salt, herbs, without such cost.” In which way were the salt and herbs used? and what were they? Salt has been used in the services of the dead, and has also been considered by the superstitious to protect infants from sorcery and the fairies, but I have not heard of its application in baptism before.

ROBERT MORRIS.

Richmond House, Boughton, Chester.

BED-GOWN AND NIGHT-DRESS.—As a question illustrating the custom of our forefathers, I ask, When was this article of dress first put on and slept in? It arises from a perusal of Fielding's *Joseph Andrews*, the first edition of which was published about 1736. Throughout this work it would appear that our grandparents did not sleep in a dress. One passage is, “She then raised herself a little in her bed.—I have trusted myself with a man alone, naked in bed,” b. i. chap. v. Another extract is, “He therefore arose, put on his breeches and night-gown, and stole softly along the gallery,” b. iv. chap. xiv. Do not the early mediæval illuminated manuscripts show that no night-dress was used?

Soon after writing this, I noticed in the article on “Mrs. Glasse” (2<sup>nd</sup> S. vi. 147), that her advertisement notifies that she made (1751, fourth edit.) “bed-gowns, night-gowns, and robe de shambers.” Have our names changed for these dresses, and our present “dressing-gown” used for the more ancient “night-gown”? W. P.

THE DEVIL.—I am desirous to obtain every possible kind of book or tractate, or paper in periodicals, in any language, bearing upon the existence and attributes of Satan. I am anxious to possess the literature and art of the subject. I ask readers of “N. & Q.” to kindly give me the benefit of their knowledge of sources of information and illustration. I am specially wishful to get at the conceptions of the Devil prior to Milton's splendid nonsense; also to know any paintings or sculpture by distinguished names in which the Evil One is represented. R.

THE GAME OF WHIST.—I beg to be informed where I can find memoirs of celebrated whist players in England, particularly towards the end of the last century and the commencement of the present. Of course I mean the long game, and before the general introduction of short whist. I

have heard that Major Crewe (query of the Cheshire family?) and a gentleman of the name of Smith, who, for distinction, was known by the appellation of *Tippoo Smith*, having been in the East Indies, were considered to understand the game better than any other amateurs in this country. I request some reader of "N. & Q." to answer me on this point, and to give me references on this subject. λ.

REV. GEORGE HEATH.—This gentleman wrote a small 16mo volume, entitled *The History, Antiquities, Survey, and Description of the City and Suburbs of Bristol, &c.*, which was published in 1797. Can any of the readers of "N. & Q." oblige me with an account of the author; if dead, with the date of his decease, age, &c.; if living, where?

To save trouble, I may state that I have met with the following:—

Dr. George Heath was educated at Eton; elected to King's College in 1763; A.B. 1768; A.M. 1771; was tutor to the Earl of Moreton; an assistant at Eton School; and in December 1791, was elected Head Master of that celebrated seminary. He was presented to the rectory of Monks Risborough, Bucks, by the Archbishop of Canterbury, which he resigned. On being appointed a Fellow of Eton College, he resigned the Head-Mastership, and died Feb. 23, 1822; also George Heath, D.D., was vicar of Stourminster Marshal, Dorset, 1815. GEORGE PRYCE.

Bristol City Library.

JOHN HEYWOOD, THE EPIGRAMMATIST.—Wood (*A. O.*, i. 350, ed. Bliss) says that he ended his days at Mechlin about 1565. Fuller (*Worthies*, London, p. 222,) gives the date 1566. But in a list of Roman Catholic fugitives, in 1576, occurs the following entry: "Kanc. John Heywood, Gent." (*Egerton Papers*, p. 63), which Mr. COLLIER thinks refers to the old poet and dramatist; and adds, that "he is known to have been alive in 1570, but it is possible that when the return was made out, Heywood was dead." Peacham (*Compleat Gentleman*, 1661, p. 95,) says he had property at North Mims, in Hertfordshire; but I know not why Mr. COLLIER connects him with the county of Kent, or states that "he is known to have been alive in 1570." What is the real date of his death? Is anything known of his wife and family beyond what Wood states of his sons Ellis and Jasper? I have reason to believe that his wife was a daughter of Judge Rastall. CPL.

HOLYBACK.—What is the meaning of the word holyback in the following extract from the Register of Burials in the parish of Staplehurst, Kent?—

"1578. There was comitted to the earth the body of one Johan Longley, who died in the highway as he was carried on holyback to have been conveyed from officer

to officer, tyll she should have come to the piashe of Ryarshe (Ryarshe)." ALFRED JOHN DUNKIN.

Dartford.

LONDON UNIVERSITY.—Are there any better historical accounts of this University than those contained in Knight's *Cyclopædia of London* and *All the Year Round* of the 16th of July, 1859?

Are the transactions of the Senate or Convocation accessible to the public? WYNNE E. BAXTER.

MAYORS AND PROVOSTS.—What is the exact point that was settled in the recent discussion between Garter and Ulster? Sir George Grey stated in the House recently that Garter's decision only established the relative precedency of the Lord Mayor of London, the Lord Provost of Edinburgh, and the Lord Mayor of Dublin, in presenting petitions to her Majesty. If so, what is the relative precedency generally of the Lord Mayors of London, Dublin, and York, the Lord Provost of Edinburgh, and the Mayors and Provosts of provincial towns?

JOB J. BARDWELL WORKARD, M.A.

THE PHENIX FAMILY.—Will S. T., who so kindly answered my query (2<sup>nd</sup> S. xii. 217), give me the full name and address in Wolverhampton of the tobacconist he mentions? J. C. L.

PICART'S "RELIGIOUS CEREMONIES."—Who was the author of the letterpress devoted to England in Picart's *Religious Ceremonies*? and if a foreigner, from what source did he derive his information? My object in asking the question is to ascertain how far it can be relied on as a contemporary account of our religious observances in the early years of the last century. L. I.

THE POSTAL SYSTEM.—Was it in the reign of James I. or Charles I. that the postal system—which now is so nearly perfect all over the world—was introduced into this country? and when or where did it originate? Had the ancients anything like our system? I ask because, on reference to the book of Job, chap. ix. ver. 25, it is stated that "My days have been swifter than a post," and again, in the book of Esther, chap. viii. vers. 10 and 14, we find "letters were sent by post, and swift posts were sent out carrying messages" (the king's letters.) Whatever antiquity there may be about the passage in Job, in regard to a comparison with our postal system, there can be none in reference to that in Esther, where we are told expressly that letters were sent by post. Enlightenment on this point is desirable as to the antiquity of such a system. S. REDMOND.

Liverpool.

QUOTATION.—From what poem is the following a quotation? It is given without reference at

the conclusion of Theodore Parker's *Discourse on the Relation between the Ecclesiastical Institutions and the Religious Conscientiousness of the American People*. (Collected Works, edited by Frances Power Cobbe, iii. 210.)

"Nearer my God to Thee!  
Nearer to Thee!  
E'en though it be  
A cross that raiseth me,  
Still all my song shall be,—  
Nearer my God to Thee!  
Nearer to Thee!"

EDWARD PEACOCK.

ROWLATT OF OAKLEY HALL.—Can any of your correspondents tell me where I can find a pedigree of this family? I thing it is a Northamptonshire one.

A. T. L.

SKETCHING CLUB OR SOCIETY.—I should be glad if any of your readers could inform me if an Amateur Sketching Society is still in existence, and where the rules and regulations can be obtained? If not, would any friends reading this (and who could devote the time to it) be disposed to start a society of amateur artists?

E. ROBERTS.

JOHN STEWART, author of *Scotch Economy rehearsed in France, or the Fashionable Bull*, a Farce, 1788. This author is not mentioned in the *Biog. Dramatica*. Was he a native of Scotland?

R. INGLIS.

STONEHENGE.—

"Major Wilford, in his researches into Indian literature, found a history of this island (Britain) and mention of Stonehenge, in the Sanscrit character which has been disused for many centuries."—*Gent. Mag.*, 1824, ii. 505.

In what English publication is this ancient history, especially the part relating to Stonehenge, to be found?

J.

SYMBOLISM IN STONES.—Every one knows the love of symbolism which possessed our wise forefathers, and how they discovered hidden meanings in precious stones and flowers. The language of flowers is well known, that of stones much less so. I have looked into old books on stones in vain. Can you or your readers aid me to trace their occult signification.

OXON.

"THOUGHTS ON THE EARLY AGES OF THE IRISH NATION, &c."—I have a copy of a 4to pamphlet of 50 pages, entitled, *Thoughts on the Early Ages of the Irish Nation and History, and on the Ancient Establishment of the Milesian Families in that Kingdom*, which would appear to have been "privately printed," not having the author's name, nor the place and date of publication. The opening paragraph, moreover, contains the following words:—

"Though this Memoir is designed for private information, and not intended for the world, it has been thought best to confine the narrative to such points as can be established upon the authority of historical data."

Can you tell me by whom it was written, and about what time it appeared? Does it form part of the Transactions of any Society? ABHBA.

WATERFORD GENTRY.—In Smith's *History of the County of Waterford*, ed. 1746, there is a list of the principal inhabitants of that county in the reign of Queen Elizabeth. I shall feel obliged to any correspondent who will inform me from what source Smith derived his information on this subject.

R. M.

WILLIAM, EARL OF GLOUCESTER.—Did not William Earl of Gloucester die in the year 1188? So say the authorities whom I have consulted; but I can throw no light on the month in which he died.

W. W. S.

T. WYATT, author of *The Death of Abel*, a Sacred Drama, Reading, 1816. Wanted, any biographical particulars regarding him, and the titles of any other works published by him.

R. INGLIS.

#### Queries with Answers.

INSCRIPTION ON THE FOUNDATION STONE OF CARDINAL WOLSEY'S COLLEGE AT IPSWICH.—In Murray's *Hand-Book to the Cathedrals of England* (Eastern Division, Oxford Cathedral, p. 35) occur the following remarks:—

"In the outer division of the Chapter House, against the south wall, is the foundation stone of Wolsey's College at Ipswich, rescued from destruction by the Rev. Richard Canning, Rector of Harkstead and Freston in Suffolk, who found it built into a wall, and bequeathed it to the Dean and Chapter in 1789. The inscription (at length) runs thus: 'Anno Christi 1528, et Regni Henrici Octavi, Regis Angliæ 20, mensis vero Junii 15, positum per Johannem, Episcopum Lidensem.' This bishop was John Holt, titular Bishop of Lydda, and probably a suffragan of Lincoln."

I ask is not Mr. John King, the able compiler of the *Hand-Book*, mistaken in asserting that the foundation stone was laid by Bishop Holt? I have always seen another bishop mentioned as having laid the foundation stone, viz. John Longland, Bishop of Lincoln from 1521 to 1547, who was also confessor to Henry VIII.

In Howard's *Cardinal Wolsey and his Times* (London, 1824, p. 365), reference is made to this very circumstance in the following words:—

"Kirby says that the very foundation (of the college) was dug up, in so much so that the first stone was not long since (1764) found in two pieces, worked into a common wall in Woulform's Lane, with a Latin inscription to this effect—'In the year of Christ, 1528, and the twentieth of the reign of Henry VIII. King of England, on the 15th of June, laid by John, Bishop of Lincoln.' It is now preserved in Christ Church College as a relic of the founder," &c.

Mr. King may perhaps have copied the Latin inscription incorrectly. Instead of "per Joannem

*Episcopum Lidensem*," ought it not to be "*Episcopum Lincolnensem*?" Or was Longland titular bishop of Lydda, and only a suffragan of Lincoln? Mr. King, in his List of the Bishops of Lincoln (p. 348), speaks of John Longland as simply Bishop of Lincoln, Dean of Salisbury, and Confessor to Henry VIII. (A.D. 1521-1547.)

J. DALTON.

Norwich.

[The passage relating to this stone is quoted verbatim by Mr. King from Ingram's *Memorials of Oxford*, i. 63, where there is a facsimile engraving of this curious relic. We believe Mr. Ingram was the first to read the doubtful contraction *liden*, *Lidensem*, contrary to the received opinion of most antiquaries that Lincoln is meant. The foundation stone of Wolsey's College at Ipswich was laid in the year 1528; but according to Stubbs's *Registrum Sacrum Anglicanum*, p. 147, John Holt was not appointed Suffragan of Lydda until 1530. Moreover, as Kirby (*Suffolk Traveller*, edit. 1764, p. 48), further remarks: "John Longland, Bishop of Lincoln, did certainly lay the foundation stone of Wolsey's College at Oxford, and preached a sermon from Prov. ix. 1. That stone was laid 20 March, 1525. As the stone of Wolsey's College at Ipswich was laid a little more than three years after that, it seems not improbable, that the same person might be employed on a like occasion at Ipswich. For this reason (and because the word could not mean any other English bishop in that year) we suppose the last word in the inscription to stand for *Lincoln*. But as the stone would not admit of more letters, that word consists of five only, and is plainly abbreviated in two places; which abbreviations have rendered the meaning of it somewhat doubtful." We are inclined to think there must be some defect in this part of the inscription, for Dr. Ingram has *liden*; whereas Gough (*Camden's Britannia*, ii. 85), has *liden*; and in the *Beauties of England and Wales*, xiv. 253, it is spelt *liuem*.]

EELS AND LAMPREYS.—Can you inform me whether the Scotch have any definite reason for their antipathy to the flesh of eels? That a very prevalent objection to these fish exists amongst the Scotch is undoubted. A friend of mine knows a lady who once tasted eel inadvertently, and thought it excellent; but on finding out what it was would eat no more, and has never tasted it since. The same friend also tells me that his countrymen have an almost equal dislike to pike. Is the aversion to eel owing to its snake-like form (the reason why some English people abstain from eating it), or to the popular (erroneous) belief that this fish is destitute of scales, and therefore forbidden food?

In Dame Juliana Berner's *Treatyse of Fysshynge with an Angle* (Book of St. Alban's, 1496), the following sentence occurs: "In Aprill take the same baytes, and also *juneba*, otherwyse named *vii eyes*." What is the derivation of *juneba*?

W. H.

[It would appear from Partington's *British Cyclopædia* that the Scottish objection to eels as an article of food is mainly due to their supposed unwholesomeness. "In the northern part of Britain, in Scotland especially, the prejudice of the people runs very strong, not only against

the form of the eel, but against the quality of its flesh as an article of food." And again, "eels are held in small estimation in the North, and even discounting their serpent form, they are regarded as far from wholesome." The prejudice against eels is common amongst country people elsewhere; but even in Scotland we do not think it is universal. We have never heard of any such objection, as our correspondent mentions, to the pike. Prejudices, however, against particular articles of food do sometimes occur. We have known "a good plain cook" who would send up a roast hare admirably done, but whom nothing would have induced to touch a morsel of it herself.

Concerning *Juneba* we can give no information. But on looking into the reprint of the *Treatyse of Fysshynge* by Pickering, 1827, we there find the word is *Inneba*, p. 25. This we would derive from the Latin *inhibeo*, or the Fr. *inhiber*, to hinder or retard. The seven eyes, or lamprey, has the faculty of adhering; and hence arose certain old-world and mediæval superstitions, especially affecting the salt-water lamprey, and crediting that animal with the power of arresting ships in their course—on which account the passengers on one occasion caught the lamprey and ate it, which certainly was a very sensible remedy. Thus, just as another fish, for a similar reason, was called *remora*, we may suppose the lamprey to have been called *inhibeo*, whence *inneba*. So ill-omened birds, which by their flight deferred an undertaking or a journey, were styled *inhibeo aves*.]

GUIDO FAWKES.—Ireland, in his *Confessions*, quotes Mr. James Caulfield as his authority for stating that the real name of Guy Fawkes was Guy Johnson, Fawkes having assumed that name when he entered into the conspiracy. Is this correct? Knight, in his *Cyclopædia* (edition, 1837), states that he was "a gentleman of good parentage, and respectable family in Yorkshire. His father, Edward Fawkes, was a notary at York, and held the office of registrar and advocate of the Consistory Court of the Cathedral." Do the records at York show this? B.

[In the "Relation of the Discovery of the Gunpowder under the Parliament House," printed in the *Archæologia*, xii. 202, it is stated, that "Upon the first apprehension, the wretch gave himself the name of John Johnson, which synce he hath confessed to be false, and his true name to be Guy Fawkes, a gentleman born near Spofforth in Yorkshire." The researches of Mr. Jardine in his *Narrative of the Gunpowder Plot*, 8vo, 1857, p. 81, settles the point. He states that "in an examination dated the 7th of November, 1605, in which he for the first time gives his real name, Fawkes says that 'he was born in the city of York, and that his father's name was Edward Fawkes, a gentleman, a younger brother, who died about thirty years before, and left to him but small living, which he spent.' Now it appears from certain proceedings in the Star Chamber in 1578, the record of which is in the Chapter-house at Westminster, that an Edward Fawkes, a notary, was at that time living at York in a respectable sphere of life, and in the register of burials of St. Olave's in Marygate at York is the following entry: 'Mr. Edward Fawkes, register and advocate of the Consistory Court of the cathedral church of York, about forty-six years of age, buried in the cathedral church January 17, 1578.' Here then is an Edward Fawkes whose station in the world and time of death correspond pretty exactly with the statement of Fawkes himself in his examination, and as the name is an uncommon one,

the above facts seem almost to amount to a demonstration." The parentage of the conspirator has been more fully investigated in a little work entitled *The Fawkes's of York in the Sixteenth Century*, 12mo, 1860.]

**S. GEORGE'S, MIDDLESEX.**—Searching through an old pedigree the other day, I found several baptisms stated to have been registered at S. George's, Middlesex. Is this S. George's, Hanover Square; if not, which S. George's is it? The dates referred to were between the years 1708 and 1748, and one is signed by C. Rowland, Register of S. George's, Middlesex. D. S. E.

[St. George's, Middlesex, according to Maitland (*London*, p. 755, edit. 1789) is now known as St. George's in the East, near Ratcliff Highway, and is one of Queen Anne's fifty new churches. We are at a loss, however, to account for the register commencing so early as 1708, as its foundation was not laid until 1715, and the church was consecrated by Bishop Gibson on July 19, 1729.]

#### MITENATION.

"Yet, wo is me, too, too long banished from the Christian world with such animosity as if it were the worst of enemies, and meet to be adjudged to a perpetual *mitenation*."—Bishop Hall's *Great Mystery of Godliness*, Ep. Ded. 1659.

I cannot find this word in any dictionary which I have been able to consult. I should be glad to have its meaning, and any other instances of its use. J. D. CAMPBELL.

[In the edition of 1652 of *The Great Mystery of Godliness*, published four years before the death of Bishop Hall, the passage reads "and meet to be adjudged to a perpetual *extermination*." In the Bishop's collected works by Pratt, the word is altered to "perpetual *migration*."]

**CHRISTENING TONGS.**—I should be glad if any one could furnish me with some account of the use and origin of "Christening Tongs." The pair to which I allude are of the same size as an ordinary pair of sugar-tongs, but evidently intended in shape to represent a Stork, standing upright upon the claws, which partly form the handle. When opened for the purpose of grasping the sugar, the body, which is hollow, discloses the image of a baby, in swaddling clothes, from which they take their name.

Very little appears to be known regarding their origin; all that I can learn being that it was customary some time since to give a pair of these as a present—to whom I am unable to say—at the christening of an infant. H. J. R.

[When, much to the surprise and delight of the younger members of a family, a baby makes its first appearance in the household, and they naturally ask "where it comes from," the usual answer among ourselves is, "It comes out of the parsley bed." The reply in some of the northern countries of Europe is that "The stork has brought it." The old Teutonic notion that new-born babies are brought by storks, is pleasingly taken up and wrought into a little tale by Hans Christian Andersen. See *Danish Story Book*, translated by C. Boner, 1846, and also "N. & Q." 3rd S. iv. 70.

The origin of these Christening Tongs bearing the form of a stork and containing a baby, respecting which our

correspondent inquires, is doubtless due to this northern myth. In explanation of the myth itself we would venture to submit that the stork was a bird sacred to Juno, and that Juno was supposed to preside over childbirth. Hence might come the notion that the stork brought the baby.

The question raised by our correspondent, to whom the Christening Gift (or "Pathen-Geschenck") was given, is connected with one of some interest; as a point was raised and discussed by juriconsults, whether the gift belonged to the infant or to the parents. See Zedler on "Pathen-Geschenck."]

**HORSE-LOAVES.**—What is the meaning of *horse-loaves*? "Since you were the height of three horse-loaves" means "since you were very young," "so high," as we say, suiting the action to the word. J. D. CAMPBELL.

[Horse-loaves, says Halliwell, a kind of bread formerly given to horses. It was anciently a common phrase to say that a diminutive person was no higher than three horse-loaves. A phrase still current says, such a one must stand on three penny loaves to look over the back of a goat, or, sometimes, a duck.]

**BASTARD FAMILY.**—In a foreign heraldic work I find it stated that the branch of this family settled at Kitley, in Devonshire, was raised to the baronetage in 1779, but has never assumed the title. Is this correct? J. WOODWARD.

[William Bastard, Esq. of Kitley, descended from a very ancient Devonshire family, having during the war with France rendered essential service to government by conducting from Plymouth to Exeter a large number of French prisoners confined in the arsenal of the former place, for the removal of whom no troops could be spared from the garrison, already insufficient for the defence of the place, was created a baronet by George III. The title was gazetted in 1779, but has never been adopted. Had it been assumed by the family, Edmund Pollexfen Bastard, Esq. of Kitley, in Devon, late M.P. for that county, would be the baronet. See Burke's *Commoners*, i. 17, and Burke's *Extinct Baronetage*, p. 44, ed. 1844.]

**HAFURSFIRDI.**—Can any of your readers say with certainty where is the site mentioned in this quotation, and what is its modern name? "Eptir orrostona í HAFURSFIRDI feck Haraldr konungr enga mótstodo í Noregi"; translated thus:—"Post prælium in Sinu Hafurensi, Haraldo Regi obstitit nemo in Norvegia;" and being the first words of "Antiquitates Celto-Scandicæ ex Snorone, &c." compiled by Johnstone. "Havnia, typis Augusti Friderici Steinii. MDCCCLXXVI."

J. TOMBS.

[Laing, in his translation of the *Heimskringla*, 1844, vol. i. p. 287, states that the Hafursfird, Hafurdsford, or Hafaförðr, is "now Hafsford, north of Jederen district."]

**"MEMORIAS DE LITTERATURA PORTUGUEZA."** Can you inform me how many volumes have been published of *Memorias de Litteratura Portuguesa*, emanating from the Academia Real das Sciencias de Lisboa. I have seven vols., the last being issued in 1806. W. M. M.

[In the King's Library at the British Museum may be found eight vols. of this work, 4to, 1792-1814.]

## Replies.

## BAAL WORSHIP: ST. JOHN'S EVE.

(3rd S. iv. 168.)

Lanigan, *Eccles. Hist. of Ireland*, vol. i. seems justly to refer the prevalence of fire-worship among the ancient Irish to the connection existing "between Ireland and remote parts of the East." The festival La Baal Tinne, or the day of the great Baal fire, that of Samhin, and others, point to a marked Phœnician influence on the "Island of Saints." See also among many other authorities, Moore's *Hist. of Ireland*, chap. ii. This admixture of the Phœnician element marks the third stage in the history of the Druidic religion. Raised first on a pure patriarchal basis, it lost much of that purity by the introduction of the Arkite corruptions, and mingled the adoration of Hu and Kêd with that of the only God. Finally, it sank still lower under the influence of the Sabian idolatry, until at length its original features could be scarce discerned.

W. BOWEN ROWLANDS.

That the Ghebir or Baal-worship prevailed in the pre-Christian era cannot be substantiated from direct historic statements, but is rather to be gathered from occasional inferences, which are incidentally strengthened (as relates to an early connection with the East) by the circumstance of the primitive and independent church of Ireland, previously to its subjection to Rome, having observed the festival of Easter according to the chronology of the oriental communion.

Forty years ago, in the southwest of Ireland, I remember well on a May eve, and on June 24 (St. John the Baptist's Day), when the sun attains his height of power, watching in the twilight for the first gleam upon some loftier mountain which was speedily answered by fires all around the horizon; and, if the nights happened to be moonless or clouded, one might discern at several miles distance men and cattle in dark relief against the light; the former with torches of bogwood, or lighted wisps, driving the cattle madly, and leaping after them through the flame. But this custom was observed under the superstitious notion of invoking saintly protection for their cattle, so that they should become prolific, and free from disease throughout the season; and I never could catch the least glimpse of tradition of an ancient fire-worship, though the vernacular terms are so curiously significant: May Eve, *nín na béal-tína*, Eve of Baal's Fire; May Day, *la na béal-tína*, Day of Baal's Fire; Month of May, *mi na béal-tína*, Month of Baal's Fire.

J. L.

Dublin.

The Spanish customs on this night seem to be very different from those which appear still to exist in Ireland.

"Saint John's Eve," says the Spanish proverb, "sets every one a gadding." Accordingly, the public walks are crowded after sunset by parties, each assuming such a character as they consider themselves most able to support. One pretends to be a farmer, just arrived from the country; another a poor mechanic; this a foreigner speaking broken Spanish, and that a Gallego trying to make himself understood in the difficult dialect of his province. The gentlemen must come provided with a good stock of sweets (*dulces*), which are called *papelillos* from the circumstance of being each folded separately in a small piece of paper.

Persons inside the houses disguise themselves also, and speak to the gentlemen behind the lattice-work of the windows. A great deal of small-talk and wit is carried on by both parties. The señoras and the señoritas inside appear to enjoy the innocent mirth immensely. The strictest decorum is observed, as far as one can judge. I have heard that the custom is very ancient, but what is its origin I am unable to say.

Another custom exists among the populace of Madrid, on St. John's Eve. Numbers are to be seen on this night in the fields gathering vervain. This is called *coger la verbena*, an appellation evidently derived from some ancient superstition, which attributed supernatural powers to this plant when gathered at twelve o'clock on St. John's Eve. (See Doblado's *Letters from Spain*, p. 311, ed. London, 1822.)

J. DALTON.

I know that bonfires were universal in Ireland, at least a few years ago, and used to be attended by every class of persons in the locality where the fire was lighted, and that used to be generally (in rural districts) at some cross road or other conspicuous place. Throwing brands from the fire into corn-fields was common, and was practised by persons of all religious denominations. It was supposed this prevented blight or mildew to the crop. In process of time (like the festivals called "Patterns") abuse crept in at bonfires, such as drinking and its attendant vices; and then the Catholic clergy prohibited their flock from attendance at such gatherings, which have nearly fallen off altogether. In the year 1851 I saw an immense bonfire in the city of Limerick. There were thousands collected about it, and pipers and fiddlers were plenty, and dancing was kept up all night. These fires on St. John's Eve are of great antiquity in Ireland, and if thoroughly investigated, no doubt would be found to have some connection with the Round Towers and fire-worship, introduced from Persia at an early period into Ireland.

S. REDMOND.

Liverpool.



In your number of Aug. 29, occurs a notice of the fact that, not many weeks ago, certain persons in Ireland were imprisoned for taking part in an unlawful assembly. And it appears that the superstition, which prompted the "unlawful" act, is so ancient as to perplex antiquaries as to its origin and duration.

Will you give me leave to inquire on a matter which, I acknowledge, is to me a greater curiosity still? I mean, the origin and date of the law under which these poor people were convicted. Superstition is, indeed, a great evil; but the notion of expelling it by penal laws is itself the worst superstition with which mankind were ever afflicted. When educated Englishmen can be brought together to hear spirits "rap," or to peer into magic crystal balls, surely there is no justice, and as little reason, in persecuting those who have so much more excuse for their folly. But, perhaps, the law was only directed against the riotous tendencies which, it is far from improbable, would become mingled with this traditionary custom. This is a point on which I should much like to be informed.

FRANCIS J. MOORE.

#### SERJEANTS-AT-LAW.

(3<sup>rd</sup> S. iv. 180.)

Although I am not able to give a complete list of the serjeants, I send such as I have, with mottoes and dates. It may, nevertheless, be interesting to Δ. I regret being unable this week, from pressure of engagements, to give the dates of promotions and deaths of some of them.

George Bond, Esq. Motto, "*Hæreditas a legibus.*" Easter Term, 1786.

John Wilson, Esq., on his being made one of the Justices of Common Pleas. Michaelmas Term, 1798. "*Secundis laboribus.*" Died in Trinity Vacation, 1798.

Sir Alexander Thomson, Knt., on being appointed one of the Barons of the Exchequer, Hilary Term, 1787; Simon le Blanc, Esq., Hilary Term, 1787; and Soulden Laurence, Esq., Hilary Term, 1787: "*Reverentia legum.*"

William Cockell, Esq. "*Stat lege corona.*" Easter Term, 1787.

C. Runnington, Esq.; S. Marshall, Esq.; and J. Watson, Esq. "*Paribus se legibus.*" Michaelmas Term, 1787.

Lloyd, Lord Kenyon, on his being appointed Chief Justice of King's Bench, Trinity Term, 1788; and Ralph Clayton, Esq.: "*Quid leges sine moribus?*"

J. W. Rosa, Esq., chosen Recorder of London. "*Vitium lege regi.*" Michaelmas Term, 1788.

S. Heywood, Esq., and J. Williams, Esq. "*Legum servi ut liberi.*" Trinity Term, 1794.

A. Palmer, Esq. "*Evaganti fræna licentiæ.*" Hilary Term, 1796.

S. Shepherd, Esq. "*Legibus emendæ.*" Easter Term, 1796.

B. J. Sellon, Esq. "*Respice quid moneant leges.*" Easter Term, 1798.

J. Vaughan, Esq. "*Paribus se legibus ambæ.*" Hilary Term, 1799.

J. Lens, Esq., and J. Bayley, Esq. "*Libertas sub rege pio.*" Trinity Term, 1799.

Sir J. Scott, Knt., created Baron Eldon on his being appointed Chief Justice of Common Pleas. Trinity Vacation, 1799. "*Rege incolumi mens omnibus una.*"

Sir Alan Chambre, Knt., on being appointed a Baron of the Exchequer. Trinity Vacation, 1799. "*Majorum instituta tueri.*"

W. D. Best, Esq. "*Libertas in legibus.*" Hilary Term, 1800.

Robert Graham, Esq., on being appointed a Baron of the Exchequer, and Arthur Onslow, Esq. Trinity Term, 1800. "*Et placitum læti composito fœdus.*"

W. M. Praed, Esq. "*Fœderis æquas dicamus leges.*" Hilary Term, 1801.

Sir Edward Law, Knt., created Baron Ellenborough on being appointed Chief Justice of King's Bench. Hilary Vacation, 1802. "*Positis mitescent secula bellis.*"

Sir J. Mansfield, Knt., on being appointed Chief Justice of Common Pleas. Easter Term, 1804. "*Serius in cælum redeas.*"

Sir T. M. Sutton, Knt., on being appointed a Baron of the Exchequer. Easter Term, 1804. "*Hic ames dici pater atque princeps.*"

Sir George Wood, Knt., on being appointed a Baron of the Exchequer. Easter Term, 1807. "*Moribus oras, legibus emendes.*"

William Manley, Esq.; Albert Pell, Esq.; and William Roush, Esq. "*Pro rege et lege.*" Easter Term, 1808.

Robert Henry Peckwell, Esq., and William Frere, Esq. "*Traditum ab antiquis servare.*" Easter Term, 1809.

Sir Vicary Gibbs, Knt., on being appointed one of the Justices of Common Pleas. Trinity Term, 1812. "*Leges juraque.*"

Henry Dampier, Esq., on being appointed one of the Justices of King's Bench. Trinity Term, 1813. "*Consulta patrum.*"

John Singleton Copley, Esq. "*Studiis vigilare severis.*" Trinity Term, 1813.

Sir Robert Dallas, Knt., on being appointed one of the Justices of the Common Pleas. Michaelmas Term, 1813. "*Mos et lex.*"

Richard Richards, Esq., on being appointed a Baron of the Exchequer. Hilary Vacation, 1814. "*Lex est ratio summa.*"

John Bernard Bosanquet, Esq. "*Antiquam exquirite matrem.*" Michaelmas Term, 1814.

James Alan Park, Esq., on being appointed one of the Justices of Common Pleas. Hilary Term, 1816. "*Qui leges juraque servat.*"

Charles Abbott, Esq., on being appointed one of the Justices of Common Pleas. Hilary Term, 1816. "*Labore.*"

George Sowley Holroyd, Esq., on being appointed one of the Justices of King's Bench. Hilary Vacation, 1816. "*Componere legibus oram.*"

James Burrough, Esq., on being appointed one of the Justices of Common Pleas. Easter Term, 1816. "*Legibus emendes.*"

John Hullock, Esq. "*Auspicium mellioris ævi.*" Trinity Term, 1816.

William Firth, Esq. "*Ung roy, ung loy, ung ðy.*" Hilary Term, 1817.

Sir William Garrow, Knt., on being appointed a Baron of the Exchequer. Easter Term, 1817. "*Fas et jura.*"

William Taddy, Esq. "*Mos et lex.*" Trinity Term, 1818.

John Richardson, Esq., on being appointed one of the Justices of Common Pleas. Michaelmas Vacation, 1818. "*More majorum.*"

Vitruvius Lawes, Esq.; John Cross, Esq.; and John D'Oyley, Esq. "*Pro rege et lege.*" Hilary Term, 1819.

Thomas Peake, Esq. "*Æqua lege.*" Hilary Term, 1820. E.

## INCOMES OF PEERS.

(3<sup>d</sup> S. iv. 107.)

I send a copy of a MS. at Stanford Court relating to the Incomes of Peers in the seventeenth century.

*The Surnames, Titles, and Times of Creation of all the Nobility of England, together with their yearly Revenues this present Year 1622.*

*Marquisses.*

Pawlett, Winchester, 5 Edw. VI., 6500*l*.  
Villiers, Buckingham, 18 Jacobi, 12,000*l*.

*Earls.*

Howard, Arundell and Surrey, 1 Henry II., 7000*l*.  
Vere, Oxford, 5 Henry II., 2000*l*.  
Percy, Northumberland, 1 Ric. II., 20,000*l*.  
Talbot, Shrewsbury, 10 Hen. VI., 3000*l*.  
Gray (?), Kent, 5 Ed. IV., 2000*l*.  
Stanley, Derby, 1 Hen. VII., 8000*l*.  
Somerset, Worcester, 5 Hen. VIII., 7000*l*.  
Manners, Rutland, 17 Hen. VIII., 12,000*l*.  
Clifford, Cumberland, 17 Hen. VIII., 4,500*l*.  
Ratcliffe, Sussex, 21 Hen. VII., 8000*l*.  
Hastings, Huntington, 21 Hen. VIII., 3000*l*.  
Bourchier, Bath, 28 Hen. VIII., 3000*l*.  
Wriotesley, Southampton, 1 Edw. VI., 1000*l*.  
Russell, Bedford, 3 Edw. VI., 5000*l*.  
Harbert, Pembroke, 5 Edw. VI., 18,000*l*.  
Seymour, Hertford, 1 Eliz., 12,000*l*.  
Devereux, Essex, 14 Eliz., 4000*l*.  
Clinton Fienes, Lincoln, 14 Eliz., 4000*l*.  
Howard, Nottingham, 89 Eliz., 3000*l*.  
Howard, Suffolk, 1 Jac., 6000*l*.  
Sackville, Dorset, 1 Jac., 14,000*l*.  
Cecil, Salisbury, 8 Jac., 12,000*l*.  
Cecil, Exeter, 8 Jac., 12,000*l*.  
Herbert, Montgomery, 3 Jac., 8000*l*.  
Stewart, Richmond, 11 Jac., 6000*l*.  
Car, Somerset, 11 Jac., 3000*l*.  
Edgerton, Bridgewater, 15 Jac., 14,000*l*.  
Sidney, Leicester, 16 Jac., 4000*l*.  
Compton, Northampton, 16 Jac., 8000*l*.  
Cavendish, Devonshire, 16 Jac., 20,000*l*.  
Hamilton, Cambridge, 17 Jac., 4000*l*.  
Stewart, March, 17 Jac., 3000*l*.  
Ramsey, Houlderness, 18 Jac., 2000*l*.

*Viscounts.*

Browne, Montague, 1 Marie, 12,000*l*.  
Knowles, Wallingford, 14 Jac., 8000*l*.  
Hayes (?) Doncaster, 18 Jac.  
Villiers, Pembroke, 17 Jac., 8000*l*.  
Cavendish, Mansfield, 18 Jac., 10,000*l*.  
Mountague, Mandeville, 18 Jac., 6000*l*.  
Fieldding, Newnham, 18 Jac., 2000*l*.  
Bacon, St. Albans, 19 Jac., 2000*l*.  
Darcy, Colchester, 19 Jac., 7000*l*.  
Carey, Rochford, 19 Jac., 8000*l*.  
Howard, Andover, 19 Jac., 8000*l*.

*Barons.*

Ffane, Le Despencer, 1 Hen. III., 7000*l*.  
Nevill, Abergavenny, 20 Ric. II., 2000*l*.  
Touchet, Audley, 5 Hen. VIII., 4000*l*.  
Zouch, Zouch, 17 Ed. I., 2000*l*.  
Barley, Willoughby of Earsby, 17 Edw. I., 8000*l*.  
West, Delawarr, 27 Ed. I., 1500*l*.  
Barkley, Barkley, 28 Ed. I., 4000*l*.  
Parker, Morley, 28 Ed. I., 4000*l*.  
Dacre, Dacre of the South, 16 Ed. II., 3000*l*.

Stafford, Stafford, with the Conqueror, 1500*l*.  
Scroope, Scroope, 8 Ed. II., 5000*l*.  
Sutton, Dudley, 20 Hen. VI., 2000*l*.  
Stourton, Stourton, 27 Hen. VI., 2000*l*.  
Somerset, Herbert of Chepstow, 1 Ed. IV., 3000*l*.  
Ogle, Ogle, 2 Ed. IV., 1500*l*.  
Sandes, Sandes, 14 Hen. VIII., 2000*l*.  
Vaux, Vaux, 21 Hen. VIII., 3000*l*.  
Windsor, Windsor, 21 Hen. VIII., 2000*l*.  
Wentworth, Wentworth, 21 Hen. VIII., 3000*l*.  
Mordaunt, Mordaunt, 24 Hen. VIII., 3500*l*.  
Cromwell, Cromwell, 28 Hen. VIII., 2000*l*.  
Evers, Evers, 33 Hen. VIII., 3000*l*.  
Wharton, Wharton, 35 Hen. VIII., 2000*l*.  
Willoughbie, Willoughby of Parham, 1 Ed. VI., 2000*l*.  
Sheffield, Sheffield, 1 Ed. VI., 1500*l*.  
Pagett, Pagett, 5 Ed. VI., 4000*l*.  
Darcy, Darcy of the North, 3000*l*.  
North, North, 1 Mary, 2000*l*.  
Bridges, Chandoisse, 1 Mary, 3000*l*.  
St. John, St. John of Bletsoe, 1 Eliz., 2000*l*.  
Wotton, Wotton, 1 Jac., 4000*l*.  
Russell, Russell, 1 Jac., 8000*l*.  
Gray, Gray of Groby, 1 Jac., 3000*l*.  
Peter, Peter, 1 Jac., 7000*l*.  
Danvers, Danvers, 1 Jac., 4000*l*.  
Gerrard, Gerrard, 1 Jac., 3000*l*.  
Spencer, Spencer, 1 Jac., 5000*l*.  
Fienes, Say, 1 Jac., 2000*l*.  
Denny, Denny, 2 Jac., 3000*l*.  
Stanhope, Stanhope of Harrington, 3 Jac., 3000*l*.  
Karew, Karew, 3 Jac., 3000*l*.  
Arundell, Arundell, 3 Jac., 8000*l*.  
Knivet, Knivet, 5 Jac., 2000*l*.  
Dormer, Dormer, 18 Jac., 4000*l*.  
Roper, Teynham, 18 Jac., 5000*l*.  
Holles, Houghton, 14 Jac., 3000*l*.  
Stanhope, Stanhope de Sheff, 14 Jac., 6000*l*.  
Nowell, Nowell, 16 Jac., 4000*l*.  
Digbie, Digbie, 18 Jac., 3000*l*.  
Mountague, Mountague, 18 Jac., 8000*l*.  
Grevil, Brooke, 18 Jac., 5000*l*.  
Cranfield, Cranfield, 16 Jac., 5000*l*.

THOMAS E. WINNINGTON.

## PRICES OF OLD BOOKS.

(3<sup>d</sup> S. iv. 25.)

Your correspondent H. Cotton has related a curious instance of the revulsion of public feeling as to the value of old books, from the boiling to the freezing point, in his contrast of the prices given at the Duke of Roxburghe's sale in 1812—when a single volume brought the sum of 2270*l*.—with those of a recent auction in the county of Tipperary; where the contents of a library (between six and seven hundred weight) were knocked down at one halfpenny per pound. Nor were the books merely waste paper; for among them were works of Bacon, Hammond, Ussher, Tillotson, with many more modern authors of good note.

But, though the difference is striking, it is most probable that the two cases were quite dissimilar; and that, in fact, the contents of the two libraries

bore no resemblance to each other either externally or internally. All book collectors know that the former sale was of a character which attracted purchasers from every quarter; but the latter held out no tempting baits to rich amateurs. It contained no literary *koh-i-noor*, for all to gaze at; none of the *incunabula artis typographica*; no curious block-books; no broad-margined specimens from the presses of Gutenberg or Fust—of Sweynhym and Pannartz—of Jansen, Valdurger, or Caxton. The *leaves* of its volumes were not "crisp and crackling," but well-thumbed and tender. Their outward coverings were very homely. There was none of the rich gold lace of the Harleian binders: the chaste plain red morocco of old Roger Payne; or the lighter, yet tasteful greens and olives of Charles Lewis. The books themselves were good books, but that was all.

But, Mr. Editor, is not such a sale most depressing to gentlemen authors, whose shelves happen to be inconveniently loaded with unsold copies of their own productions? I do not consider myself a better writer than Bacon, Tillotson, or Üssher; yet I had always hoped, that my executors would receive at least *threepence* per pound for my lucubrations from any respectable grocer or cheesemonger.

But, to sink to a *single halfpenny*—the paltry amount of Falstaff's bill for "bread,"—Charon's fee for ferrying a ghost across the Styx!—the price of a ration of cat's-meat!—Bah! As the Emperor Louis Napoleon said of Kinglake's bitter book on the Crimean war: "C'est ignoble!" Well, I am only sorry for my legatees. I'll write no more books. SCRIBLERUS MINOR.

**MAXIMS: NEWBERRY: GOLDSMITH** (3<sup>rd</sup> S. iv. 229.)—The *Index to Mankind*, referred to by your correspondent J. M., forms a part of the third volume of *The Midwife, or Old Woman's Magazine*. The title-page states—

"To which is added, 'An Index to Mankind,' which completes her works in English:—

'Cedite Romani Scriptores, cedite Graii.'

'Read Midnight once, and you can read no more,  
For all books else will seem so mean, so poor!  
Verse will seem prose—but still persist to read,  
And Midnight will be all the books you need.

'BUCKINGHAM.'

London: Printed for Thomas Carnan, at J. Newbery's, the Bible and Sun, in St. Paul's Churchyard. 1768." 12mo.

The *Magazine* takes up 164 pages. Then follows, with the title-page given by J. M., and the date 1751, the "Index to Mankind." From the date, of course, Goldsmith's having any share in it is out of the question; as, in 1751, he was still in Ireland. As regards the collection itself, I

should much doubt whether any of the maxims in it appeared for the first time in this work; so large a proportion of them being easily traceable to previous writers and collections. Indeed, the preface states:—

"What is here offered to the Reader is more what I have digested than what I myself have wrote; and, therefore, I may without vanity or partiality commend it."

The *Old Woman's Magazine*—an amusing and now scarce periodical—did not extend beyond the third volume. Its editor was the unfortunate Christopher Smart; and he and Newbery were almost the sole writers in it. The probability is, that the "Index to Mankind" was collected by the latter, who was fully equal to such a performance without calling in any higher power.

JAS. CROSSLEY.

**ISABEL OF GLOUCESTER** (3<sup>rd</sup> S. iv. 187.)—Your learned correspondent HERMENTRUDE inquires concerning "Xanton" and "Scone," the bishops of which are found mentioned—one by Speed, and the other by Stow—in connection with the Archbishop of Bordeaux and the Bishop of Poitiers.

1. Xanton. The part of France subsequently known by the name of La Saintonge, was once inhabited by the Santones or *Xantonnes*: its principal town, Saintes or Xaintes, formerly Mediolanum *Santonum*, or Urbs *Santonica*. It was from early times a bishopric; and was subject to the archiepiscopal see of Bordeaux. This may account for our finding the archbishop and the bishop associated in the matter of King John. The spellings *Xaintes* and *Xaintoing* may be seen in Speed (ed. 1632, p. 603,) both in text and margin; also in the "Table" at the end, under the letter X.

2. In regard to Scone there is more difficulty. Scone, in Scotland, though famous in history, does not appear to have ever been the seat of a bishopric, any more than *Escon*, or *Escouen*—two small places in France mentioned by Expilly, though not by Valesius. Can Stow's "Scone" be Carcassone, which was a bishopric? Or may it not be a corrupt spelling of Xanton? On this last supposition the same three prelates who, according to Speed, united in the sentence of divorce, were also associated, according to Stow, in dissolving the marriage.

SCHIN.

The Bishoprick of Xanton is that of Saintes, called *Santonus* in Latin, and frequently *Xaintes* in French. It was the capital of Saintonge, or Xaynton, as Froisart spells it. (Cap. xxii.)

Roger de Hoveden mentions the divorce of Hawise, with the names of the officiating prelates; and it appears from his account that John's mar-

riage to Isabella of Angouleme (which took place Aug. 24, 1200), was immediately after his divorce (see vol. ii. p. 483). It was this marriage that the King of France advised. See above, and R. de Wendover, ii. 188. S. P. V.

PARODY ON "HOHENLINDEN" (3rd S. iv. 209).—Your readers may be amused at reading another and most excellent parody on this ode. It is from an unpublished *jeu d'esprit*, called "Horace at Athens," by a distinguished Cantab, Mr. Trevelyan, now in India with his father Sir Charles. It is on the battle of Bull's Run:—

"At Bull's Run when the sun was low,  
Each Southern face was pale as snow;  
And loud as jackdaws rose the crow,  
Of Yankees boasting rabidly.

"But Bull's Run saw another sight,  
When in the deep'ning shades of night,  
Tow'rd's Fairfax Courthouse rose the flight  
Of Yankees running rapidly.

"Then broke each corps with terror riv'n,  
Then rush'd the steed from battle driv'n,  
The men of Battery Number Seven  
Forsook their red artillery.

"Still on Mac Dowall's furthest left,  
The roar of cannon strikes one deaf,  
Where furious Abe and fiery Jeff,  
Contend for death or victory.

"The panic thickens. Off, ye brave!  
Throw down your arms! your bacon save!  
Waive, Washington, all scruples waive,  
And fly with all your chivalry!"

LITTLTON.

RALEGH ARMS AND SUPPORTERS (3rd S. iv. 33.) In defence of my assertion that Sir Walter Raleigh used supporters "by virtue of his office as Lord Warden of the Stanneries," I may quote the observations contained in the MSS. of Wingfield, York Herald, now in the Heralds' College, and printed in Dallaway's *Inquiry*, &c., and in Montagu's *Guide to the Study of Heraldry*, pp. 71, 72:—

"Anciently there was no written precedent for ordering the bearing of supporters, nor for limiting them to the major nobilitie. . . . The moderne use of them is now chiefly in the greater nobility, and knights of the garter, or persons that were of the privy council, or had some command whereby they had the title of lord prefixed to their style, as Lord Deputy of Ireland, Lord Warden of the Cinque-Ports, Lord President, Counsellors of the North or Marches of Wales, or Lord Warden of the Stanneries.

"That the peers of the realm did and might bear them, is not the question. That others under the degree of peers in parliament did bear them, and by what reason or right, and how the precedent of their ancestors bearing supporters may justify the use of them in lineal heirs, is the question. It is confessed there is little or nothing in precedent to direct the use of supporters," &c. &c.

One of the instances quoted by Wingfield is the very one which MR. MACLEAN disputes, —

"Sir Walter Raleigh, as Lord Warden of the Stanneries."

I cannot at all agree with MR. MACLEAN in assuming that if the office in question entitled its holder to the dignity of supporters, a person appointed to the office could not use them without the authority of the Heralds' College. The Luterells, Pastons, Carews, Hintons, and others, below the rank of the peerage, who use supporters, require no warrant whatever from the Heralds' College to justify them in the continuance of their hereditary distinctions; nor does the Lord Chancellor need a grant from the College of Arms to justify him in placing behind his shield the maces which are the ensigns of his official dignity.

JOHN WOODWARD.

New Shoreham.

"MAY MAIDS" (3rd S. iv. 229).—MR. REDMOND is probably aware that a May Queen is the subject of the most popular of all the Poet Laureate's poems. Mr. Tennyson might give information on the question, if applied to. LITTLTON.

GREEK PHRASE (3rd S. iv. 240).—SCHIN's conjecture does not seem to me very probable. It assumes either that the substantive *funda* is etymologically connected with the verb *fundo* and *effundo*, or at least that *effundo* is used of a sling. The first of these is by no means certain. Voss derives *funda* from *σφενδύρα*, and *fundo* from *χέω*. As to the latter, no doubt sling might be well expressed by *fundere* or *effundere*; it does not appear that it ever is so. The only verb connected plainly with *funda* is *fundito*, in Plautus, applied to the person aimed at. All the above notes are from Scheller's Lexicon.

I understand that SCHIN has ascertained that the phrase in question is *not* in Plutarch.

LITTLTON.

SIR INGRAM HOPTON (3rd S. iv. 127.)—He was only son of Ralph Hopton, Esq., of Armley in Leeds, by his first wife Mary, daughter of Roger Nowel, Esq. He was born at Armley, and baptised Feb. 23, 1614-15, on which day his mother died.

After being for four years at Wakefield school under Mr. Doughty, he was, on May 12, 1631, admitted a scholar of St. John's College, Cambridge.

He married Eleanor, daughter and coheirress of Arthur Lindley, of Leathley, Esq., and by her (who re-married Col. Robert Brandling) had issue Ralph, who died young, and Mary, his sole heirress, who married, first, Sir Miles Stapleton of Wig-hill, and secondly, Richard Aldburgh, Esq.

It is observable that the writer of the inscription at Horncastle, in commemoration of Sir Ingram Hopton, was mistaken as to the day on which Winceby fight occurred. It is but common charity to suppose that, had he been acquainted

with the generous regard for his brave but unfortunate opponent which is said to have been exhibited by Cromwell, he would not have designated him the Arch-rebel.

Lloyd (*Memoires*, 671) refers to Sir Ingram Hopton as an old soldier. It appears from his baptism, and from the entry of his admission at St. John's, that at the time of his death he was in his twenty-ninth year.

C. H. & THOMPSON COOPER.

Cambridge.

KASTNER, OR CASTNER ARMS (3<sup>rd</sup> S. iv. 167.)—Arms belonging to different families of this name will be found in Siebmacher's *Wappenbuch* (Nuremberg, 1734), i. 99; ii. 88; iv. 38, 41; and in Rietstap's *Armorial Général* (Gouda, 1861), pp. 227, 567. These families are Bavarian, Swabian, and Tyrolese.

J. WOODWARD.

COINCIDENCE OF BIRTH AND DEATH (3<sup>rd</sup> S. iv. 166.)—Perhaps as singular a coincidence of birth and death as could be found presents itself in the case of Garzo, the grandfather of the Italian poet Petrarch. It is related in *Mémoires pour la Vie de Petrarch*. Garzo, who was a notary, died at the age of 104, on his natal day, and in the same bed in which he was born. The philosopher Plato died on his birthday. W. I. S. HORTON.

PETER'S PENCE (3<sup>rd</sup> S. iv. 49.)—The custom of paying Rome-feoh, Rome-scot, Peter's-pence, Rome-pennyning seems to have been peculiar to England, and was not, as is generally asserted, a tribute to the Pope, but an alms in support of the English College at Rome. Petrie, in cent. viii. p. 99, of his *History of the Church*, says "It was called Peter's-pence because it was ordained to be paid on Peter's Day; yet certainly thereafter it was called Peter's tribute."

Ina, King of the West Saxons, is said to have instituted the payment of a penny for every house in his kingdom during his pilgrimage to Rome in 724, and the custom was not abolished until 1533. Offa, in 793, made a pilgrimage to Rome by way of penance for the murder of Ethelbert, and "gave unto the Pope a yearly penny"—a fact we learn from the "Vita Offa" mentioned by Spelman. The laws of Edward the Confessor enact that, "omnes qui habent 30 denarius vivæ pecunie . . . de suo proprio, Anglorum lege dabit denarium Sancti Petri, et lege Danorum dimidiam markam: iste vero denarius debet summōniri in Solemnitate Apostolorum Petri & Pauli, et colligi ad festivitatem quæ dicitur *ad vincula*." The same statute expressly describes this payment as being an alms, and not a tribute of subjection; for we find that "hic denarius Regis eleemosyna est."

¶ In later times, doubtless, the Peter-pence were wrongly considered as an acknowledgment of the Papal supremacy. Matthew of Westminster

calls this contribution "consuetudo apostolica, a quâ neque Rex, neque archiepiscopus vel episcopus, abbas vel prior, aut quilibet in regno immunis erat." Camden, I think, assigns to Offa the credit of its institution.

Cowell, from whom I have borrowed some of the above information, refers to Lambard's *Explication of Saxon Words*, verbo "Nummus," King Edgar's laws, fol. 78, c. 4; and Stow's *Annals*, p. 67.

The "Moneta S. Petri" coined at York and elsewhere, is not, according to some numismatists, to be mistaken for Peter-pence. Several specimens of this coinage are before me. Other countries forwarded contributions, or tribute, to the chair of Peter, but the special payment called Peter-pence is, I think, to be distinguished from these, and confined to this kingdom.

CHESSBOROUGH.

COURT COSTUME OF LOUIS XIII. OF FRANCE (3<sup>rd</sup> S. iv. 186.)—A. D. will find the costume of this period very minutely, and most probably, correctly represented in the plates to Pluvinel's *Horsemanship*, by Crispin de Pas.

In order to be sure of the genuineness of the plates, the first edition, folio, Paris, 1623, should be consulted, or that issued by De Charniquy, also in folio, 1625. There were many later editions in French, as well as translations into German and Dutch, until at length the coppers being quite worn out, they were professedly copied by more modern artists, whose works, although sufficiently illustrative of the Pluvinelian *manège*, are not at all to be relied on in regard to portraiture.

R. S. Q.

GEORGE BELLAS (3<sup>rd</sup> S. iv. 148.)—A MS. note in my copy of Beloe's *Sexagenarian* states that George Bellas married Miss Greenough of Ludgate Street, St. Neots.

JOSEPH RIX, M.D.

REGIMONTANUS (3<sup>rd</sup> S. iv. 178.)—Your correspondent CHESSBOROUGH is correct as to the episcopal throne of Ratisbon having been occupied by Albertus Magnus. He was elected Bishop 1269, and voluntarily resigned the see 1263.

W. I. S. HORTON.

BATH HOSPITAL (3<sup>rd</sup> S. iv. 134.)—Up to the year 1743, the only bishops who had subscribed to the above hospital were the Bishops of Oxford, and of Bath and Wells; and the sums they subscribed were under 50*l*. Had any bishop between 1723 and 1743 subscribed 50*l*., he would not have been "the principal contributor;" as several persons gave 50*l*., some 100*l*., and George II. 200*l*. There is not, nor ever was any motto, either within or without the hospital. The anecdote related by P. S. C. cannot, I think, be regarded as genuine.

R. W. F.

**LADY CATHERINE REBECCA MANNERS** (3<sup>rd</sup> S. iv. 187).—Catherine Rebecca, Lady Manners, was the daughter of Francis Grey of Lehen, co. Cork, Esq. She married William Manners, son of John Manners and Louisa Tollemache, Countess of Dysart, in 1789. William Manners was made a baronet in 1793, and afterwards became Baron Huntingtower, and took the name of Talmash by royal sign manual in 1821. A second edition of Lady Manners's *Poems* was published in 1798 by J. Bell, British Library, Strand, with a portrait.  
LOUISA JULIA NORMAN.

**LORD AIRTH'S COMPLAINTS** (3<sup>rd</sup> S. iv. 186).—In the first series of Sir Bernard Burke's *Vicissitudes of Families* will be found an interesting account of the circumstances which led Charles I. to strip William Graham, Earl of Strathern and Menteith of his ancient honours, while he conferred on him the new title of Earl of Airth. As however, the Earldom of Airth was only granted in 1633, the author of *Lord Airth's Complaints* could not have been Fulke, Lord Brooke, who died in 1628.  
C. R. S. M.

#### CHURCH BELLS (1<sup>st</sup> S. vi. 317).—

"One of the Doctor's peculiarities was his extraordinary fondness for church bells, and many and pressing were the calls upon the pockets of his friends and correspondents to contribute to those at the church at Hatton. He says himself, 'I have been importunate, and almost impudent, in my applications.' Campanology was a subject so much at his heart, that, in one of his letters, he intimates an intention of treating upon it at large. In the *Bibliotheca Parriana*, p. 479, is a long note on Magius de Tintinnabulis, in which he notices Paccicelli de Tintinnabulo Nolano, as the only learned work he had met with on bells. He does not seem to have fallen in with the commentary of Angelus Roccha or the poetry of Dellingham, or the *Campanologie Rationale* of Durandus, or the huge folio of Valentini, which would have been a great comfort to the Doctor's mind. What would he have said, however, to the incomparable theory of Frater Johannes Drabicius, who, in his book, *De Celo et Caestati Statu*, printed at Mentz, 1618 [not 1718], employs 425 pages to prove that the principal employment of the blest in heaven will be in the continued ringing of bells."—*Quarterly Review*, vol. xxxix., *Life and Writings of Dr. Parr*, n. p. 308.

#### BIBLIOTHECAR. CHETHAM.

**INSCRIPTION ON CROSTHWAITE FONT, KESWICK** (3<sup>rd</sup> S. iv. 187).—By way of reply to the first of MR. KNOWLES'S *Queries*, may I suggest that Keswick is but a contracted form of Ked's-wick, or Khede's-wick, and that Khede is one of the many ways in which the name of St. Chad is so frequently found in the nomenclature of English towns; combined with the terminations -den, -ley, -wick, -kirk, -hunt, -well, -ford, "Chad" is found in the names of nearly a dozen places; as Cad, Chat, Chid, Chit, &c., it enters largely into English topographical names. (Skiddaw? unde derivatur?)  
HARBERTONFORD.

**GLOUCESTERSHIRE SONGS** (3<sup>rd</sup> S. iv. 210).—In the *Collectanea Glocestriensia* of the late J. D. Phelps, Esq., of Chavenage House, I find in the Catalogue of Poetry, at p. 48, "True Blue. Tune, Grenadier's March." Perhaps some of your correspondents may be able to complete the information by stating where Mr. Phelps's Collection is now preserved.\*  
P. S. CAREY.

**CHANCELLOR OF THE EXCHEQUER** (3<sup>rd</sup> S. iv. 216).—I have read MR. FOSS's interesting reply to MR. CAMPBELL'S Query, in which he says the Chancellor of the Exchequer is now the Chief Judge on the Equity side of the Court. Will MR. FOSS kindly inform me how far the judicial authority of the Chancellor, as an Exchequer judge, has been affected by the 5 Vict. c. 5, which abolished the equity jurisdiction of the Court of Exchequer?

JOB J. BARDWELL WORKARD, M.A.

**OYSTER GROTTOS** (3<sup>rd</sup> S. iv. 140, 192).—*The Guardian*, Sept. 2, 1863, p. 830, quoting Miss Yonge's *History of Christian Names*, says:—

"Very curious associations cluster round this particular local conception of St. James:—The conventional representation of the saint was a pilgrim to his own shrine, staff-in-hand, and in his broad-leaved hat one of the scallop-shells, thence named *Pecten Jacobeanus*, emblems probably of pilgrims' fare, but which led to oysters being considered appropriate to his festival; so that the 25th of July, old style, washes them in, and the grotto of their shells built by little Londoners on that day is the reminiscence of his shrine, and testifies to his popularity."

If DR. BELL will add to July 25, which is the day of St. James the Greater, the ten days omitted at Pope Gregory's revision of the Calendar in 1582, he will have the very date under discussion, Aug. 4.

S. F. CRESWELL.

Cathedral School, Durham.

**DAGNIA FAMILY** (3<sup>rd</sup> S. iv. 209).—I have the following memorandum among my genealogical collections:—

"1802, Oct. 13. MR. Dagnia, of Dockwray Square, North Shields, relict of Jn. D. Esq. of Newcastle [died]."  
—*Gent's Mag.* vol. lxxii. p. 1067.

EDWARD PEACOCK.

**THE EARL OF SEPTON** (3<sup>rd</sup> S. iv. 148, 198).—ABHBA will find the statement, which I at first made from memory, in Burke's *Peerage*, p. 949, edition, fol. 1863.

S. REDMOND.

Liverpool.

**BISSEXTILE DAY** (3<sup>rd</sup> S. iv. 209).—At present February has twenty-nine days in leap year, but in the Roman calendar they were reckoned only as twenty-eight, because the first sextile and second sextile were considered in the Roman law as one day. (*Dig.* iv. tit. 4, 3.) By the statute 21 Hen. III. the Roman plan was to be followed:

[\* Vide "N. & Q." 1<sup>st</sup> S. vi. 107.—Ed.]

"computetur dies ille et dies proxime precedens pro uno die."

Generally it may be answered that our old practice of counting two days as one was preserved out of deference to Roman authority, which was afterwards abandoned for the more simple and scientific method of adding one day at the end of the month. In like manner the Jews intercalated one month, but they gave the same name to the two months; so did the Greeks. Why the Roman priesthood should have fixed on the *sixth* calend may have been because *six* hours was the surplus time to be dealt with annually.

T. J. BUCKTON.

**ARMS WANTED, FAMILY FOR** (3rd S. iv. 128, 166.)—Your correspondent should consult *Berry's Encyclopædia Heraldica*, and *Glover's Ordinary of Arms*. By their help he may refer the first shield inquired for to the Gilberts of London and Sussex, and the quartered shield as follows: 1st quarter to the family of Dennys of Devon; 2nd, to that of Loveday; 3rd, to the Ffolliotts; and the 4th to the Dyverles of Devon.

According to *Machin's Diary*, a Philip Dennys was buried at Allhallows Barking, in 1556—

"The vij<sup>th</sup> day of Sept<sup>r</sup> was bered at Barking Church Mr. Phelype Dennys, Squire with Cote of Armes, and ij whytt branches and xii torches, iij grett tapurs, ij dozen skochyuns of Armes and a grett juster."

The tomb existed in Stowe's time, who describes it thus:—

"A small brass plate is fixed on the E. wall, and thus inscribed, 'Of your charitye pray for the soule of Philip Dennys of London, Esquire, whose body lyeth before this stone. He died the 3<sup>rd</sup> day of September, 1556.'"

May not the shield in question be a part of the now missing memorial? B. HY.

**MARGARET WAKE** (3rd S. iv. 188.)—HERMENTRUDE will find an elaborate pedigree of the Wake family in the *Report of the Proceedings of the Leicestershire Archaeological Society* for 1861. The name of Margaret Wake's mother is not given in it. C. J. R.

The following extract, from the Archbishop's *Memoir* of his family, 1833, may assist HERMENTRUDE.

In reference to John, Lord Wake, who was the father of Margaret, he says (p. 35):—

"Whom he married I am yet to seek; only I find her in an Ancient Charter, called by the name of Joan; and that, in right of her, he held the Wapentake of Skarndale, in the County of Derby."

W. W. S.

**REV. W. EASTMEAD** (3rd S. iv. 186.)—William Eastmead, on Oct. 16, 1809, preached at Hambleton, Bucks, a sermon entitled *The Power of Satan limited and his Policy confounded by Christ*. It was printed, and a notice of it was inserted in the *Evangelical Magazine* for April, 1810, p. 170,

col. ii., whose editors suppose it to have been the author's *maiden* sermon. The same magazine for 1815 at p. 547, col. ii., gives an account of the Rev. W. Eastmead's settlement over the church of Christ at Kirkby-Moorside on August 10, when he was said to be from Hackney. D. B.

**BUSH HOUSES** (3rd S. iv. 141, 200.)—The bush as a tavern sign was succeeded by a thing intended to resemble a bush, consisting of three or four tiers of hoops fastened one above another, with vine leaves and grapes richly carved and gilt, and a Bacchus bestriding a tun at top. The owner of a tavern or ale-house in Aldersgate Street, at the time when Charles I. was beheaded, was so affected upon that event that he put his bush in mourning by painting it black. The house was long after known by the name of the "Mourning Bush at Aldersgate." (*Hawkins's History of Music*, vol. v. bk. i. c. ix. p. 78.) I may supplement this note with the following proverbs:—

"Good wine needs no bush; Al buon vino non bisogna frasca, Ital.; A bon vin il ne faut point d'enseigne, Fr.; Vino vendibili hederà suspensā nihil est opus; El vino que es bueno, no ha menester pregonero, Span.; Gude wine needs na a wisp, Scot."—*Ray's Proverbs*.

EDWARD J. WOOD.

**GAMBRIVUS** (3rd S. iv. 147.)—In the *Divi Britannici*, London, 1675, p. 103, Sir W. Churchill, speaking of the English race, says:—

"Woden, their common ancestor, being descended in a direct line from Theutones, the grandchild of *Gambrivus* (the first inventor of good Ale and Beer, which they have lov'd but too well ever since), he was the third in descent from Manus, son of Tuiscio, the eldest son of Gomer, the first son of Japheth, third son of Noah, whom (?) Moses remembers by the name of Aschenaz, from whom the Hebrews call the Germans Aschenims."

From this account we see that Gambrivus was seventh in descent from Noah; in other words, that he was the patriarch's G.-G.-G.-G. Grandson. Churchill refers, in the margin, to Lanquet for information concerning this patron saint of brewers. CHESBOROUGH.

Harbertonford, Devon.

**CHRISTIAN NAMES OF AUTHORS** (3rd S. iv. 161.)—The librarian alluded to by S. Y. R. is quite right in his conjecture; Lieut.-Colonel Robert Carey, C.B., Deputy-Adjutant-General, is the author of *The Narrative of the late New Zealand War*. P. S. CAREY.

**MYMS** (3rd S. iv. 123.)—The only etymology that I can find for this name is the German *mammie*, a castrated animal. The river Maran in the same county of Hertford, is also named Mimram, which, if this derivation is sound, means a wether sheep. The two Myms or Mimmis, North and South, being within twenty miles of London, and near Barnet, a great cattle fair, and being in a line from the north and north-west of England, for

the introduction of horses, cattle, and sheep into the metropolis, may have acquired the name from carrying on this branch of veterinary surgery.

T. J. BUCKTON.

**FRENCH WINE IN 1749** (3<sup>rd</sup> S. iv. 209.)—From 1703 port established itself as what Defoe calls "our general draught," pursuant to the treaty with Portugal in opposition to France, known as the *Methuen Treaty*, from the name of the Ambassador. Previously, the claret of France had been the beverage of the wine-drinkers of England. The Scotch stuck, however, to their French taste and predilections. (*Knight's England*, v. 267, 312.) The same may be said of the disaffected English. In 1749, the remembrance of French aid to the Romanists of Ireland and Scotland rising to support the Stuart family, would be fresh in the memory of the London drapers and others, and in their drink would be freshly remembered. The adoption of a new beverage is proof of strong feeling, and it is remarkable that it has required more than 150 years to reconvert our port-wine drinkers into French wine drinkers, which is again the result of foreign policy.

T. J. BUCKTON.

**BIBLICAL QUERIES: PROV. XXVI. 8.** (3<sup>rd</sup> S. iv. 219.)—Allow me to observe in explanation that *quicksilver* is not mentioned in the original nor in any of the versions.

It is certain that in the Latin Vulgate the word "Mercurii" means the god Mercury, and not the mineral mercury or quicksilver, the Latin name of which was a Greek compound, *hydrargyrum* (Plin. xxxiii. 3).

T. J. BUCKTON.

**SIR THOMAS REMINGTON** (3<sup>rd</sup> S. iv. 210.)—Queries such as this of a private genealogical character, which may be very interesting to the inquirer, but little or none to the general reader, should *not* be asked under any *initials*, but by a full name and address. Then the probability is that satisfactory replies will be received through private and direct communication, such as, in many cases, it might not be desirable for all the wide world to know. I can speak from experience that I have often received very valuable information in reply to my queries *direct*, conveyed in the most courteous and obliging manner, and have made some very agreeable acquaintances thereby.

How often does the editor of "N. & Q." announce to correspondents that letters are lying with him for A. B. and C., containing, I have no doubt, replies which the writers don't think proper to make *public*? Therefore my advice to R. B. is

EXPERTO CREDE.

P. S. Had I known his address, I would have put him on the track he wishes to find.

A pedigree of this family, from Dugdale's *Visitacion of Yorkshire*, 1665-6 (p. 123), is published by

the Surtees Society. It was registered at Kilham on Aug. 31, 1665.

EDWARD PHACOCK.

Bottesford Manor, Brigg.

**MONOGRAM OF CONSTANTINE** (3<sup>rd</sup> S. iii. 235.) F. C. H. will, I feel sure, pardon me for calling in question the accuracy of his statement that the Labarum appears on coins of Constantine the Great. Will he kindly inform me where any coins of this emperor are to be seen on which a standard, bearing the, so-called, "sacred monogram," is represented.

In my own cabinet are thirty-four coins of Constantine the Great, and I have examined engravings of many others, the types of which are not represented in my collection; and I regret to say that I have as yet been unable to discover on any of this Emperor's coins either the Labarum, or indeed the most distant allusion to the new religion he embraced, though of his connection with the older religious system there are many traces, as, for instance, in the augur's cowl, and the title of Divus prefixed to his name. With all proper respect for the legends of antiquity, I take leave to doubt whether this so-called monogram ought to be considered a Christian emblem at all,—a doubt the reasons for which I hope to show in the course of a note I am preparing on Religious Symbols.

CHESSBOROUGH.

Harbertonford.

P. S. Since writing the above, I find in p. 364 of Mr. Humphrey's *Coin Manual* the following remark: "We seek in vain for Christian emblems on the coinage of the first Christian Emperor." See also remarks on the Labarum in p. 365 of the same book.

**VENUS CHASTISING CUPID** (3<sup>rd</sup> S. iv. 200.)—There is a classical authority for Venus chastising Cupid with a more effective weapon, viz. her sandal. Lucian, in his dialogue of Aphrodite and Selene (Tauchnitz edition, vol. i. p. 105), makes the former say—*ἤδη δὲ καὶ πλεῖστας αὐτῇ ἐνέτεινα εἰς τὰς πύγας τῷ σανάδελῳ*.

H. C. C.

**SATIRICAL EPITAPH** (3<sup>rd</sup> S. iv. 189.)—I have always heard the first line repeated thus:—

"Here lies the mutton-eating King," &c.

The reference to Hume should be vol. viii. p. 212, not 312.

C. A. B.

**WIVES OF ENGLISH PRINCES** (3<sup>rd</sup> S. iv. 188.)—The mother of Jacquetta, Duchess of Bedford, was Margaret de Baux, of the house of Andria; whose armorial bearings were, without heraldic right, granted by Edward IV. to Queen Elizabeth Wideville. I have seen a halberd of his age in the armoury at the Tower, on which these arms are engraved.

S. P. V.

Of the mothers of the wives of English princes, I can only answer HERMENTRUDE'S Queries as to the following:—



1. Isabel Marshal; whose mother was Isabel de Clare, daughter of Richard de Clare, Earl of Pembroke (Strongbow).

2. Margaret Wake. Her mother was Joan, who died 1310, Rot. Orig. 3 Edw. I. (from genealogical table in Rev. E. Trollope's *Hereward, the Saxon Patriot*).

3. Joan Holland. Her mother was Lady Alice Fitzalan, daughter of Richard, Earl of Arundel.

4. Jaquetta of Luxemburg. Her mother was Margaret de Baux, daughter of the Duke of Andria, in the kingdom of Naples. C. R. S. M.

**BEAN FEAST** (3rd S. iv. 186.)—I believe this term originated in days when workmen were contented with much humbler fare than would satisfy them at present; and when a day in the country, with a dinner of beans and bacon, washed down with a due proportion of beer, was looked upon as a real treat. Formerly, the bean feasts always took place about the time of year when broad beans are plentiful. JAYDER.

**EXPLANATION OF WORDS WANTED** (3rd S. iv. 167.)—Perhaps the following will help HERMENTRUCK:—

"Espiner." Fil d'Espinay = A kind of loose twisted and (somewhat) coarse thread, made at Espinay, a town in Artois. (Cotgrave.)

"Accuby." Accubes = Couches, lodgings, resting-places; cabins to lie in, or to rest in. (Cotgrave.)

"Par Anal." This must be akin to Anneler = to curl, to ring, to twist, &c.

"Forall" I take to be *fold*, or *furl* (fresler), or *ply*.

"Esqueles." Esquilles, aiguilles = needles.

"Quillers." (Perhaps) = knitting, *quilling* (or twilling) needles, or pins.

"Enorres" I take to have affinity with gold; perhaps gilt may be the meaning. "Un hanap d'argent enorres" = a silver gilt cup."

"Ove" one would suppose to mean "ou," but a conjunction does not seem to be wanting, so that it may have some affinity with the Italian Uva (Uova, Ove) Uveo, — a grape, or grape-like in shape.

"Resones de Averill" I take to be raisins = grapes or a bunch of grapes, "of April" or "of spring," or "green." Ash has Avernot = a kind of grape. J. D. CAMPBELL.  
Glasgow.

"Esqueles" is evidently "ecuelles," porringers. For "quillers" read "cuillers" spoons. The other words I give up. H. W. H.

**BENEDICT XIV.** (3rd S. iv. 166.)—The authority for this anecdote is a letter of Gray's to Mr. West, dated "Florence, Aug. 21, N. S. 1740;" and standing as Letter XXIX. of the second sec-

tion in Mitford's edition of the poet's *Works*, where it is thus given:—

"He is reported to have made a little speech to the Cardinals in the conclave, while they were undetermined about an election, as follows: 'Most eminent Lords, here are three Bolognese of different characters, but all equally proper for the Popedom. If it be your pleasures to pitch upon a saint, there is Cardinal Gotti; if upon a politician, there is Aldrovandi; if upon a booby, here am I.' The Italian is much more expressive; and, indeed, set to be translated:—'Eminentissimi Signori, ci siamo tre (Bolognesi?) diversi al, ma tutti idonei al papato. Si vi piace un santo, c'è l'Gotti; se volete una testa scaltra e politica, c'è l'Aldrovandi; se un coglione, ecco mi!'"

C. W. BINGHAM.

**A LADY'S DRESS** IN 1762 (3rd S. iv. 238.)—J. L. should not make Ovid speak like the most prosaic of prose writers. It is needless to put the words in poetical order; indeed I think they have very lately been quoted in "N. & Q."

LYTTELTON.

### Miscellaneous.

#### BOOKS AND ODD VOLUMES

##### WANTED TO PURCHASE.

Particulars of Price, &c. of the following Books to be sent direct to the gentleman by whom they are required, whose name and address are given for that purpose:—

DIBDIN'S SUNDAY LIBRARY. Vol. II. COLLECTION OF ANTHEMS USED IN HER MAJESTY'S CHAPEL ROYAL by THOMAS FESLIE, D.D., Sub-Dean of the chapel. Livingston, 1828. 8vo.

WINDING WORDS ON CHANTREY'S WOODBOOGE, edited by Rev. W. G. Cookeley.

THE HISTORY OF THE COMMONERS, by Burke. 4 Vols.

Wanted by Rev. John Pickford, M.A., Sherington, Newport-Pagnell, Bucks.

### Notices to Correspondents.

T. B. is referred to our 1st S. vii. 202; but especially to the 2nd S. vi. 145, 218, for the origin and correct spelling of the word *Tasotatation*.

K. B. Haver in Evelyn's Diary is clearly a misprint for Dr. John Hewett, noticed in the 8th and 13th vols of our Second Series.—The great critic who declared "He that would puns would pick a pocket," was John Dennis. See "N. & Q." 3rd S. ii. 197; iii. 467.

G. Bunyan's allusion to the gratitude of the chicken is noticed in our 2nd S. vii. 57. Bunyan was only four years of age when George Herbert died.

S. Y. R. Mr. William John Pinks was born 29th Sept. 1839, and died the 12th Nov. 1860. A short Memoir of him may be had at the Office of the Clerkenwell News.

W. M. M. For eradicating the worm in old books see "N. & Q." 1st S. viii. 391; ix. 591; xi. 167.—The authorship of *The Whole Duty of Man* is still considered an open question. Vide our 2nd S. i. 125.

W. I. J. The work announced by Knapton is doubtless a translation of *Jugement de Pluton sur les deux Parties des nouvelles Dialogues des Mortes*, 12mo. Paris, 1694, published anonymously, but written by M. de Fontenelle.

ERRATUM.—The date of the Moncrieff baronetcy is 1686, not 1685, as in the writer's MS.

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LONDON, SATURDAY, OCTOBER 3, 1863.

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## Notes.

## MRS. HEMANS'S "FORGERIES."

In the touching Memoir prefixed to the collected edition of Mrs. Hemans's *Works* (Wm. Blackwood & Sons, 1839) by her equally gifted sister, the late Mrs. Owen, who wedded some of the sweetest lyrics of which the English language can boast to music of a kindred character, there is an interesting account of a *jeu d'esprit*, which Mrs. Hemans used to call her "sheet of forgeries." While on a visit to Liverpool, a gentleman requested her to furnish him with some authorities from the old English writers for the use of the word "barb," as applied to a steed. She very shortly supplied him with the following imitations, for which (as I have never seen them noticed elsewhere) you may find a corner in the pages of "N. & Q." The mystification succeeded completely, and was not discovered until some time afterwards:—

"The warrior donn'd his well-worn garb,  
And proudly waved his crest,  
He mounted on his jet-black barb,  
And put his lance in rest."

Percy's *Reliques*.

"Eftsoons the wight, withouten more delay,  
Spurr'd his brown barb, and rode full swiftly on his way."—*Spenser*.

"Hark! was it not the trumpet's voice I heard?  
The soul of battle is awake within me!

The fate of ages and of empires hangs  
On this dread hour. Why am I not in arms?  
Bring my good lance, caparison my steed!  
Base, idle grooms! are ye in league against me?  
Haste with my barb, or by the holy saints,  
Ye shall not live to saddle him to-morrow."

Massinger.

"No sooner had the pearl-shedding fingers of the young Aurora tremulously unlocked the oriental portals of the golden horizon, than the graceful flower of chivalry, and the bright cynosure of ladies' eyes—he of the dazzling breast-plate and swanlike plume—sprung impatiently from the couch of slumber, and eagerly mounted the noble barb presented to him by the Emperor of Aspromontania."—Sir Philip Sidney's *Arcadia*.

"See'st thou yon chief whose presence seem to rule  
The storm of battle? Lo! where'er he moves  
Death follows. Carnage sits upon his crest—  
Fate on his sword is throned—and his white barb,  
As a proud courser of Apollo's chariot,  
Seems breathing fire."—Potter's *Æschylus*.

"Oh! bonnie look'd my ain true knight  
His barb so proudly reining;  
I watch'd him till my tearful sight  
Grew amaist dim wi' straining."

Border Minstrelsy.

"Why, he can heel the lavolt and wind a fiery barb as well as any gallant in Christendom. He's the very pink and mirror of accomplishment."—Shakspeare.

"Fair star of beauty's heaven! to call thee mine,  
All other joys I joyously would yield;  
My knightly crest, my bounding barb resign  
For the poor shepherd's crook and daisied field;  
For courts, or camps, no wish my soul would prove,  
So thou would'st live with me and be my love."

Earl of Surrey's *Poems*.

"For thy dear love my weary soul hath grown  
Heedless of youthful sports: I seek no more  
Or joyous dance, or music's thrilling tone,  
Or joys that once could charm in minstrel lore,  
Or knightly tilt where steel-clad champions meet,  
Borne on impetuous barbs to bleed at beauty's feet!"

Shakspeare's *Sonnets*.

"As a warrior clad  
In sable arms, like chaos dull and sad,  
But mounted on a barb as white  
As the fresh new-born light,—  
So the black night too soon,  
Came riding on the bright and silver moon,  
Whose radiant heavenly ark  
Made all the clouds beyond her influence seem  
E'en more than doubly dark,  
Mourning all widowed of her glorious beam."

Cowley.

The first four lines of the passage attributed to Massinger were selected by Cooper, the American novelist, as a motto to one of the chapters of his *Homeward Bound*, in which they are given as a real quotation from the poet.

JOHN PAVIN PHILLIPS.

Haverfordwest.

THE CARMICHAELS OF CARSPHERNE,  
AND THEIR CONNECTION WITH THE HOUSE OF THAT  
ILK.

In Burke's *Visitation of Seats and Arms in Great Britain*, under the head of "Coulthart of Coulthart," is given a pedigree with arms differing in bearings from any others ever assigned to the name by Scottish Heralds, purporting to manifest the genealogy of a family whose connection with the main stock of Carmichael I have yet to learn, and for information thereof I shall feel much indebted to any correspondent of "N. & Q." And first, as to the arms. Nisbet explicitly declares that the surname of Carmichael "beareth a fesse tortilé, az. and gu.;" but this Carsperne line is made to exhibit quite another coat,— "Arg. on a bend cotised sa. a tilting spear proper." The similarity appears to be somewhat like that of Monmouth and Macedon,—the *field* being in both cases "argent," though in some branches varied to "or." There is no express statement that the materials for the arms and descent of this family are drawn from the charter-chests of Coulthart, otherwise, as the chief of that name is enrolled among the Society of Antiquaries, more confidence would be placed in the description. It is remarkable that no attempt whatever is made in the *Visitation of Seats* to account for the *origin* of the Carsperne family, or to connect it with the chief line in Clydesdale. The discovery, such as it is, was apparently reserved to Mr. Lower, in his *Patronymica Britannica*, s.v. "Carmichael," where he says it is "a local name, derived from a barony in Lanarkshire, which was held by the family in the twelfth century, and from them" (i. e. the Carmichaels of that ilk) "probably descended the Carmichaels of Carsperne. See Knowles's *Genealogy of Coulthart*." The work referred to I have not yet met with, and should be glad to know whether it was publicly or only privately printed, and if accessible, from what sources it is compiled, and how far trustworthy.\* I should also like to know where I may find evidence that the ancestors of the house of Carmichael held the lands of that name as a barony so early as the twelfth century, for Douglas only gives William (he should have said *John*) de Carmychel as having a charter of the lands of Carmichael from William, Earl of Douglas and

Mar, then superior thereof, circ. 1350: But Burke places at the top of the Carsperne tree one "Hector de Carmichael, who grants the lands of Craighead, A.D. 1141," from whom descends a "David, engaged in fisheries on the Ayr Coast"; another David, three generations lower, has a son Robert, killed on the Bruce's side at Inverury, and another son, Walter (by a second marriage with the daughter of Sir Jas. Douglas), who marries a Stewart of Dalswinton, and is father of Sir James Carmichael, "called of Carsperne in a mortgage of 1379." Sir James is spoken of as "distinguished at Otterburn, and knighted by Robert II.," marrying Rachel Ramsay of Dalhousie, he has an only son Sir Richard, "tenth and last recorded heir male," who weds, 1419, Anne, daughter of Sir David, Chancellor of Quoduan; and having no male issue, the representation of his family is carried, so runs the story, into two ancient houses, by the marriage of the eldest coheirress to Sir Roger de Coulthart, "chief of his name, contract dated St. Oswald's Day, 1447;" while the second daughter becomes wife of "Gilbert, son of Sir James Douglas of Loudon, ancestor of the Earls of Morton," between whose family and the Carmichaels of Hyndford there was much alliance in later days. I may notice that the motto "Toujours Prest," borne by that ilk and its branches is given to the Carsperne line; I know not how far back it can be traced distinctly. Moreover, the spear in the crest is borne "entire," whereas all the other families of the name, being descended from Sir John de Carmichael, who broke his lance against the Duke of Clarence at the Battle of Beaugé, have it "broken." There has been much variety in the orthography of this surname. "Kirkmichael" is found in the *Scotchchronicon*; "St. Michell" in Hume of Godscroft. (Qy. Was "Dominus Johannes de Scto. Michaeli," A.D. 1296, also a Carmichael? See Nisbet, *App. Ragman Roll*.) Pinkerton says, in the Preface to his *Scotch Poetry*, that *Caër-michael* (= Carmichael), and *Caër-laverock* (= Carlawerock), are two of the oldest Celtic names in Scotland? By *Celtic* he must mean *Brito-Celtic*, as "Caer" is a *Cymric* and not a *Gaelic* form. CHAS. H. E. CARMICHAEL.

The College, Isle of Cumbrae, near Greenock, N.B.

**Shakspeariana.**

"THE MERCHANT OF VENICE."\*

In reply to the remarks made on my change of *table for temple*, I will observe that, be the custom what it might be in the Middle Ages, Shakespeare was no antiquary; and in his plays, no matter

[\* Only seventy-five copies of this work were printed for private circulation. It is entitled "A Genealogical and Heraldic Account of the Coultharts of Coulthart and Collyn, Chiefs of the name, from their first settlement in Scotland, in the reign of Conarus, to the year of our Lord 1854; to which are added, the pedigrees of seven other families, that, through Heiresses, became incorporated with the House of Coulthart. By George Parker Knowles, Genealogist and Heraldic Artist. Derived from the Family Muniments. Roy. 8vo, 1855." The copy in the British Museum is printed on vellum.—ED.]

where the scene lay, the manners are those of England in his own time. Now, in the days of Elizabeth, the idea of going to a church to administer an oath would have been merely ridiculous, and Shakespeare, with his knowledge of law, would rather have talked of going before a justice for the purpose. Further, it would appear from Act II. Sc. 9, that the oath was administered immediately before the choosing of the casket.

As to what MR. SWIFTE says of "to the *table*" being "more germane to the hospitalities of a farm-house," I grant it would be so in these days; but language alters, and our ancestors used *table* where we have different phrases. The word is used by Hamlet, Macbeth, and others of our poet's most exalted characters. As to MR. SWIFTE's reading of an "Indian *deity*" for an "Indian *beauty*," few, I think, will adopt it, and Shakespeare probably knew nothing of the Indian deities, whether they were handsome or not. Instead of *feature* being merely "Ben-Jonsonian" and "too pedantic for our poet," I beg to remind MR. SWIFTE that our poet uses it *sixteen* times, and always in the sense of form, figure, person. I doubt indeed if *features* was used in his time of the traits of the countenance.

Though I acknowledge that MR. SWIFTE's reading of "I pray you, think you question with a Jew," may make sense, I cannot receive it. I doubt if there be an instance of "think" employed exactly in this manner in Shakespeare. The germane phrase would be "bethink you." Moreover, I doubt if Antonio or the poet would cast such an imputation on the whole of the race which had produced the gentle Jessica. I have asked sundry persons about this passage, and they have all confessed that they had never understood it. I found that "think" was usually taken in the sense of imagine, suppose, not of recollect, perpend, as by MR. SWIFTE. We may observe that the "question" with the Jew was going on "fast and furious," and it was more natural for Antonio to say Stop, than Reflect, to his friend.

"Britomart fights with many knights,  
Prince Arthur stints their strife."—F. Q. iv. 9.

As to my falling into the "snare" set by the editors of the second folio, in attempting to restore lost words, I beg to assure MR. EASY that I have had too much experience of printers not to know how they both add and subtract. *Ex. gr.* there never was a work more carefully read than my own Library Edition of the *Poems of Milton*, not only by myself, but by Mr. J. E. Taylor, the printer, and a most excellent reader in his office, and yet we meet in it the following line—

"Flown the upper World; the rest were all,"  
*Par. Lost*, x. 422,

where *to* had been left out after "flown"; and yet it escaped us all. Further, in a reprint of Fletcher's *Purple Island*, I met the following final line of stanza xii. 85,—

"In th' *own* fair silver shines and borrow'd gold —  
which I corrected to

"In th' *one* fair silver shines and *fairer* borrowed gold;" and on looking to the original edition, I found I was right. I could give many other instances to show that emendation is not mere hap-hazard or guess-work. And when we consider how villainously the Plays of Shakespeare were printed, emendation both as to sense and metre is the legitimate task of the critic. I agree with MR. EASY that "we should know the law of versification followed by Shakespeare"; but I believe there is no mystery about them, and that nothing is easier than to know them. I, however, utterly reject MR. EASY's system, which would make good verse of—

"An age of poverty, from which ling'ring penance  
Of such misery doth she cut me off,"

if it were for no other reason than that *of* does not bear the metric *ictus*. I am finally of opinion that no true poet ever wrote inharmonious verse, or perhaps even an inharmonious line. I wish, by the way, that our critics would free themselves from the decasyllabic incubus that lies so heavily upon them. "How often," says Gifford, "will it be necessary to observe that our old dramatists never counted their syllables on their fingers!" He knew that they proceeded by feet and *ictus*, and that their verses often run to twelve, thirteen, and even fourteen syllables, while they never, except at the beginning or end of a speech, contain less than ten. By the way, it is rather strange that Mr. Dyce seems not to be aware, with all his experience, of the frequency of the Alexandrine, or six-foot line, in the old dramatists.

I will treat the critics now to what is rather a rarity — a *certain* emendation. In *Measure for Measure*, Act III. Sc. 1, we read —

"Nipe youth in the head, and follies doth *emnew*,  
As falcon doth the fowl."

Here the critics write of course a deal of nonsense, for the fact is, it is the falcon, and not the fowl, that is *emnewed*. The right word, then, is *enew*, teaze, torment, annoy, from *ennuyer* (?).

"How presently, upon the landing of the fowl, she [the falcon] came down like a stone, and *enewed* it, and suddenly got up again, and suddenly, upon a second landing, came down again, and missing of it in the down-  
come, recovered it beyond expectation, to the admiration of the beholder, at a long flight."—Nash, *Quaternio*, ap. Staunton on 2 Hen. VI. ii. 1.

That correction I hold to be absolutely certain, and to me the following in the same play is little less so:—

"How might she tongue me! Yet reason dares her no;  
For my authority bears of a credent bulk."

Act IV. Sc. 4.

No sense has been made or can be made of "dares." I believe the poet wrote "Yet reason says her no." *Says* being written in the usual way *saies*, and beginning with a long *s*, might easily have been taken for *dares*. *Says her* is like *tell her*, &c., with the ellipsis of the preposition. We have already had in this play (Act II. Sc. 2) —

"Did I not tell thee yea?"

"Gaza is not in plight to say us nay."

*Salm. Agon.* v. 1729.

I am also inclined to regard the following as nearly certain: —

"Laf. Pardon, my lord, for me and for my tidings.

King. I'll see thee to stand up."

*All's Well*, Act II. Sc. 1.

"I'll see thee," is mere nonsense; and Pope's "I'll see thee" is little better; and "I'll sue thee," but so-so. My opinion is, that the poet wrote "I beseech thee;" and the *ch* having been effaced in the MS. by damp, &c., the printer took the *I be for Ile* (the way *I'll* was then written), and so made "Ile see thee." I lately showed how in this way *create* became *eat* in *Hamlet*, Act III. Sc. 4.

THOS. KEIGHTLEY.

*Do manus*: The Prince of Morocco was as good a Catholic as General Othello, or the King of Naples' Tunisian son-in-law; else would the heiress have negatived his chance of domiciling his harem in Belmont, and superseding her chaplain by a mufti.

Has MR. EAST, or any other commentator, observed in the much-sought *Portia*, the "nothing undervalued to Cato's daughter," a certain femininity, which our *patresfamilias* call changeableness, but which Shakspeare's heart-knowledge accounted perhaps a normal condition? When, in the *protasis* of this delightful drama, she and her confidante (how unlike the yea-and-nay confidantes of French tragedy!) are "over-naming" her several suitors, a young Venetian—he who afterwards came in for the casket prize—is incidentally mentioned, and her liking toward him skilfully foreshadowed, the Moor's approach is announced; her anticipation of whose southern tincture discredits his possible merit: "the condition of a saint" will not reconcile her to "the complexion of a devil." At their meeting, Desdemona-like, she professes to see his visage in his mind, were it not for her father's will, &c., &c.; and, when he misses in his choice, she hails his defeat with veritable Northern anti-negroism: —

"May all of his complexion chuse me so!"

Another of this difficult lady's *unchancy* wooers was a Scottish laird, whom she describes as having

put up with "a box of the ear" from an Englishman; and also with its attestation under a Frenchman's hand: sufficient reasons for her dislike, but in the Caledonian's instance not very probable. *The Merchant of Venice* was, we know, *mise en scène* in Elizabeth's time, when the disparagement of Scotland and Scotsmen was a tolerably safe subject. But, I should like to be informed, was this bit of national ill-will—"regnante Jacobo Primo atque Sexto," expurgated from the prompter's copy? Personally, it would have much annoyed that pacific sovereign, who had so many quiet ways of satisfying his displeasures. Besides, a deserved imputation is always more readily taken in dudgeon than an undeserved. The satirist who called Trajan a tyrant or perjurer, would have been forgiven: Tiberius would have swamped him in the Roman Guiana, or silently walked him down the Germanian steps.

Not being rich in Shakspearian records, I refer me to some well supplied and equally well disposed possessor. EDMUND LENTHAL SWIFTE.

SHAKSPEARE GENEALOGY (3<sup>rd</sup> S. iv. 201).—All will agree with your correspondent M. N. S., "That the devices of heraldry are really able to lend substantial aid in the prosecution of biographical and historical investigation;" but to render these investigations helpful to truth, must not the premises be strictly true? I would ask M. N. S. and your other readers, whether, *because* the testator, John Arden, was "esquire for the body to Henry VII.," he therefore "was a gentleman (and esquire), and entitled to coat armour?" I would further ask, whether the documents (which have been published by MR. COLLIER) show that Robert Arden of Wilmcote was *not* a gentleman, but a "husbandman" only in the year 1550. Are the words *not* a gentleman and *only* the conclusions of M. N. S., or are they the words of the documents?

I have read in your pages of instances of testators and others styling themselves "husbandmen," who were undoubtedly of gentle birth, and entitled to coat-armour. It does not follow, then, that "the poet's pretensions to gentle descent are thus removed on the mother's side as well as the father's."

C. W. B.

U. U. C.

SHAKSPEARE JUBILEE.—Can the editor, or any correspondent of "N. & Q.," inform me where a good account can be found of the Shakspeare Jubilee at Stratford-on-Avon in the last century, and whether a list of the distinguished men who personated the different characters has been preserved? It was not, however, managed successfully on the theatrical basis, though it had David Garrick as manager, who —

" . . . called the world to worship on the banks  
Of Acon, famed in song. Ah, pleasant proof  
That piety has still in human hearts  
Some place, a spark or two not yet extinct."

Cowper's *Task*, book vi.

On that occasion, too, the words of the beautiful  
glee were written by Garrick, and set to music  
by Dr. Arne:—

"Thou soft-flowing Avon, by thy silver stream,  
Of things more than mortal sweet Shakspeare would  
dream;  
Now angels by moonlight dance round his green bed;  
For hallowed the turf is that pillows his head."

No doubt many contributors to, and readers of  
"N. & Q." are looking forward with pleasure to  
the Shakspeare Commemoration next year.

Oxonienensis.

P.S. Was any collection of the odes recited,  
and of copies of verses written at the Jubilee in  
the last century preserved?

SHAKSPEARE'S ORIGINAL VOCATION.—I recollect  
reading, with great interest, Mr. Thoms's articles  
in "N. & Q." entitled, "Was Shakspeare ever a  
soldier?" About the same time Lord Campbell  
published a book endeavouring to prove that the  
poet had been bred to the law; an idea which  
some other writer had before adopted. Another  
author brought forward evidence from his writings  
that he was educated for the medical profession.  
Doubtless from the extent of knowledge which his  
works display, there is scarcely an avocation of  
which he was not master; and it would be an in-  
teresting inquiry, at this particular time, when  
preparations are being made to celebrate his three  
hundredth birth day, to record in your pages the  
various crafts and professions which from time to  
time have been attributed to him; with the titles  
and dates of the books, and the names of the  
authors who have supported the several conjec-  
tures. I anticipate an extensive catalogue, and  
both amusement and instruction to your readers.

EDWARD FOSS.

### Minor Notes.

WILLIAM LAW AND DAVID PRINGLE.—In the  
recent article (3<sup>d</sup> S. iv. 151.) relative to William  
Law, the purchaser of Lauriston, it was conjec-  
tured that David Pringle, Mr. Law's debtor, was  
a relation of James Anderson. Upon looking  
through the large collection of Anderson's papers  
in the Advocates' Library, the correctness of the  
supposition is verified. Mr. Pringle was his brother-  
in-law, and the father of the writer of the  
following curious epistle:—

"Honoured Sir,

"It is verely weell known to yow and others, that yow  
have [been] Father to the Fatherless and a friend to my

father's house; so as yow have been, I hope yow will  
containow. Yow know the matter now in hand depends  
most upon yow, whereon my chief hapiness depends; so  
in your own good time yow will remember me. Your  
ever oblidged Servant and most affectionate Nephew,

"JAMES PRINGLE.

"Temple, March 16, 1709.

"Having no money at present, I hop yow  
will consider your Servant, Ja. Pringle.

"Mr. James Anderson, To be left at  
Mr. Brans, yat is, great  
gate, near prive garden, Chanell Roe,  
Westminster. These."

The "matter now in hand," from another epistle  
in the same collection, may perhaps relate to a  
proposed marriage between Mr. James Pringle  
and Mrs. Santcolumb: a lady whose only objec-  
tion was her inamorato's fancy for "women and  
wine," a propensity which the fair one can hardly  
be blamed for finding fault with. Her own rela-  
tives strongly objected to the connection, and  
predicted nothing short of constant misery; and  
she, despite her deep love, had nearly arrived at  
the same conclusion. She had no fortune, a fact  
known to her admirer; who, nevertheless, would  
willingly have taken her without a penny—but,  
alas! he was himself pretty much in the same pre-  
dicament, having apparently no immediate for-  
tune. He was, however, most anxious to do  
something for himself; and Anderson, who was  
evidently a kind-hearted and affectionate man,  
might, and probably did help him. Whether the  
lady and gentleman made up matters has not  
been ascertained. The address to the care of  
"Mr. Brans," is meant to indicate Mr. Thomas  
Brand, a respectable London tradesman, with  
whom Mr. Anderson usually lodged when visiting  
London.

J. M.

LORD HERVEY'S MEMOIRS: "DUCHTICH."—In  
the *Poetical Epistle and Dramatic Scenes at Court*  
by Lord Hervey, the word *duchtich*, as he writes  
it, occurs; upon which Croker remarks: "My  
German friends are not agreed as to the precise  
import of *duchtich*, which, however, from its use  
in p. 161, seems to mean *shy*." (*Lord Hervey's*  
*Memoirs*, ii. 148.) This word represents the  
Hanoverian pronunciation of the German word  
*tüchtig*, and means *able, able-bodied, stout, strong,*  
*fit, suitable, capable, useful*. Lord Hervey was  
not a German scholar, for he also writes *teuffelisch*,  
"teufflish" (diabolical), *hundsname*, "huns-nas,"  
*feld*, "felt," *wechselbalg*, "weckselbalch," and in-  
troduces other words not to be found in classical  
Germany; but may be such provincialisms as were  
in occasional use by the family of George II.

T. J. BUCKTON.

THOMAS GARDNER.—Mr. Mackenzie Walcott,  
in his interesting volume entitled *The East Coast*  
*of England*, p. 47, gives the following quaint  
epitaph on Gardner, the historian of Dunwich, in

Suffolk, as still to be seen in St. Edmund's church, Southwold, over the grave of Gardner, who had two wives, named respectively Honour and Virtue:—

"Between Honour and Virtue here doth lie,  
The remains of Old Antiquity."

J. DALTON.

MONUMENTAL INSCRIPTION FROM SCHILLER.—In Dr. Wordsworth's *Journal of a Tour in Italy*, vol. i. p. 26 (Rivingtons, 1863), some Latin lines are quoted from a tombstone at Lucerne, and Dr. W. asks, "Are they from an ancient hymn?"

Familiar as I am from my earliest childhood with the poets of my country, I felt rather surprised at such a suggestion.

Those lines are a faithful translation of one of the best known passages in Schiller's *Song of the Bell*. I beg to subjoin the original and translation:—

*Original.*

"Dem dunkeln Schooss der heil'gen Erde  
Vertrauen wir der Hände That;  
Vertraut der Säemann seine Saat,  
Und hofft, dass sie entkeimen werde  
Zum Segen, nach des Himmels Rath.  
Noch köstlicheren Samen bergen  
Wir traurend in der Erde Schooss,  
Und hoffen, dass er aus den Särgen  
Erblühen soll zu schönern Loos."

*Translation.*

"Deponit opus operator  
In almis terræ gremiis;  
Fovendum semen seminator  
Telluris dat sacrariis,  
Spe flens germen oriturum, profuturum,  
Sub cœlitum auspiciis.  
Nos semen damus carius  
Lugentes terræ fotibus,  
Sperantes fore ut ex morte  
Cum meliore surgat sorte."

AGNES BENSLY.

SINGULAR STATE OF A PARISH: UPPER ELDON. The following report of a case in Judges' Chambers appeared in all the daily papers. I would suggest that it is worthy of preservation in "N. & Q.," and I beg to hand it to you for that purpose:—

"JUDGES' CHAMBERS, AUG. 25, 1868: BEFORE  
MR. JUSTICE BYLES.

"(Extraordinary Application.—Happy Parish. *Ex parte* Cousens.)—Mr. H. Giffard appeared as counsel for a gentleman named Cousens, and applied for a writ of certiorari to remove an order of justices into the Court of Queen's Bench for the purpose of having the same quashed for informality. The learned counsel made the application under extraordinary circumstances. The Poor Law Act required that there should be two overseers, and in this case only one had been appointed. There was only one house in the parish, and only one inhabitant.

"Mr. Justice Byles asked where the parish was situate.

"Mr. Giffard said it was the parish of Upper Eldon.

"Mr. Justice Byles.—You say there must be two overseers, and there is only one inhabitant?

"Mr. Giffard said that was his point, and a similar case occurred in 1768, just 100 years ago, in the same parish.

"Mr. Justice Byles.—And the parish has not increased?

"Mr. Giffard.—No, my lord. It seemed that the parish was near Southampton. There were no paupers, and the object was to form it into a union with other parishes, which the overseer resisted.

"His Lordship thought it was a remarkable case, and granted an order to remove the proceedings into the Court of Queen's Bench, to be quashed next term.

"Order accordingly."

T. B.

DRESSES OF COURT LADIES IN SCOTLAND.—In vol. viii. of the Scotch Treasury Accounts, there appear various entries of payments for furnishing the ladies of the Court with suitable apparel: amongst the names are those of the Lady Cowdenknowes, Lady Callender, Lady Duddup, Lady Dirleton, and Margaret of the Isles, &c. Query, Who was Margaret of the Isles? Lady Duddup, would be a Schrimgeour; Callender, a Livingston; and Dirleton, the wife of Lord Halyburton of Dirleton.

J. M.

CURIOUS ERROR IN DE QUINCEY.—I find the line occurring in Dryden's famous character of Zimri,—

"Stiff in opinion, always in the wrong,"

twice quoted as Pope's by De Quincey. (*Leaders in Literature*, 1st ed. p. 291; and again, vol. xv. 2nd ed. of De Quincey's *Works*, p. 151.) What makes this slip more remarkable is the fact that in De Quincey's Essay, *Lord Carlisle on Pope*, there is a long note (pp. 44-46) in which this passage of Dryden's is contrasted with Pope's "Death of the second Villiers, Duke of Buckingham."

E. D.

THE LAST PRAYER OF BEATRICE CENCI:—

"Signor mio, Tu sei ritornato per me, ed Io, di buona voglia ne vengo, non disperando della Tua Miserecordia per il mio grave peccare. Tu, per ricomprare l'Universo spargendo il Prezioso Tuo Sangue, ne avrai sparsa qualche goccia per me, e se Tu fosti innocentemente tanto vituperato, e con tanti tormenti morto; perche Io, peccatrice, non debbo abbracciare sì dolce morte, più cruda da me meritata, che sono ora per patire, in ferma speranza di esser Teco, in Paradiso, o, almeno in luogo di salute!"

I have transcribed this prayer, literatim, from an authenticated copy of the Vatican MS. relating to the case of the Cenci. It has, I believe, never been printed, notwithstanding its touching beauty. The MS. states that it was entirely composed by poor Beatrice herself, unaided by any of the attendant clergy, and uttered on the scaffold immediately before her death.

W. J. BRENNARD SMITH.

Temple.

### Queries.

#### ANONYMOUS.—

"Letters from Snowdon: descriptive of a Tour through the Northern Counties of Wales. Containing the Antiquities, History, and State of the Country; with the Manners and Customs of the Inhabitants. 'Toto divisos orbe Britannos.' London: Printed for J. Ridley, in St. James's Street; and W. Harris, No. 70, St. Paul's Church Yard. M.DCC.LXX."

This book is a small 8vo, and contains twenty letters, besides the preface; which consists of a letter from a "Friend to the Author," and of an answer to the same by the author in the form of a letter. In Letter III., Giraldus Cambrensis is characterised as "the false and infamous."

Who was the author? The work is not mentioned by Lowndes.\*

LLALLAWG.

ARCHIDIACONAL VISITATIONS IN IRELAND.—Is there any later instance on record of an archidiaconal visitation in Ireland than that which was held by Archdeacon Pococke (the learned and accomplished traveller, and subsequently Bishop of Meath) in St. Patrick's Cathedral, Dublin, in the year 1746?

ABHBA.

BISHOPS' ROBES.—What is known of the robes worn by our bishops? I wish to know whether the rochet—the sleeveless linen garment worn under the chimere—is an ancient ecclesiastical dress, and whether the lawn sleeves attached to the chimere, or black satin robe, is part of the chimere, or originally was part of the rochet? My own impression is, that our present bishops' dress consists of an outer sleeveless coat, worn over an alb.

Was the square cap, now carried in the hand by bishops, worn by them during divine service? It is my impression that square caps were worn as parts of the ecclesiastical dress by ministers generally during their performance of divine worship.

J. B.

CHARITY.—There is a beautiful paraphrase on 1 Cor. xiii. commencing, I believe,—

"Did sweeter sounds adorn my flowing tongue  
Than ever man pronounced or angel sung."

Who wrote it, and where may it be found?

WYNNE E. BAXTER.

COAL.—I have a faint recollection of having heard the late Dr. Buckland state that he once had ventured to say, that if certain persons ever found coal at Oxford, he would eat the first lump, or words to that purpose. What, then, is the meaning of this line, taken from a *Geological*

[\* This work is attributed to Joseph Cradock, Esq. by Watt, as well as by the editor of the Bodleian Catalogue. This is clearly an error, as in the Preface to the second edition, 1777, an allusion is made to the death of the author. Mr. Cradock died on Dec. 15, 1826.—Ed.]

*Primer*, extracted into the *Literary Gazette* for 1820, p. 187?

"C was King Coal, of Oxford the pride."

Was that written at the time when "certain persons" were in search of that black diamond in the locality of Oxford, and were, I believe, thoroughly unsuccessful?

W. P.

CREST.—By what family is the following crest borne: in front of a branch, erect, sprouting, a lion couchant?

CARILFORD.

Cape Town.

WILLIAM CROSSLEY, engineer, projected, in or about 1793, a canal from Pickering to Whitby. Additional particulars with respect to him are desired.

S. Y. R.

DRAMA.—1. A MS. play called "The Custom of the Isle, or Matrimonial Escapes," was sold among the MSS. in the library of James Boswell (son of Johnson's biographer). Is this a modern play, and is it known who was the author?

2. E. McCarthy, author of *The Battle of Waterloo*, a dramatic sketch, Buckingham, 1815. Can you give me any account of this author?

3. Who is the author of three dramas, viz. *The Ball Ticket*, *The Mysterious Packet*, and *The Heiress of False Indulgence*, London, Rodwell, 1814?

R. INGLIS.

EPITAPH AT EWERBY, CO. LINCOLN.—On a white marble tablet in the chancel:—

"Sacred to the memory of EMILY GEORGIANA, the beloved wife of GEORGE WILLIAM, EARL OF WINCHELSEA and Nottingham, who died July the 10th, 1848, aged 89 years.

"When the knell rung for the dying,

Soundeth for me,

And my corse coldly is lying

'Neath the green tree,—

"When the turf strangers are heaping

Covers my breast,

Come not to gaze on me weeping:

I am at rest.

"All my life cold and sadly

The days have gone by;

I, who dream'd wildly and madly,

Am happy to die.

"Long since my heart hath been breaking;

Its pain is past:

A time has been set to its aching:

Peace comes at last.

I copy this from the *Stamford Mercury* of the 10th of July last, where it is added, "It is understood at Ewerby that the verses were written by Lady Emily herself when on her death-bed. Is this assertion likely to be correct? or are the lines recognizable as a quotation? The lady was the second wife of the late Earl of Winchelsea and Nottingham, who died in 1858; and second daughter of the Right Hon. Sir Charles Bagot. She was married in 1837, and died without issue in 1848.

N. H. S.



**EPIGRAM.**—The reviewer (*Gentleman's Magazine* for August 1844) of Tooke's *Life and Poems of Charles Churchill*, 3 vols., in adding a few observations of his own, which had escaped Tooke, mentions Dr. Smith, Master of Trinity College, Cambridge, known by his *Treatise on Optics*. In allusion to this work Gray wrote his severe and caustic epigram on him, beginning—

"What's the reason old Fobus has cut down yon tree,"  
&c. &c.

I have looked carefully through *Mason's Memoirs of Gray's Life and Writings*, 4 vols. 1778, for this epigram, but cannot find it. Perhaps some of your correspondents would be able to furnish the remaining lines, for one only is given by the reviewer. This was same Dr. Smith who bequeathed two annual prizes of 25*l.* to be awarded to bachelors of arts, who had shown the greatest advancement in mathematics and natural philosophy. These bachelors are called, as Cambridge men well know, "Smith's prizemen."

J. BOOTH.

Bromyard.

**EXECUTIONS FOR MURDER.**—Can any of your correspondents refer me to a source whence I may learn the number of executions that have taken place for murder since the year 1839, with the calling or profession of the person murdered, and the county in which the murder was perpetrated? Or where can I find the names of police constables who have been murdered (and the counties or divisions to which they severally belonged) since the establishment of the rural force in 1839? A list of executions in Suffolk which has lately come into my hands, records the executions of two men, one Jan. 25, 1845, the other April 14, 1863, for the murders of two policemen, both belonging to one division, the East Suffolk Constabulary, which musters, including the chief constable, 117 officers and men. I cannot help thinking this is a high average, whether we consider the number of constables, or the acreage, or the population of the district in which they are allocated, and I wish to compare it with other parts of the kingdom. If collective information is not to be had, perhaps some of your correspondents may kindly favour me with accounts, each for his county or division. I may add that not one policeman of the West Suffolk constabulary has been murdered since the establishment of that force.

J. P. D.

**FAMILY HISTORY.**—Wanted any information as to ancestry or arms about any of the undermentioned families:—

1. Cook(e), Allworth. Henry Cook(e) married Ann Allworth at Stoke-by-Nayland, co. Suffolk, Nov. 8, 1705.

2. Keningale (of Milden, near Lavenham). Mary Keningale married John Cook of Holton Hall, near Stratford St. Mary, grandson of the

above Henry Cook(e). She was brought up by an uncle Benjamin Keningale of Wisten Hall, near Stoke.

3. Campbell: Marven or Marvin. How Sir Thomas Campbell, Lord Mayor of London in 1609, was connected with the family of Marven.

4. Syer (of Hadleigh, co. Suffolk). K. R. C.

**BENJAMIN GALE**, a native of Aislaby, near Whitby is referred to in 1829 as an eminent artist then living at a very advanced age. I shall be glad of information as to him and his works.

S. Y. R.

**GARNIER**: "THÉORIE ÉLÉMENTAIRE DES TRANSVERSALES."—In the second, third, and fourth *tomes* of Quetelet's *Correspondance Mathématique et Physique*, I find a series of papers "par M. Garnier, Professeur à l'Université de Gand," relating to a work of his on Transversals, which he announced as ready for publication. Has this work ever appeared; and if so, where may a copy be inspected?

T. T. W.

**A GOOSE TENURE.**—I extracted the following from one of the newspapers a few weeks ago; and as this curious tenure is referred to in some MS. notes sent me by a friend who is now on his travels, I should be glad to be referred to any source of information on the subject. The date and other particulars of its origin would be acceptable:—

"The Jews of Presburg, in Hungary," says the *Austrian Gazette*, "were allowed to present two geese to the Emperor of Austria, at Vienna. The geese were decked with ribbons of black and yellow, the Austrian colour; and of red, green, and white, the Hungarian. The obligation of making this present about St. Martin's day was imposed on the Jews of Presburg at the time of the conquest of Hungary by the Magyars."

T. B.

**HALF-WAY TREE AND THE FRENCH TAILOR'S MOTION.**—Ben Jonson's amusing epigram, entitled "On English Monsieur," contains two allusions, which perhaps your readers can elucidate for me. In the first, the poet is commenting upon the strangeness that so many productions of the taste of France, the scarf, the hat and feather, the shoe and tie, and the garter, should be found upon one whose face durst never be toward the sea

"farther than half-way tree."

Where stood the half-way tree? There used to be, perhaps still is, a half-way house on the road between London and Greenwich; has Jonson's allusion any connection with that place, or with any other spot now known, on the road between London and Dover?

The other allusion is more definite. The poet affects to doubt whether the foppish gentleman who was his subject, were not, after all, a statue. "No!" he exclaims,

"T doth move, and stoop, and cringe."

These fantastic movements lead to the conclusion with which the poem ends,—

"It needs must prove  
The new French tailor's motion, monthly made,  
Daily to turn in Paul's, and help the trade."

Can those of your readers who are well read in Jacobean literature point out any other allusions to this strange ornament of Paul's Walk, this substitute for the moveable figures which now show forth the productions of bodice-makers, and the excellence of the works of hair dyers, and perhaps of some other tradespeople? JEANORUCH.

N. HAWKSMORE.—Being interested in a new memoir of this celebrated architect, who died 1736, in London, I venture to inquire, through your valuable pages, whether any descendants exist who can furnish further information than is already printed. He had not a son. His only daughter, Elizabeth, married a Philpot, and then a Blackerby, both before his death. The "family" supplied the account for Chalmers's *Biographical Dictionary*, but that was early in the present century; and it conveys but few of the particulars I am anxious to arrive at. Have any of his drawings got into the possession of private individuals? Some few are, I believe, at Oxford.

WYATT PAPWORTH.

PAUL JONES.—In noticing this worthy, and his buccaneering and piratical exploits, I must not omit that this day (Sept. 23) is the eighty-fourth anniversary of his capture of the "Serapis," which raised him to the highest pinnacle of his transitory glory. My object, however, is to recur to one of his earlier predatory achievements with the "Ranger" privateer; viz., his landing on Thursday morning, April 23, 1778, at St. Mary's Isle, Kirkcudbright, the seat of Dunbar Douglas, fourth Earl of Selkirk, and the plundering the house of all the family plate. It is said his principal object was to seize upon the person of the Earl, and to take him off as his prisoner, but if that were his design, the Earl being in London, it was frustrated. The Countess (who was Helen Hamilton of the Haddington family) was alone there with her children and servants; far from being alarmed, she received Jones's party most heroically, and upon their demanding the keys of the plate closet, she caused them to be delivered up to the marauders, who, having taken all the household and family plate they could find, packed it up, and re-embarking with their commander in the "Ranger," set sail. It is well known that when the freebooters had departed, the Countess sat down and made a record of all the circumstances of this incursion exactly as they transpired, and of this she sent copies to one or two of her most particular friends by letter; and I have understood one of these communications has been recopied several times, and perhaps also published. Will any reader of

"N. & Q." obligingly state how, if published, or otherwise, I can obtain a sight of this interesting historical document, which it is desirable should be generally known, were it only as conducing to the character of a noble-minded and magnanimous lady. LOTAL.

DUKE OF KINGSTON'S REGIMENT, 1745.—In the '45 rebellion, the Duke of Kingston raised a troop of horse for the government. Is any list of those who composed it extant, or any account of its services? XP.

WILLIAM MIDDLETON, Esq., a native of Boroughbridge, who in, and for several years subsequently to 1814, resided at Esk Hall, near Whitby, died in 1842, and was buried at New Malton. He furnished the greater part of the Botanical Catalogue given in Young's *History of Whitley*; and I am assured that he also published a botanical work in French. Particulars as to this work will greatly oblige. S. Y. R.

NOTTINGHAMSHIRE INCUMBENTS.—Where can I find a list of the incumbents of Palethorpe or Peverelthorpe, in the county of Notts, or of any other parishes in the deanery of Retford? XP.

PARTY.—The saying "Party is the madness of many for the gain of a few," has become a proverb. It is found, but applied not strictly to Party, but to *Party-spirit*, at the end of Pope's first Letter to Blount. (*Works*, ed. Warton, 1822, viii. 6.)

Is this the first place where it occurs?

LYTTELTON.

Hagley, Stourbridge.

PEACOCK FAMILY.—William Peacocke of Scotter, co. Lincoln, was buried at that place on Jan. 12, 1611-12. His widow Margaret survived but a few weeks, as she was buried on Feb. 28, of the same year. I am anxious to know Margaret's maiden name, and the place and date of her marriage.

William Peacock, grandson of the above, was baptised at Scotter, March 22, 1611-12, and buried in Scotter church, Sept. 28, 1644. His widow, Florence, survived her husband until May 18, 1661. What was her maiden name, and when and where was she married?

EDWARD PEACOCK.

Bottesford Manor, Brigg.

PHELPS FAMILY.—Will Mr. Edward Peacock, the editor of *The Army Lists of the Roundheads and Cavaliers*, kindly inform me whether he has met with the name of Thomas Phelps, who, my family tradition says, was a captain in Cromwell's army in Ireland? In "N. & Q." 1<sup>st</sup> S. x. 530, there is an answer to a query I made relative to this said Thomas Phelps, which was kindly answered by the much lamented antiquary, JAMES F. FERGUSON, of Dublin.

I should be also thankful to your correspondent "on Robert Anderson" (3rd S. iv. 34), if he can tell me who the Mr. Phelps was who sang the ballad of "Lucy Grey," at Vauxhall, in the year 1794.

JOS. LLOYD PHELPS.

Edgbaston.

**PISCINE NEAR ROODLOFTS.**—The church of the Blessed Virgin at Maxey, Northamptonshire, is being restored. The masons have just bared a trefoil-headed (decorated) piscina in a spandril of the Norman nave, fourteen feet from the ground floor. Two openings to the rood loft remain, one on either side of the chancel arch, and it is near the opening on the south side, where this piscina was found. There must have been an altar here. Has any reader of "N. & Q." seen a piscina in a similar position? As far as my experience extends, this at Maxey is unique. STAMFORDIENSIS.

**ROMAN CONSISTORY ON HENRY VIII.**—Can you tell me where to see, or if in the British Museum what under, the pleadings before the Roman Consistory, in Queen Katherine v. Henry VIII? A few copies were, I believe, printed at Rome, and given to the members of the consistory, one may have found its way here. N. W.

**SIR THOMAS DE VEIL.**—In one of the MS. volumes of *Miscellanea* given to the British Museum by Professor Ward, is the following trifle:—  
"Sir Thomas de Veil thinks it proper to tell,  
That summonses signed by Sir Thomas de Veil,  
Which Sir Thomas de Veil never thought should be sent,  
Were left where Sir Thomas de Veil never meant;  
These Sir Thomas de Veil thought it fit to repeal,  
As witness his writing—Sir Thomas de Veil."

Is it known whose these lines are, and to what they refer?

JOB J. BARDWELL WORKARD, M.A.

**UM ELIA—AMELIA.**—I find in *Domestic Life in Palestine* the following passage, p. 46:—

"It is the universal custom in the East, for a mother to take the name of her first-born son, with the prefix of *um*, mother; such as *um Elias*, mother of Elias; or *um Elia*, mother of Eli (whence perhaps came such names as *Emma*, *Emily*, and *Amelia*," &c.)

Is this supposition correct?

JOHN DAVIDSON.

### Queries with Answers.

"WOO'D AND MARRIED AND A'."—In case you should overlook the appeal made to you by the "London Recluse," whose pleasant "Recreations" are printed in this month's *Fraser*, permit me to call your attention to it: for I share with him a desire to know how the quaint old ballad—"Woo'd and married and a'"—there quoted by the "Recluse," was brought to an end. Is it in print?

And if so, can you furnish us with the missing verse or verses.

A CONSTANT READER OF FRASER.

[The ballad inquired for by our correspondent, sometimes entitled "The bride cam' out o' the byre," is printed in Herd's Collection; and with the music in Robert Chambers's *Songs of Scotland prior to Burns*, p. 206, et seq. The following verses conclude the ballad:—

"Out and spake the bride's brither,  
As he came in wi' the kye;  
'Poor Willie wad ne'er hae ta'en ye,  
Had he kent ye as weel as I:  
For ye're both proud and saucy,  
And no for a poor man's wife:  
Gin I canna get a better,  
I've ne'er take ane i' my life.'

"Out and spake the bride's sister,  
As she came in frae the byre;  
'O gin I were but married,  
It's a' that I desire:  
But we poor folk maun live single,  
And do the best that we can;  
I dinna care what we should want,  
If I cou'd but get a man.'"]

**BOOK OF SPORTS.**—Will you, or some of your readers, kindly inform me when this book was issued? Was an edition issued in the time of Charles II.? ANTIQUUS.

[The original edition of the *Book of Sports* was published by King James I. in 1618, on account of a petition presented to him on his return from Scotland in 1617 by the people, chiefly the lower classes, who were desirous of Sunday amusements. The first edition is of the greatest rarity. The second edition, published by King Charles I., with his ratification added, is also of great rarity. The copy in the British Museum came from Mr. Maskell's collection. This edition has been reprinted in the Harleian *Miscellany*, and in *The Phoenix*, vol. i. In 1860, Mr. Bernard Quaritch of Piccadilly printed, upon tinted paper, 100 copies of an exact reprint of the original edition, a literary and historical curiosity. No edition was published during the reign of Charles II. To complete the bibliographical account of this book, may be added, "A Brief Defence of the several declarations of James I. and Charles I. concerning lawful recreations on Sundays, commonly call'd *The Book of Sports*, against the cavils of puritans and phanatics; with a true and original copy of the said Declaration, 4to, 1708." See also, *The Book of Sports*, set forth by James I. and Charles I., with Remarks upon the same [in vindication of King Charles I.], 4to, Lond. 1709.]

**THEODORE PALEOLOGUS.**—The following paragraph was taken from an advertisement in an old London paper of about sixty years ago. "To be sold in Devonshire, a capital Barton. Theodore Paleologus, the lineal descendant of the Greek Emperors, lived and died in the house." I should be glad to know if any correspondent residing in Devonshire or elsewhere can say where the house was situated in which this person lived and died?

P. HUTCHINSON.

[Theodore Paleologus lived and died at Clifton, in the parish of Landulph, Cornwall (not Devonshire). Clifton was the mansion of the Arundels till about the year 1620.

It is probable that it afterwards belonged to the Killgrews, as it was in the successive possession of Sir Nicholas Lower and Sir Reginald Mohun, who married the daughters of Sir Henry Killgrew. Clifton, which was inherited by the Mohuns, was sold, after the death of the last Lord Mohun, to Thomas Pitt, Esq., grandfather of the first Lord Camelford, and having passed with other estates in this county to Lady Grenville, was purchased in 1807 by the Rev. Francis Vyvyan Jago, Rector of Landulph. Vide Lysons's *Cornwall*, iii. 172; and *Archæologia*, xviii. 90."]

**QUOTATION WANTED.**—In some play of modern date, if I am not mistaken, a servant is introduced asking permission to go and see a friend. His master is so pleased with the idea of a *friend*, having never in his life met one, that he volunteers to go and look at him himself, though it is a wet and cold night. A reference to this scene would greatly oblige.

Jos. HARGROVE.

Clare Coll., Cambridge.

[We think our correspondent will find the friendly colloquy in the following lines from Cowper's *Epistle to Joseph Hill, Esq.* :—

"Horatio's servant once, with bow and cringe,  
Swinging the parlour door upon its hinge,  
Dreading a negative, and overawed  
Lest he should trespass, begg'd to go abroad.  
'Go, fellow! whither?'—turning short about—  
'Nay, stay at home! you're always going out.'  
'Tis but a step, sir; just at the street's end.'  
'For what?' 'An't please you, sir, to see a friend.'  
'A friend!' Horatio cried, and seem'd to start,  
'Yea, marry shalt thou, and with all my heart.  
And fetch my cloak; for, though the night be raw,  
I'll see him too—the first I ever saw.'"]

"**PYLGIRIMAGE OF PERFECTION.**"—Is the following Work,— "printed at London in Flete Streete, besyde Saynt Dunstan's Church, by Richarde Pynson, Priter to the Kynge's noble Grace. Cū privilegio, Anno Domini, 1526," of any particular value or rarity?—

"Here begynneth a devout treatyse in Englyshe, called the Pylgirimage of Perfection: very profitable for all Christen people to rede, and in especiall, to all relygious p'sons moche necessary."

W. H. L.

Fulham.

[This is certainly an uncommon book; and from the omission of any price in Lowndes, it would seem that it had not turned up at a book sale of late years. It is fully described in Herbert's *Amez*, i. 182, 276. Herbert adds, "I do not find the author's name mentioned anywhere in this book; but in a little treatise entitled 'A Dayly Exercise and Experience of Deathe, by Richard Whytforde, the olde wretche of Syon, printed by Rob. Redman,' William Bonde, a bachelor of devinyte, and one of his devoute bretherne lately departed, is cited as the author of *The Pylgirimage of Perfection*.]

**EURASIAN.**—Within the last two or three years this word has frequently come before me in reading books or newspapers relating to India. Is the word a new one? What does it mean, and what is its etymology? I believe it is used to designate a person, the offspring of an European

father and a native mother. Is this its precise signification? J.

[The word occurs in the Supplement to Ogilvie's *Imperial Dictionary*: "Eurasian, n. or a. A contraction of *European* and *Asian*. In India, a term applied to children born of European parents on the one side, and Asiatic parents on the other side."]

**SWING.**—In a leader of *The Times* of Nov. 21, 1859, the following sentence is used: "Excesses of the Luddites and Swing." The Luddites are well remembered in this locality, but I can get no explanation of "Swing." Will you aid me?

GEORGE LLOYD.

Thurstonland.

[The cognomen *Swing* was connected with a novel species of outrage in the agricultural districts of England during the autumn of 1880. Night after night fires were lighted up by bands of incendiaries, when corn-stacks, barns, farm-buildings, and live stock were indiscriminately consumed. These fires were begun by revolutionary propagandists, well provided with those means of mischief wherewith modern science has armed the wicked, and sufficiently supplied with pecuniary resources. The newspapers and periodicals of that date may be consulted for the conviction and punishment of these misguided men.]

**SATIRICAL BALLAD.**—Can you tell me who is the author of the following verse?—

"From meddling with those that are out of our reaches,  
From a fighting priest, and a soldier that preaches,  
From an ignoramus that writes, and a woman that teaches,

*Libera Nos, Domine.*"

C. W.

[This satirical piece is entitled "The New Litany," and appeared about the year 1646. It is reprinted in Wilkins's *Political Ballads*, i. 23, ed. 1860. The authorship is apparently unknown.]

"**PASTON LETTERS.**"—Wanted, an explanation of the following phrases in the *Paston Letters*, London, 1789, vol. iii. 4to. ed., Letter cv.:—

"... yn Relevyng and Sustenawns of yo<sup>r</sup> *evyn* Crysten . . . ."—". . . but also long as God sendith and zevyth yow wher'of to dispose and help yo<sup>r</sup> *evyn* Crysten ze moost neddis despose hit forth a monggus yo<sup>r</sup> *evyn* Crysten. . . ."

HERUS FRATER.

[The phrase is *even* (sometimes written *eme*) or *fellow* Christian. Wiclif thus renders Phil. ii. 25: "Forsothe I gesside it needeful for to send to 3ow Epaphrodite my brothir and euene workere, and my euene knyght"; and the Gravedigger in *Hamlet*, Act V. Sc. 1, uses "even Christian" in the sense of "fellow Christian."]

### Replies.

SIR FRANCIS DRAKE.

In "N. & Q." 3rd S. iv. 241, I observe that you refer to a gentleman of your acquaintance, a correspondent of "N. & Q.," who is engaged on a "Memoir of Sir Francis Drake." I see also that he states that in the expedition in which

Drake was last engaged, he "overtaxed his abilities and died of chagrin." Such is the ordinary account, and it may be the true one, for I find in Chalmers's *Biogr. Dict.*, xii. 310, these words:—

"A strong sense of them (viz. his 'disappointments') is supposed to have thrown him (Drake) into a melancholy, which occasioned a bloody flux, and of this he died on board his own ship, near the town of Nombre de Dios, in the West Indies, Jan. 28, 1596."

I have no other modern authority on the point at hand, but I see that the fact, not of the flux, but of Drake's "chagrin," is disputed by the contemporaneous authority of one of his captains, who commanded a ship in the fleet of Drake and Hawkins, and must necessarily have known what was the truth. I refer to Capt. Henry Savile, who, in answer to a letter by a Spanish General, published in Spain, wrote a tract under the title of *A Libell of Spanish Lies*, printed in 1596, one of the "lies" being "that Francis Drake died in Nombre de Dios for very grief that he had lost so many barks and men, as was afterwards more manifestly known." Savile's tract is one of great rarity (I only know of the existence of four copies of it), which I procured to be reprinted some years ago, and there he denies most emphatically that Drake died at Nombre de Dios, or that the cause of his death was "for very grief that he had lost so many barks and men,"—"que Francisco Draque murio en Nombre de Dios de pena de aver perdido tantos baxeles y gente." Savile's words in answer to this "lie" are these:—

"For admit the mistaking of the place (Nombre de Dios) might be tolerable, notwithstanding, the precise affirming the cause of his death doth manifestly prove that the General doth make no conscience to lie. And as concerning the losse of any barks or men in our navy by the valour of the Spaniard, before Sir Francis Drake's death, we had none (one small pinnace excepted) which we assuredly know was taken by chance, falling single into a fleet of five frigates (of which was General Don Pedro Tello) near unto the island of Dominico, and not by the valour of Don Bernaldino: the which five frigates of the king's afterwards had but ill success, for one of them was burnt in the harbour of S. John Portorico, and one other was sunk in the same harbour, and the other three were burnt amongst many other ships at the taking of Cadiz. This, I think, in wise men's judgments, will seem a silly cause to move a man sorrow to death. For true it is, Sir Francis Drake died of the flux which he had grown upon him eight days before his death, and yielded up his spirit like a Christian to his Creator quietly in his cabin."

It is very possible that your correspondent, with a view to his Memoir of Drake, has seen the original tract; but so small a number of my reprint was struck off (only twenty-five copies, most of which are still in my hands), that it is not likely it should have fallen in his way. If he have not met with it, and would like to possess a copy, one of them shall be entirely at his service. On another page of his answer, Savile informs us

that "it is most certain that Drake died twixt the island of Scouda and Portobello," and not at Nombre de Dios. J. PATNE COLLIER.

I have read with interest your article respecting Sir Francis Drake, and it occurred to me that perhaps the future historian of his life, whose answer you have inserted, would like to know that there is now residing at Kingsbridge, Devon, the family of Pearse, one of whom is a medical man in that town; and some members of the family are called Drake, from being descendants of Sir Francis; and I believe they have either a portrait or some other things of his now.

Since writing the foregoing, I find, in a work published some years since in Plymouth, entitled *A thousand Facts in the Histories of Devon and Cornwall*, under "1582," that Sir Francis Drake was Mayor of Plymouth, which is the same year as his wife was buried, as, according to the old election, the mayors were elected on September 17, and sworn in on September 29, his term of mayoralty not expiring till September 29, 1582. I think some further particulars might be gathered from the Plymouth Corporation Records. If the above marriage was a fact, may not the marriage referred to ("N. & Q." 3<sup>rd</sup> S. iv. 189) be that of some other Francis Drake, as it does not specify any place of residence? GEORGE PRIDEAUX.

THEOBALDS (3<sup>rd</sup> S. iv. 242.)—Is not the allusion to Theobalds as a royal palace in the days of Sir Francis Drake a mistake? Queen Elizabeth was frequently there, and sometimes for long periods, but it did not belong to the Crown till James I. procured it from Sir Robert Cecil in exchange for Hatfield. S. Y. R.

"SCOTICISMS:" BEATTIE: DAVID HUME.

(3<sup>rd</sup> S. iv. 225.)

That the great historian published a work on *Scoticisms* is evident, from the following passage, transcribed from a letter written by Beattie to Sir William Forbes under the date of the 10th April, 1779:—

"I have at last made good my promise, in regard to the *Scoticisms*; and send you inclosed a little book containing about two hundred, with a praxis at the end, which will perhaps amuse you. I printed it for no other purpose but to give away to the young men who attend my lectures. This collection I have been making, from time to time, for some years past. I consulted Mr. Hume's list, and took a few from it."

Dr. Beattie also acknowledges, in the same letter, his indebtedness for some of the words to Mr. Elphinstone and Dr. Campbell; and intimates his belief, that he shall collect as many more as

will form a supplement to the pamphlet mentioned.

Whether this supplement was ever published does not appear certain; but nearly six years after the date of the former letter—to wit, on the 7th February, 1785—Beattie, then at Aberdeen, writes again to Sir William on the subject, as under:—

“My list of *Scotticisms* is also much enlarged. I believe I shall print it here for the convenience of correcting the press. If you see Mr. Creech, please to ask what number of copies I shall send to him. It will be a pretty large pamphlet, and the price shall not exceed a shilling.”

Under date of the 26th November, in the same year, Beattie, writing to his friend Robert Arbuthnot, Esq., expresses a doubt as to the propriety of publishing the pamphlet, for these reasons:—

“Our language (I mean the English) is degenerating very fast; and many phrases, which I know to be Scottish idioms, have got into it of late years: so that many of my strictures are liable to be opposed by authorities which the world accounts unexceptionable. However, I shall send you the manuscript, since you desire it, and let you dispose of it as you please.”

As I do not find the *Scotticisms* mentioned in the List of Dr. Beattie's works, printed in the Appendix to his *Life*, by Sir William Forbes, may I ask J. M. if he is quite certain that the work printed for William Creed, in 1787, was written by the poet? And may not the “rare work,” alluded to by Dean Ramsey, have been the “little book” printed by Beattie for the use of the students in 1779? D. M. STEVENS.

Guildford.

J. M. speaks of eight leaves of *Scotticisms*, apparently *privately printed*, but without title, bound up with his interleaved volume. Are these not the *Scotticisms* by Hume, affixed to the *Political Discourses* of 1752, cut out and added to the Anon. annotator's copy of the book published in 1787? I have the *Discourses* of the dates indicated, but this addition is absent from it, as well as from the British Museum copy, which shows that it must have been sparingly issued. In a work of James Elphinstone's, entitled *Animadversions upon Elements of Criticism, &c., with an Appendix on Scotticism*, Lond. 1771, Hume's specimens are reprinted from the *Scol's Mag.*, where they are said to be taken from the aforesaid production of the historian. Elphinstone adds, from a later vol. of the same magazine, a letter from Philologus on Scotticism, dated London, 1764, which I take to be a continuation of the subject by himself.

In regard to the authorship of the Anon. *Scotticisms arranged in Alphabetical Order* of 1787, I think there is little doubt of its being by Beattie. In his letters he speaks of having made large collections this way, a few of which, he says,

were privately printed for the use of his pupils at Marischal College, which tallies with the following extract from the Advertisement in the book of 1787:—

“The former edition being all given away (for none of the copies were exposed to sale), I have been desirous to reprint the pamphlet, and to publish it, with additions and amendments.”

This latter is a very common book, and I have a copy at the service of any gentleman curious that way, but I never saw the original. A pamphlet on the subject in question, not yet recorded in your pages, is *Scotticisms, Vulgar Anglicisms, and Grammatical Improprieties*. By Hugh Mitchell, sm. 8vo, pp. 96, Glas. 1799. J. O.

Having copies of Sir John Sinclair's and Dr. Beattie's books on *Scotticisms* (both of which contain, so far as I can judge, “valuable observations and additions” in MS.), I feel gratified by the interesting Notes of your correspondent J. M. upon the subject; and beg to say, that if he has any wish to see my copies of these books, he is welcome to have a look at them. The words, “from the Author,” are upon the title-page of my copy of Sinclair; and the pages of the Introduction and Observations are so covered by corrections and interlineations, that they appear to me to be more like “an author's proof-sheet” than anything else. The handwriting is unknown to me. The MS. additions to Beattie are mostly by an old, and lately deceased, parish minister of Forfarshire, who was well read in Scottish literature. A. J.

#### “SHARP'S SORTIE FROM GIBRALTAR.”

(3rd S. iv. 210.)

I subjoin the names of the officers, whose portraits are given in Sharp's print of Trumbull's “Sortie from Gibraltar,” on the 27th November, 1781. The names are here placed as the figures occur in the print, beginning with the officer in the Highland uniform, and taking them in exact succession of heads to the right of the picture as we look at it:—

1. Captain Alexander Mackenzie, 71st regiment.
2. General Elliott (Lord Heathfield.)
3. Captain Charles Vallotton, 56th foot, aid-de-camp to Gen. Elliott.
4. Sec. Lieut. George Koehler, Royal Artillery, aid-de-camp to Gen. Elliott.
5. Major John Hardy, 56th foot, Quartermaster-General of the garrison.
6. Major-Gen. Charles Ross, 72nd foot, commanding the sortie.
7. Captain Abraham Witham, Royal Artillery, commanding a detachment of his regiment as artificers.
8. Sir Roger Curtis, R.N., Commodore, volunteer at the sortie.
9. Lieut.-Col. Thomas Trigge, 12th regiment.

10. Lieut.-Col. Maxwell, 71st regiment.  
 11. Lieut.-Col. Hugo, Hanoverian service.

The fallen officer next the Highland officer, in the centre background, is —

12. Baron Von Helmstadt of the Walloon Guards, who was wounded, and died soon after in the garrison.

The fallen officer in the prominent foreground, whose left hand is raised towards General Elliott and the Highland officer, is —

13. Captain Don Joseph Barboza of the Spanish artillery.

To the left of these wounded foreigners is a line of five figures destroying the works; two of whom are soldiers of the company of military artificers (now Engineers), one having a pick-axe; the other a felling or broad-axe. Immediately above the broad-axe artificer are the portraits of the following officers: —

14. Captain Robert Tipping, 72nd foot, having an epaulet or wing on his exposed shoulder.  
 15. Lieut. Edward Frederick, 72nd foot, aide-de-camp to Gen. Ross, side face, bare head.  
 16. Lieut. Joseph Budworth, 72nd foot, aide-de-camp to Gen. Ross, side face, cocked hat on head.

A little higher up the picture, and more to the left, holding by a spar of timber, is —

17. Captain William Cuppage, Royal Artillery, showing more than half of body, three-quarter face, cocked hat on head; and the very topmost figure, standing on the partly dismantled works (his body three-parts exposed), is —

18. Lieut. Lewis Hay, Engineer, commanding a party of his corps, side face, holding cocked hat in left hand, raised.

From this list there can, I think, be no mistake in identifying the characters in Trumbull's historical picture of the sortie, and in Sharp's reproduction of it as an engraving. The key to the picture must, at this date, be in very few hands. The above list will therefore be of use to your readers generally, and of service for after reference. I have a copy of the key, which is at J.'s service, as a loan, should he require it.

M. S. R.

Brompton Barracks.

I have a key to the above engraving; and if your correspondent (J.) will favour me with his name and address, I shall be most happy to send him a tracing from it, as it is impossible to give references to all the figures, the smaller ones being placed in such different positions to those they occupy in the picture.

There is no difficulty as to the groups in the foreground. They are as follows: —

12. Capt. Alex. Mackenzie, 71st Regiment. (This is the figure on the right hand of Gen. Elliott.)

1. Gen. Elliot, late Lord Heathfield.  
 8. Major Vallaton, 56th Regt., first Aide-de-Camp to Gen. Elliot.

13. Lieut. Koehler, Royal Artillery, Aide-de-Camp to Gen. Elliot.

7. Lieut.-Col. Hardy, 56th Regt., Quarter-Master-General of the Garrison.

2. Major-Gen. Ross.

9. Capt. Whitham, commanding a detachment of the Royal Artillery, who served as Artificers.

3. Commodore Sir Roger Curtis, Volunteer.

5. Lieut.-Col. Trigge, 10th Regt.

6. Lieut.-Col. Maxwell, 71st Regt.

4. Lieut.-Col. Hugo, Hanoverian.

17. The wounded officer in the foreground is Don Joseph Barboza, Captain in the Spanish Artillery.

There are six other references, which cannot be described without taking up too much space in "N. & Q."

THOMAS H. CROMEK.

Walsfield.

### ALBION AND HER WHITE ROSES.

[3rd S. iv. 109, 193.]

Permit me to submit to the notice of MR. DALTON and JANNOG, the following extract from a Classical Dictionary appended to an old Latin Thesaurus written by Cooper, Bishop of Norwich, temp. Elizabeth: —

"Albion (the most ancient name of this Isle) containeth Englande and Scotlande: of the beginning (origin) of which name haue sundrie opinios (opinions): one late feigned by him, which prynted the Englishe Chronicle, wherein is neither similitude of trouth, reasone, nor honestie. I mean the fable of the fiftie Doughters of Dioclesian, Kyng of Syria, where neuer any other historie maketh mencion of a King of Syria so named. Also that name is Greeke, and no part of the language of Syria. Moreover the coming of theim from Syria in a shippe or boats without any marynours (mariners) thorowe (through) the sea called *Mediterraneum* into the ocean, and so finally to finde this Ile, and to inhabit it, . . . . . is both impossible, and much reproche to this noble Realme, to ascribe hir first name and habitation to such invention. Another opinion is (which hath a more honeste similitude) that it was named *Albion*, *ab albis rupibus*, of white rockes, because that unto them that come by sea, the bankes and rockes of this Ile doe appeare whyte. Of this opinion I mooste mervayle (marvel), because it is written of great learned men, First, *Albion* is no latin worde, nor hath the analogie, that is to saie, proportion or similitude of latine. For who hath founde this syllable on at the ende of a latin word? And if it should have been so called for the whyte colour of the rockes, men would have called it [I believe this to be a misprint] *Alba*, or *Albus*, or *Album*. In Italy were townes called *Alba*, and in Asia a country called Albania, and neither of them took their beginning of whyte rockes, or walles, as ye may read in books of geographie: nor the water of the ryuer called *Albis* semeth any whiter than other water. But if where auncient remembrance of the beginning of thinges lacketh, it may be leeful for men to use their coniectures, than may myne be as well accepted as Plinies (although he incomparably excelled me in wisdom and doctrine) specially if it may appeer that my coiecture shal approach more neere to the similitude of trouth. Wherefore I will also sett forth mine opinion only to the intent to exclude fables,

lackyng eyther honestie or reasonable similitudes. When the Greekes began first to prosper, and their cities became populous and wared puissaunt, they which trauailed on the seas called *Hellespontus*, *Egeum*, and *Creticu(m)*, after that thei knewe perfectly the course of saillynge, and had founded thereby profyte, they by little and little attempted to seerch and finde out the commodities of outwarde countrees: and like as Spaniards and Portugalls haue late doone, they experienced to seeke out countrees before unknown. And at last passyng the Streictes of Marrocco (Morocco) they entered into the great ocean sea, where they fond dyvers and many Iles. Among which they perceiuing this Ile to be not onely the greatest in circuite, but also most plenteouse of every necessary to man, the earth mooste apte to bring forth," &c. &c.

After enumerating the natural advantages of our country, he continues:—

"They wanderynge and reioysinge at their good and fortunate arrival, named this yle in Greeke *Olbia*, which in Englishe signifieth happy."

W. I. S. HORTON.

I find in the edition of Facciolati, published in 1839 by Black and Armstrong, the following note attached by Furlanetto at Albion: "Etymon est ab Celtico vocabulo Alb, sive Alp, unde Alpes," and reference is made to the commentary of Servius, who is supposed to have lived towards the beginning of the fifth century. Servius at Virgil's *G.* iii. 474, says "Nam Gallorum lingua alti montes Alpes vocantur," and Philargyrius in his commentary makes the same remark. And again, Servius at *Æn.* x. 13, says: "Sane omnes altitudines montium licet à Gallis Alpes vocentur, proprie tamen montium Gallicorum sunt." The idea of its being derived from *albus*, is, as your correspondent Jannoc very properly remarks, set aside by the name appearing in Aristotle. He says (*De Mundo*, c. 3):—

"Beyond the Pillars of Hercules the ocean flows round the earth. In this ocean are two islands, and those very large, called Britannic, Albion and Ierne, which are larger than those before mentioned, and lie beyond the Kelti."

C. T. RAMAGE.

#### HEROD I. SURNAMED THE GREAT.

(3<sup>rd</sup> S. iv. 87, 199.)

The information volunteered by CHESBOROUGH to MR. SIMPSON's question in "N. & Q." (3<sup>rd</sup> S. iv. 87) has induced me to say a few words, lest MR. SIMPSON should be led into error relative to the coins of Herod I. CHESBOROUGH is perfectly correct in stating, that there are no coins "which bear the likeness of Herod the Great;" but he is not correct in saying that "the types of his money, or of that attributed to him, usually show the manna-pot and lily."

In the first place, I am not aware of any one having attributed coins with the "manna-pot and lily" to Herod I., excepting CHESBOROUGH.

Secondly, these coins are of silver; and though it is related that Herod left to his sister Salome five hundred thousand pieces of coined silver (*ἀργύριον τριακίον*), and to many others, more or less coined silver (Joseph. *Antiq.*, xvii. 8, 1); and though Zonaras (*Annal.*, lib. v. 16.), even goes so far as to say that Herod coined gold and silver money out of the vessels he cut off, to assist the people who were suffering by famine in Judæa and Syria (a story also related by Josephus, *Antiq.*, xv. 9, 2, who leaves out the words *σὺν νόμισμα*), yet only copper coins of Herod are extant. This can be accounted for from the fact, that the Romans interdicted all countries that were subject to them from striking gold, and only permitted silver to be struck in some of the most important cities—as Alexandria, Antioch of Syria, &c. And it is known that Pompey only permitted a copper currency to be employed in most of the Phœnician mints. The silver that Herod left must have been *denarii*—if, indeed, the account of Josephus is not much exaggerated.

Thirdly, the silver coins with the manna-pot and lily are shekels and half-shekels, and belong to Simon Maccabæus, the first Jewish prince who was permitted to strike coins, B.C. 138. (See 1 Maccab. xv. 6.)

MR. SIMPSON will find engravings of the coins of Herod I. in M. de Saulcy's *Numismatique Judaïque* (pl. vi.), and of one of them in Mr. Akerman's *Numismatic Illustrations of the Narrative Portions of the New Testament*, p. 3. The coins of Herod I. are of three sizes; and are called respectively *Τρίχαιλον*, *Διχαιλον*, and *Χαλκοῦς*. They weigh (A) 104 to 64 grs. (B) wanting, and (C) 48 to 20 grs. The coin weighing 48 grs. is the *quadrans*; and that weighing 20 grs. is the *lepton*. (See Mark xii. 42, "two mites, which make a farthing.") Mr. Akerman's book is at present the only one in English which mentions Jewish coins; though I am enabled to state that a work upon the entire subject of Jewish and Biblical Numismatics is in preparation, and will shortly be laid before the numismatic public.

MR. SIMPSON's first Query I must leave to others to answer; but may call his attention to the articles on Herod in Dr. Smith's *Dict. of the Bible*, and Kitto's *Bibl. Encyc.*, 3rd edition.

I also take the opportunity to explain to HERMENTRUDE her medal of Cleopatra!! And first, I will say that it is not a medal, but a coin. "A medal is a piece struck to commemorate some event or person, and has no place in a currency:" whilst "a coin is a piece of metal of fixed weight, stamped by authority, and employed as a circulating medium." (Art. "Numismatics," *Encycl. Brit.*, 8th edit.) This mistake may have arisen from the French employing the word *médaillon* to signify "a coin." The description of HERMENTRUDE's coin is as follows:—



*Obv.* Head of Venus to the right, with diadem; behind it, the letters s. c. ("senatus consulto").

*Rev.* "C. NÆV. BALB." ("Caius Nævius Balbus"). Victory in chariot (*triga*) to right; above the chariot, numerals occur on different specimens from VIII. to CCVIII. (These are only what I have seen, others higher or lower may exist).

This coin is struck, between B.C. 82 and B.C. 80, by a magistrate of the name of Caius Nævius Balbus. He is totally unknown; but from numismatic evidence, must have been in power with two other magistrates, Quintus Antonius Balbus (see Cohen, *Médailles Consulaires*, pl. iii., Antonia I.), and Tiberius Claudius (Cohen, pl. xii., Claudia III.): the first of whom was prætor to Marius, *circa* B.C. 82; and the latter is known to have had a place in the senate in B.C. 63 (Sallust, *Cat.* 50; Appian, *Bell. Civ.*, ii. 5). The coin in question is engraved in Cohen, pl. xxix.

The "rude and deep notch round the edge," was probably made to test the purity of the silver. Coin so notched were called *serrati* (Tac. *Germ.*, 5).

The Empress Cornelia Gnæa is usually called Cornelia Supera. She is supposed to be the wife of Æmilian (A.D. 253—254). F. W. M.

BOOTERSTOWN, NEAR DUBLIN (2nd S. ix. 462.)—In turning over the above-named volume of "N. & Q.," I met with the inquiry of your correspondent ABHBA as to the original meaning and etymology of the name of this village. He is quite right in rejecting the absurd statement, that it was originally called *Freebooterstown* from its being the resort of *freebooters*. This is simply a falsehood. There is no evidence that it ever had the name of *Freebooterstown*. Nor was it ever, I believe, called *Booterstown* until after the formation of the Dublin and Kingstown railway. Before that time, it was always called *Butterstown*; and in old documents, as your correspondent correctly tells you, it is called *Ballybotter*, *Ballyboother*, *Butterstown*, or *Botharstown*, and *Boterstone*.

The word *bothar*, or *bothair*, is a road, a street, in the Irish language: in some parts of Ireland the *th* is pronounced as if *tt*; in other parts it is slurred over, as if it was *h*.

Thus, there is a street in Dublin called *Stonybatter*, the stony road; there is a *Buttersfield* Avenue, near Rathfarnham; *Bothar mór*, or the great road, is the name of the road from Tipperary to Cashel; *Bothar na mac riogh* (road of the king's sons) is the road from Corofin, by the Castle of Inchiquin to Killnaboy, co. Clare (*Four Mast.* A.D. 1573); *Bothar-lac-Baislice* (Grey-road of Baisleach, now Baslick), is the name of a high road leading to Baslick, in the

parish of Ballintober, co. Roscommon (*Four Mast.*, A.D. 1573, p. 1180). There are hundreds of other instances.

ABHBA will, therefore, see at once the answer to his question. The high road from Dublin to Wicklow was called the *Botar*, or *Bothar*: in and about Dublin, the *th* was pronounced as *tt*. *Ballybotter*, therefore, or *Ballyboother*, was the town or village of the *Bottar*, or high road; and this was Englished naturally *Botterstown*, or *Butterstown*.

The diminutive, *Botharín* (commonly pronounced *Bohareen*, or *Boreen*), is familiar to every one who has resided in the country parts of Ireland. It is a word of daily use, even in the mouths of those who can only speak the English language. It signifies a little road, a lane, or bridle road, across the fields. JAMES H. TOWN.

Trinity College, Dublin.

SAXON SUNDIAL AT BISHOPSTON, NEAR NEW-HAVEN, SUSSEX (3rd S. iv. 230.)—This is engraved in the *Gentleman's Magazine* for Nov. 1840, drawn and communicated by Mr. Mark Antony Lower, F.S.A., of Lewes; and in the second volume of the *Sussex Archaeological Collections*, 1849, will be found a paper "On Bishopston church, with some general remarks on the Churches of East Sussex," by Mr. W. Figg, F.S.A., of the same town. See also the late Rev. Arthur Hussey's *Churches of Kent, Sussex, and Surrey*, 8vo, 1852, p. 198. J. G. N.

ÆROSTATION (3rd S. iv. 146, 194.)—I would remind your correspondent of Darwin's remarkable lines (*Economy of Vegetation*, canto i. l. 289), written probably before 1750, as exemplifying the prophetic faculty of genius in anticipating scientific discovery:—

"Soon shall thine arm, unconquered Steam! arise  
Drag the slow barge, or drive the rapid car;  
Or on wide-waving wings expanded bear  
The flying chariot through the fields of air.  
Their crews triumphant, leaning from above,  
Shall wave their fluttering kerchiefs, as they move;  
Or warrior bands alarm the gaping crowd,  
And armies shrink beneath the shadowy cloud."

Contemporary critics depreciated his poetry, as eccentric and extravagant; but, as he aptly states in his "Apology":—

"Extravagant theories in those parts of philosophy where our knowledge is yet imperfect encourage the execution of laborious experiments, or the investigation of ingenious deductions, to confirm or refute them: and, since natural objects are allied to each other by many affinities, every kind of theoretic distribution of them adds to our knowledge by developing some of their analogies."

Darwin's exquisite *Rosicrucian* fancy has apparently suggested several of the subsequent discoveries in natural philosophy. See his *Poems*, *passim*. J. L.

Dublin.

**COURT COSTUMES OF LOUIS XIII. OF FRANCE** (3rd S. iv. 186.)—A. D. will find numerous engravings of the costumes he wishes to see in that valuable work by J. Malliot, *Recherches sur les Costumes &c. des anciens Peuples*, in 3 vols. 4to. The French costumes, from the fifth century to the seventeenth inclusive, will be found in the third volume. F. C. H.

**PRAYERS FOR THE DEAD** (3rd S. iv. 188.)—It is certain that the Catholic Church has always prayed, and still prays, for the souls of the faithful departed. What Daillé probably referred to as abolished, were probably certain prayers for the Saints, which, though unobjectionable when rightly understood, were liable to be mistaken. If we occasionally find mention of masses and prayers offered for the saints already in bliss, they must be understood as offered for this end, that by honouring the saints, we may cause them, through the mercy of God, to become intercessors for us. Such prayers have never been general, and are never now used. The saints, properly speaking, are those souls already in heaven; but those in purgatory may also be considered saints, as they are sure of heaven when their period of suffering is finished. This may also serve to explain the expression of praying for the saints in some instances. F. C. H.

**RIDDLE** (3rd S. iv. 188.)—

"My first invisible as air," &c.

The word *Gas-light* appears to me to answer pretty satisfactorily the proposed riddle. Is it the right solution? F. C. H.

**DICKENS AND THACKERAY** (3rd S. iv. 207.)—The challenge of M. is accepted. And first as to Dickens:—

"Home is made happier by the works of Dickens;  
Of one and all—the sire, the 'little chickens,'  
Also 'their dam'—the joyous pulse he quickens."

Next, exercising the rhymers' license; and not being nice to a letter, you have the following lines on the limner of "The Four Georges":—

"Ah! blest relief from pages soft and saccharine;  
Give me the writings of that foe to quackery,  
The bold, the keen-eyed, entertaining Thackeray."

Thus does the English language (and your correspondent) bend to the wishes of M. C.

**LADY'S DRESS** (3rd S. iv. 238.)—Your correspondent will find the "hoop" in vogue earlier than he observes, viz. in a letter from Mrs. Delany in Jan. 1744 (her *Autobiography* in 3 vols. 1861, vol. ii. p. 449), she says:—

"There is such a variety in the manner of dress that I do not know what to tell you is the fashion. The only thing that seems general are hoops of an enormous size; and most people wear vast winkers to their heads. They are now come to such an extravagance in these two par-

ticulars that I expect soon to see the other extreme of thread-paper heads, and no hoops; and from appearing like so many *blown bladders*, we shall look like so many *bodkins stalking about*."

I will only remark that crinoline does not seem much of an advance upon Mrs. Delany's prognostication. TERES ATQUE ROTUNDUS.

**"MILLER OF THE DEE"** (3rd S. iv. 49, 78.)—If any of your correspondents are at a loss to know the origin of the song of the "Miller of the Dee," they will find it one of the songs sung by Justice Woodcock in Bickerstaff's opera of *Love in a Village*, produced at Covent Garden in 1762; and which when sung by Quick was always much applauded. O. T.

**QUOTATION** (3rd S. iv. 208.)—"Les Anglais s'amuseient tristement selon l'usage de leur pays," is to be found in Sully's *Memoirs*, wherein he gives an account of some festivities which occurred while he was in London. W. T.

**STONEHENGE** (3rd S. iv. 248.)—Lieut.-Col. Francis Wilford contributed many articles to the *Asiatic Researches* at the end of the last century; but in some of these he admits that he had been misled by the Pundits he employed, who professed to find in Indian history and literature explanations of archæological problems of Europe which he was anxious to solve. Even Sir William Jones was deceived in this way. Wilford discovered the imposture in 1804, so that his prior writings must be read with caution. Sufficient is now known of Indian literature to make it highly improbable that the origin of Stonehenge is even alluded to therein. See his *Essays on the Sacred Isles of the West*, (*As. Res.* ix. 32; x. 27; xi. 11, 1805-1810), but do not implicitly trust them. T. J. BUCKTON.

**REGIOMONTANUS** (3rd S. iv. 110, 178.)—According to Baldi, the authority for Müller is Junctinus (*Giuntino*). The archives of Ratisbon will perhaps give nothing: for it is not clear that he was actually consecrated. It is certain that the Pope enticed him to Rome to reform the calendar, and designated him—this is the word of Riccioli and Gassendi—Bishop of Ratisbon. Baldi has *fatto*; Paul Jovius has *creatus*. Melchior Adam does not make any allusion to the circumstance. As he died not long after his arrival at Rome, and we know nothing of the length of his last illness, it is not quite certain that he was consecrated; and he certainly never was at Ratisbon as bishop. I cannot find that his editors give him the style of bishop. A. DE MORGAN.

**CHANCELLOR OF THE EXCHEQUER** (3rd S. iv. 216, 257.)—I can only answer MR. WORKARD'S inquiry by stating that the Chancellor of the Exchequer is not in any way mentioned in the statute 6 Vict. c. 5. His status in the court, as

chancellor, therefore, remains as it formerly existed, though some of his duties are taken away. He still attends the court on certain occasions, such as on entering into office, and on the pricking of sheriffs: and, if I remember rightly, in the former case a motion of course is still made before him.

EDWARD FOSS.

JOSEPH HARPUR, LL.D. (3<sup>rd</sup> S. iv. 190), a member of Trinity College, Oxford, was a native of Dorsetshire, though his parents resided near London, and was born about the year 1773. His degrees are correctly stated from the list of Oxford graduates; and having been induced, by domestic circumstances it is supposed, to resume his residence in the University about the year 1806, he held for many years the office of Deputy-Professor of Civil Law. He died at the age of forty-eight, October 2, 1821, owing to the result of an attack of paralysis; and was interred in the churchyard of St. Michael's parish, Oxford, in which he had lived. The full title of his work is, *An Essay on the Principles of Philosophic Criticism applied to Poetry*, London, 4to, 1810; and it was favourably thought and spoken of at the time of its publication: but from the abstruse nature of the subject, and perhaps in some degree from the little pains taken to force it into notice—being the production of a retired scholar, personally known only to those with whom he was intimate—it has gradually sunk into oblivion. J. W.

POTHEEN (3<sup>rd</sup> S. iv. 188.)—Your correspondent J. L. has clearly identified the goatish wine of Julian with the *potheen* of our days.

The latter was a Celtic invention, and the emperor had been too long conversant with Gaul not to know and appreciate its inspiring effects.

There has however, in all ages, been another side even to this question; and Dioscorides, with that disregard for poetry which happily distinguishes his profession, takes care to point out this other side, viz. the condition of the morrow when the inspiration of the night has fled:—

“Καὶ τὸ [πῶμα] καλούμενον δὲ κοῦρμι, σκευαζόμενον δὲ ἐκ τῆς κριθῆς, καὶ ἀπὸ οἴνου πῶματι πολλάκις χρῶνται, κεφαλαγέες ἐσσι καὶ κακὸν χυμὸν, καὶ τοῦ νειρῶν βλαπτικόν.”—ii. 110.

H. C. C.

BIBLE TRANSLATORS (3<sup>rd</sup> S. iv. 228.)—X. Y. Z. will find several particulars which may guide his inquiries respecting the translators of the Scriptures, in the preface to *A Glossary to the Obsolete and Unusual Words and Phrases of the Holy Scriptures in the Authorised English Version*, published by Wertheim and Macintosh in 1850. J. D.

LORD PLUNKET (3<sup>rd</sup> S. iii. 167, 259.)—I have (with many other autographs) the original of the following unpublished letter, which, from the

circumstances of the case, is interesting and valuable:—

“Private.

“April 20th, 1827.

“My dear John,

“Many thanks for your most friendly letter. Things have taken a turn, to me very distressing. The result in short is, that I am a peer; and for the present, without office. The Rolls [in England] I declined, not being able to reconcile myself to act against the feeling of a great number of the profession against the appointment of an Irishman, or rather Irish barrister. Tell my friends not to question me, or to be surprised. Remember me affectionately to [Peter] Burrowes.

“Y<sup>rs</sup>, my dear John, always,

“W. C. PLUNKET.”

The friend to whom the foregoing letter was written, was the late John Lloyd, Esq., of Dublin, one of the judges of the Insolvent Court.

ABHBA.

MIRABEAU A SPY (3<sup>rd</sup> S. iv. 226.)—It is perfectly well known that, in 1786, Mirabeau was sent by the French minister, Calonne, on a secret mission to Berlin. While there he compiled the materials for a work that he published on his return, *De la Monarchie Prussienne*. There also appeared about the same time, anonymously, an *Histoire Secrète de la Cour de Berlin*. This, which is no doubt the work alluded to by Lord Malmesbury, has been very generally attributed to Mirabeau; and it is entered as such in the Catalogue of the London Library. The only thing that appears to be new in the passage extracted by BOOKWORM is, that the letters are there said to have been addressed to Talleyrand. Adolphus, in his *Biographical Memoirs* (vol. ii. p. 97), describes the work as consisting of letters written by Mirabeau to Calonne. And this is much more probable. Calonne was at that time minister. Talleyrand was, as yet, only agent of the clergy.

MELITES.

BOOKWORM has done good service by calling attention to the curious note respecting Mirabeau in Lord Malmesbury's *Diary and Correspondence*, but I confess I much doubt the accuracy of the story. One thing is quite certain, Mirabeau was employed by the Minister Calonne, and it is very unlikely he should have been in correspondence with Talleyrand so early as 1786 or 1787, or that Talleyrand should have said, “C'était avec moi qu'il correspondait.” If Lord Malmesbury's accuracy is to be depended upon, Talleyrand's French would seem to be as faulty as his memory. Perhaps it is an error of the writer who transcribed the note for Lord Malmesbury when editing his father's papers.

E. C. B.

SERJEANTS-AT-LAW (3<sup>rd</sup> S. iv. 180, 252.)—In the succession of serjeants, from 1786 to 1820, E. has omitted Sir Archibald Macdonald, when he

was made Chief Baron in 1793; and Lord Alvanley, when he became Chief Justice of the Common Pleas in 1801. What were their mottoes?

Can E., or any other of your learned correspondents, inform me whether any serjeants were called between Sir Giles Rooke, in 1781, and George Bond, in 1786? And, if any, what were their names, dates, and mottoes?

In the previous years of the reign of George III., I do not find the mottoes of the following serjeants, and should be glad to be enabled to supply the deficiency:—

1771. Sir William de Grey, afterwards Lord Walsingham.

1772. William Kempe, Thomas Walker, and Harley Vaughan.

1780. Sir Alexander Wedderburn, Lord Loughborough.

1781. Cranley Thomas Kirby, and Sir Giles Rooke.

EDWARD FOSS.

QUOTATION (3<sup>rd</sup> S. iv. 247.)—The hymn "Nearer, my God, to Thee!" referred to by MR. PEACOCK is the first verse of a hymn by Sarah Flower Adams, a musical composer, and authoress of several poetical pieces and criticisms. She died in 1848. It may be found in most collections of hymns variously curtailed: five verses are given in Roundell Palmer's *Book of Praise*, and six in *Christian Lyrics*, 1862.

SOLSBERG.

This hymnal prayer, "Nearer, my God, to Thee!" was the united production of the sisters Flower, the accomplished and interesting daughters of the late eccentric but excellent Benjamin Flower, who many years ago originated, and for many years ably conducted, *The Cambridge Intelligencer*. Of the devout hymn in question, one sister (Mrs. Brydges Adams, I believe now surviving,) was authoress, while her sister set it to music. Happening on Sunday to hear it admirably sung by a chapel choir, I may freely add that the tune is as devotional as the prayer is pure and poetical.

S. C. FREEMAN.

[We have to thank several other correspondents for replies to this query.—ED.]

VITRUVIUS IN ENGLISH (3<sup>rd</sup> S. iv. 148.)—Although not myself aware of the existence of this work, I may suggest to W. P., in case he is not already aware of the fact, that the library at St. Mary's College, at Oscott, contains nearly, if not quite, all the editions ever published of this author.

T. C. BOSCOBEL.

THE BHAGAVADGITA, ETC. (3<sup>rd</sup> S. iv. 166, 238.) I thank MR. BUCKTON for his obliging answer to my queries; it will be very useful to me. I have been informed by a friend that the *Bhagavadgita* is the *History of Vishnu* in verse.

Among my Turkish curiosities is a bottle of

black pomade (said to be used for the beard), strongly scented with attar of rose, which in my lists goes by the name of *khokhol*. As I know nothing at all about Eastern languages, I will ask if this word is allied to *kohhl*, which MR. BUCKTON gives as the proper way of spelling what I have as *kohol*?

JOHN DAVIDSON.

WASHINGTON FAMILY (3<sup>rd</sup> S. iv. 231.)—A pedigree of Washington of Garesdon, in Wiltshire, descended from Laurence Washington (ob. 1619), Registrar of the Court of Chancery, brother to Robert Washington, of Sulgrave, co. Northampton, Esq., and great-grandfather of Elizabeth, heiress of the Garesdon family, the wife of Robert Lord Ferrers of Chartley (whereby the baptismal names of Laurence and Washington have been derived to several of the Earls Ferrers), will be found in the *Stemmata Shirleiana* (p. 132), derived "from Baker's *Northamptonshire*, monumental inscriptions, and deeds *penes* W. Com. Ferrers."

J. G. N.

CPL. will find some interesting comments on Baker's Washington pedigree in *The Washingtons*, a tale by the Rev. J. N. Simpmkinson. Some ancestors of George Washington lie buried in Brington church, and the learned and courteous rector would perhaps be able to afford CPL. some information respecting the Northamptonshire branch of the family.

J.

SIGABEN AND THE MANICHÆANS (3<sup>rd</sup> S. iv. 169.)—As I have not observed that any answer has been given to the Query "Who was Sigaben?" I throw out the suggestion that the person meant is Euthymius Zigabenus, a monk of the twelfth century, who compiled a Greek Commentary upon the Four Gospels, and upon the Book of Psalms; he also wrote a controversial work, entitled *Panoplia Orthodoxæ Fidei adversus Omnes Hæreses*, in which, probably, the passage sought for by your querist F. H. will be found. I have not the book within reach. Most likely it is contained in the *Bibliotheca Patrum*.

H. COTTON.

### Miscellaneous.

#### NOTES ON BOOKS.

*Giraldi Cambrensis Opera, scilicet: I. De Invectionibus. Lib. iv. II. De Menevensi Ecclesia Dialogus. III. Vita S. David. Edited by J. S. Brewer, M.A., &c. Published under the Direction of the Master of the Rolls. (Longman.)*

It was intended that the present volume should have included the *Speculum Ecclesie*—the most interesting, and in many respects the most important, of all the works of Giraldus. But Mr. Brewer, having fortunately discovered the first four Books of Giraldus's treatise *De Invectionibus*, transcripts of which had been forwarded to

the late Record Commission, but most unaccountably separated from the fifth and sixth Books (already printed by Mr. Brewer), he has preferred first completing this celebrated invective against Hubert Walter, the then Archbishop of Canterbury, his officials, witnesses, and dependents—unquestionably the bitterest of the author's works. Mr. Brewer's account of this remarkable attack by a distinguished ecclesiastic upon his Primate, will be read with considerable interest. This treatise is followed by Giraldus's *Dialogus de Jure et Statu Monachensis Ecclesie*—a document of considerable value for a history of the main events in the life of Giraldus; and especially of his long and arduous struggle in defence of his own election, and the independence of St. David's,—which has been already printed by Wharton, Leland, &c., but never so completely as in the present edition of it. *The Life of St. David*, likewise published by Wharton, concludes the volume; which is as creditable to Mr. Brewer's editorship—and that is saying much—as any of the preceding volumes for which the public are indebted to his learning and judgment.

JACOB GRIMM. — Europe has sustained a great loss by the death of Jacob Grimm, one of the most profound, if not the most profound, scholar of this age, and who has exercised an influence over the minds of philologists and antiquaries, which will long bear fruit. Jacob Grimm was born at Hanau in Hesse-Cassel, on January 4, 1785, and at 10 o'clock in the evening of September 20, he died from a stroke of apoplexy, in his seventy-ninth year, having passed the day at his desk, and in the unimpaired enjoyment of his intellectual and physical powers. We have not space to enumerate the many important works we owe to his many-sided knowledge, clear-sighted intellect, and indefatigable industry. The delightful *Kinder- und Haus Märchen* (in which he was associated with his brother in letters as in blood, Wilhelm Grimm, and of which a well-worn copy of the second edition (1819), in three quaint little almanac quartos, is still one of our pet books) was one of the first. His *Deutsche Grammatik* appeared in 1819, and a third edition of it in 1840. *The Deutsches Rechts Altherthum* appeared in 1828, and was followed in 1835 by his *Deutsche Mythologie*. The second edition of this encyclopædia of Folk Lore (so different from the first that he who is wise will keep both upon his shelves) was published in 1844. In 1852 he commenced his *Deutsche Wörterbuch*, and his friends observe it as a beautiful coincidence that the last word in the last published part is *fromm*—that peculiar term for a combination of religion and secular piety. Fortunately, as it is understood, the materials for the completion of this great work are in such a state as to give good hopes of its being brought to a satisfactory close. There is a pleasing portrait of this great scholar and good man engraved by Voight of Berlin, from a drawing by Schmidt.

SOUTH KENSINGTON ART TRAINING SCHOOLS. — The new buildings for these Schools, which will come into use on the 5th of October, are the first permanent buildings which have been provided for the National Art Training Schools. The buildings heretofore occupied by the Art Classes have all been of a temporary kind. In the first instance, in 1837, when the School of Design was instituted, the classes were held in rooms, on the second floor in Somerset House, once occupied by the Royal Academy; and now by the Office for the Registration of Births, Marriages, and Deaths. Next, the classes met in 1852 in Marlborough House, where the Queen, at the intervention of H.R.H. the Prince Consort, graciously permitted a training school for teachers for the Schools of Art throughout the country to be first established. Then in wooden buildings at South Kensington, to which place the Training Schools were removed in 1856.

THE CASKET PORTRAIT.—Whatever faith we may put in the old saying, "There is nothing new under the sun," it is clear photographers contrive to get something new out of it. The Casket Portrait is the last of these novelties, and a most effective one it is. It is viewed by transmitted light, and consists of a solid cube of crystal in the interior of which is seen the portrait of a perfectly solid bust or miniature piece of statuary imbedded in the centre of the crystalline cube, and possessing the most perfect and exquisite relief. The inventors claim for the effect thus produced, and very justly, a degree of reality and beauty altogether unattainable by the ordinary photographs; while the Casket Portrait appears only the more perfect the more minutely it is examined. We will not endeavour to explain how this effect is produced by the combination of two photographic images on the two flint-glass prisms of which the crystalline cube is composed, but confine ourselves to stating that the manner in which the Casket Portrait stands out in relief is at once striking and effective. It has another claim to favour, for, we presume, nothing can affect its durability.

## BOOKS AND ODD VOLUMES

### WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:—

ILLUSTRATIONS OF THE REAL BRASSES. Royal 4to. (Cambridge Camden Society.) No. II., or a complete copy of the book.

Wanted by Mr. Andrew Jervise, Brechin, Scotland.

A BRIEF ENQUIRY INTO THE AUTHENTICITY OF THE EARLIER WYVERLEY NOVELS. Eppingham Wilson, London.

WHO WROTE THE WYVERLEY NOVELS? by Mr. Fitz-Patrick. Eppingham Wilson, London, 1856.

Wanted by Mr. Saint John Crookes, 1, Nile Street, Sunderland.

MONTFAUCON, L'ANTIQUITE EXPLIQUEE.

FAYAT, TRÉSORIER D'HONNEUR. Paris, 1690.

MARGARITA PHILOSOPHICA, 1504.

FLAUSMAN'S ACTS OF MERCY. Original edition.

HASTED'S KENT. 4 Vols.

SHAW'S STAFFORDSHIRE. 2 Vols.

Wanted by Mr. R. Simpson, 10, King William Street, Charing Cross, W.C.

THE HOLY HISTORIES OF OUR LORD AND SAVIOUR JESUS CHRIST'S NATIVITY, LIFE, ACTS, MIRACLES, DEATH, PASSION, RESURRECTION, AND ASCENSION, IN METERS, &c., by the Rev. Robert Holland, M.A.

Wanted by Rev. T. A. Holland, Poyning Rectory, Hurst-Pierpoint, Sussex.

Engravings of Louis XVI. of France, and Gen. Bernadotte.

Wanted by Mr. T. Smith, Post Office, Newcastle-on-Tyne.

## Notices to Correspondents.

D. DALL. Forby, in the Appendix to his Vocabulary, suggests that the correct orthography (and pic) but unable to, what out the aspirate. The old books of cookery give receipts for making unable pic.

S. Y. B. William Stewart Rose died on April 30, 1843. A biographical notice of him is prefixed to his translation of *The Orlando Furioso* in Bohn's Illustrated Library.

M. H. B. The Spanish proverb, "Hell is paved with good intentions," is explained in our 1st S. vi. 530.

ANTIQUES. We doubt whether Mr. Ainsworth has any authority for his statement "that Charles II. danced in the cathedral of St. Paul's during the Plague."

ERRATA.—3rd S. iv. p. 235, col. i. line 25, for "Creed" read "Creoch." In article George Bellas (anti p. 235, col. ii.) dele St. Neots; and in the preceding article, for "Charnizy" read "Charnizy."

"NOTES AND QUERIES" is published at noon on Friday, and is also issued in MONTHLY PARTS. The Subscription for STRAIGHT COPIES for Six Months forwarded direct from the Publishers (including the Half-yearly INDEX, 11s. 6d., which may be paid by Post Office Order in favour of MESSRS. BALL AND DALDY, 186, FLEET STREET, E.C., to whom all COMMUNICATIONS for the EDITOR should be addressed.

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LONDON, SATURDAY, OCTOBER 10, 1868.

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## Notes.

## "ANCIENT MINING ON THE SHORES OF LAKE SUPERIOR."

Will you rescue the following very interesting and instructive paper, written by your correspondent, and my esteemed friend, J. H. A. BONA, Esq., of Cleveland, Ohio, U. S. from the perishable columns of the *Cleveland (U. S.) Herald, en passant*, one of the best newspapers on the western continent:—

"About a year ago we spent some days examining, with considerable interest, the extensive evidences of ancient copper mining in the vicinity of Portage Lake, similar evidences also existing at various points along the entire mineral range on the south shore of Lake Superior. It was impossible not to feel interested in these remains of an ancient people who had diligently explored the earth for metal, and whose explorations have been valuable guides to the miners of the present day. The old pits and trenches on the locations of the Quincy, Pewabic, Pontiac, Isle Royale, and other mines, were the guide marks which pointed to the existence of the lodes now extensively worked.

"The personal observations made at that time added materially to the interest felt in the perusal of a work recently issued by the Smithsonian Institution on *Ancient Mining on the Shores of Lake Superior*, by Col. Charles Whittlesey. The work was written some six or seven years since, and has lain in the archives of the Institution until the present year, when it was brought out and published without giving the author an opportunity for adding to it the results of the more extensive explorations during the last four or five years. For instance, the investiga-

tions of Col. W. at Portage Lake were confined chiefly to the Isle Royale, Quincy and Pewabic locations, the dense underbrush preventing his knowledge of the more extensive workings since found on the Ripley, Pontiac, and other more recent enterprises.

"The fact of the existence of these ancient workings was first publicly announced in 1848, the discovery being made on the Minnesota mine location. The attention of mining explorers having thus been called to the matter, other discoveries were soon made until the fact has been established that traces of these ancient workings have been discovered along the whole copper belt from Copper Harbor to the Minnesota, and even down in the iron region on the Carp river. The three principal groups or centres of operation appear to be near the forks of the Ontonagon River, in the Portage Lake basin, and on the waters of Eagle River. These three places are also the local points of modern mining.

"Col. Whittlesey, in speaking of these remains, says:—

"They are, for the most part, merely irregular depressions in the soil, trenches, pits, and cavities; sometimes not exceeding one foot in depth, and a few feet in diameter. Thousands of persons had seen the depressions prior to 1848, who never suspected that they had any connection with the arts of man; the hollows, made by large trees overturned by the wind, being frequently as well marked as the ancient excavations. Besides this there are natural depressions in the rocks on the outcrop of veins, formed by the decomposition of the minerals, that resemble the troughs of the ancient miners, as they appear after the lapse of centuries. There is not always a mound or ridge along the side of the pits, for most of the broken rock was thrown behind, nearly filling up the trenches. A mound of earth is as nearly imperishable as any structure we can form. Some of the tumuli of the West retain their form, and even the perfection of their edges at this day. But mere pits in the earth are rapidly filled up by natural processes. Some of those which have been re-opened, and found to have been originally ten feet deep, are now scarcely visible. Others that have a rim of earth around the borders, or a slight mound at the side, and were at first very shallow, are more conspicuous at present than deep ones without a border.

"There are, however, pits of such size as could not fail to surprise one at first view, were not the effect destroyed by the close timber and underwood with which they are surrounded. A basin-shaped cavity 15 feet deep and 120 feet in diameter, would immediately attract the eye of the explorer were it properly exposed. But it is not unusual to find ten and twelve feet of decayed leaves and stick filling a trench, and no broken rock or gravel. In such cases a fine red clay has formed towards the bottom, a deposit from water, which indicates the long period of time since the excavation was made."

"The implements with which the mining operations were carried on were extremely simple. In nearly every instance abundant proof has been found that most of the work was performed with stone mauls of the rudest description. They are natural boulders, or large water-washed pebbles, oblong-shaped, and weighing from five to fifteen pounds. In some instances, as at the Copper Falls and Minnesota mines, a groove has been cut around these boulders, in which was fixed a handle of twisted withes or roots. Whenever grooved hammers are found, those without grooves are entirely wanting. From the fractures at the end of the mauls, it appears that the grooved hammers were used at either end, whilst the ungrooved were held in both hands, and the blows given with one end only. At the Pontiac mine we saw a heap of several hundreds of those ungrooved stone hammers, every one of them being fractured at one end.

The nearest point at which those stones could have been procured was at the Entry, some fifteen or sixteen miles distant.

"The marks of a pick are nowhere visible in the ancient workings. The ground was broken up, and fire used for the purpose of disintegrating the rock. Charcoal and ashes are found in all the pits, and at the Pontiac we found a considerable deposit of charcoal beneath the debris of centuries of decay, which was the evident traces of a fire unsuccessfully used for the purpose of disintegrating a large mass of copper-bearing rock, which still remained where the ancients found it.

"The small masses of copper — for no other kind was sought for by the ancient miners — when found, were pounded into the desired shape by the stone hammers. The art of melting copper was evidently unknown to them, for all the copper implements and weapons found bore marks of having been beaten into shape without having first been heated. The remains discovered consist of copper chisels, gads, and spearheads, generally wrought with a certain amount of skill.

"Mass copper of considerable size evidently baffled their skill, and caused them much embarrassment. At the 'Central' mine, Col. Whittlesey says, that a mass of copper, nine feet long, had been worked round, and battered at the top until a projecting rim had been formed, when the task was abandoned. A large number of broken mauls attested the severity of the struggle, and the reluctance of the old miners to abandon it. On the Minnesota location a mass of copper, weighing six tons, was found in an ancient pit.

"The mass copper had been raised several feet along the foot wall of the lode, on timbers, by means of wedges. Its upper surface and edges were beaten and pounded smooth, all irregularities taken off, and around the outside a rim or lip was formed, bending downwards. This work had apparently been done after the miners had concluded to abandon the mass. Such copper as could be separated by their tools was thus broken off. The beaten surface was smooth and polished, not rough. Near it were found, as the excavation advanced, other masses, imbedded in the vein. After several years, this vein has been found by the modern miners uncommonly rich and valuable for the size and number of its masses of copper."

"White cedar shovels for excavating the broken soil, wooden bowls for moving large pieces of rock, and a rude ladder, formed of an oak tree, trimmed so as to leave the stumps of the branches standing as steps, have also been found.

"It is a little curious to note in this connection, that the ancient tin mines of Cornwall, wrought before and during the occupation of Britain by the Romans, eighteen or nineteen centuries ago, average about the same depth with the old copper workings of Lake Superior, and the materials of many of their tools were not dissimilar.

"Carew, in his *Survey of Cornwall* (A.D. 1602), says, speaking of the tin 'moor works':—

"They maintaine these workes to haue beene varie auncient, and first wrought by the *Iewes* with pickaxes of Holme, Boxe, and Harts horne: they prooue this by the name of those places yet enduring, to wit, *Attall Sarazin*, in English, the *Iewes offcast*, and by those tooles daily found amongst the rubble of such workes. And it may well be, that as Akornes made good bread, before *Ceres* taught the vse of Corne, and sharpe Stones serued the *Indians* for Knives, vntill the *Spaniards* brought them Iron: so in the infancie of knowledge, these poore instruments for want of better did supplie a turne. There are also taken vp in such workes, certaine little tooles heads of Brasse, which some terme Thunder-axes, but they make small shew of any profitable use. Neither were the

*Romanes* ignorant of this trade, as may appeare by a brasse Coyne of *Domitian's*, found in one of these workes, and fallen into my hands: and perhaps vnder one of those *Flauians*, the *Iewish* workmen made here their first arriuall."

"By whom were those ancient mines on Lake Superior wrought? Col. Whittlesey says certainly not by the present Indian race. They have no traditions relating to them. They have no idea of digging for copper. They have proved themselves utterly incapable of fashioning, from their own resources, copper implements in any way resembling the perfectness of the ancient specimens. Nor have the Indians of Lake Superior any tradition respecting the Ancient Miners of that country, just as what we called the aborigines of this lower country had no traditions respecting the Mound Builders of Ohio. From the growth of the trees in the old pits, and other indications, Col. Whittlesey is inclined to put the abandonment of the mines at a distance of at least 500 or 600 years ago.

"Who were the Ancient Miners? Col. Whittlesey is disposed to consider it not improbable that they were contemporary, if not identical, with the Mound Builders of Ohio. Their mine works were evidently carried on in summer only, being mere open cuts, impossible to be worked in the rigour of a Lake Superior winter. It is probable that they had better means of transportation than the bark canoes of their less civilised successors. They might have come in the spring from the country of the Mound Builders in Ohio in vessels carrying supplies, and returning in the autumn with the proceeds of their labour, and the bodies of those who died; for no graves or funeral mounds of a date coeval with the mine workings have been found. Col. W. says:—

"The Mound Builders consumed large quantities of copper. Axes, adzes, chisels, and ornamental rings are so common among the relics in Ohio as to leave no doubt on this subject. We know of no copper-bearing veins so accessible as those of Lake Superior to a people residing on the waters of the Ohio. Neither are there any others now known that produce native metal in quantities to serve as an article of commerce. Specimens of pure copper are found in other mines of North America, but not as a predominant part of the lode. The implements and ornaments found in the mounds are made of metal that has not been melted. They have been brought into shape cold wrought, or at least without heat enough to liquefy the metal, and were therefore produced from native copper. In the Lake Superior veins, spots of native silver are frequently seen studding the surface of the copper, united or welded to it, but not alloyed with it. This is not known of any other mines, and seems to mark a Lake Superior specimen wherever it is found. It also proves conclusively that such pieces have not undergone fusion, for then the pure white spots would disappear, forming a weak alloy. Copper with blotches of native silver has been taken from the mounds. Dr. John Locke, of Cincinnati, possessed a flattened piece of copper weighing several pounds, which was found in the earthworks at Colerain, Hamilton County, Ohio, having a spot of silver as large as a pea forming a part of the mass."

"But throwing aside all conjectural speculations, and considering only known facts, Col. Whittlesey says, the following conclusions may be drawn with reasonable certainty:—

"The ancient people extracted copper from the veins of Lake Superior, of whom history gives no account.

"They did it in a rude way by means of fire, and the use of copper wedges or gads, and by stone mauls.

"They had only the simplest mechanical contrivances, and consequently penetrated the earth but a short distance.

"They do not appear to have acquired any skill in the art of metallurgy, or of cutting masses of copper.

"For cutting tools they had chisels, and probably adzes or axes of copper. These tools are of pure copper, and hardened only by condensation or beating when cold.

"They sought chiefly for small masses and lumps, and not for large masses.

"No sepulchral mounds, defences, domicils, roads, or canals are known to have been made by them. No evidences have been discovered of the cultivation of the soil.

"They had weapons of defence or of the chase, such as darts, spears, and daggers of copper.

"They must have been numerous, industrious, and persevering, and have occupied the country a long time."

D. M. STEVENS.

Guildford.

ESSAY ON THE HISTORICAL ALLUSIONS OF SPENSER, IN THE POEM OF THE "FAERY QUEEN."\*

As the character of Prince Arthur is enriched with the achievements of the British power as a state, so the reign of Gloriana is enriched with events which took place prior to the accession of Elizabeth; and in the first book, the legend of Holiness, is given an allegorical history of the Reformation. Una is the one thing needful, — truth or true religion, and she comes to the court of Gloriana, to seek assistance, as the reformers sought the assistance of Elizabeth; there is also probably in this an allusion to the early rise of the Reformation in England. St. George is described as —

"Sprung from ancient race,  
Of Saxon kings.  
From thence a Faery thee unweeting raft,  
There as thou sleepest in tender swaddling band,  
And her base elfin brood there for thee left:"

alluding, though with a slight perversion of the fact, to the early introduction of Christianity into England, and the change which occurred under the Saxon kings, when Augustine introduced the Roman Catholic doctrines. His adventures in Error's den appear to be an allusion to the rise of the Pelagian heresy in the fourth century. Archimago is the Pope, who, with Duessa, the Roman Catholic doctrine, separate him from true religion, and betray him into the hands of Orgoglio, figurative of the persecution under Mary, from which he is delivered by Prince Arthur, in reality by the power of England on the accession of Elizabeth.

Una, when separated from St. George, the representative of England — an allusion to the restoration of Popery by Mary — is protected by the Lion, the emblem of the Netherlands, who "mars blind devotion's mart" in the destruction of Kirkrapine, the support of Abessa and Corceca,

allusions to the ritual of the Roman Catholics. The Belgic Lion is destroyed by the Sarazin Sansloy: —

"Proud Sansfoy,

The eldest of three brethren; all three bred  
Of one bad sire, whose youngest is Sansjoy,  
And twixt them both was born the bloody bold Sansloy:"

an allusion to the oppression of the Netherlands by Spain, whose Moorish connection is figured under the designation of "Sarazin;" the character of the Spanish people in the description and names of the brothers, proud, melancholy, and bloodthirsty: and a triple character, also alluded to in the triple body of Gerioneo, the oppressor of Belgè, in the fifth book, which has reference to the three countries united into one empire, under Charles V., and Philip his son — Spain, Germany, and America.

Una is first protected from Sansloy by the Satyrs, which may probably be an allusion to the reformed faith being held up by what Spenser elsewhere calls the "brutish multitude;" and subsequently by Satyrane.

"A Satyr's son yborn in forest wild,  
By strange adventure as it did betide,  
And there begotten of a lady mild,  
Fayre Thyamia, the daughter of Labryde:"

alluding to Sir John Perrot, who was supposed to be a natural son of Henry VIII., and who, while deputy of Ireland, appears to have protected the Protestants there.

In calling Archimago the Pope, it is not intended to imply that any particular pope is alluded to, but the Popedom, which perhaps may be enlarged to the Spirit of Evil, which by the Protestants of that time was considered synonymous with the Papacy. Archimago first raises the dream to the Red Cross Knight, which leads him to lose faith in Una. This, I have suggested, may allude to the Pelagian Heresy, or, as he raises a false Una in Duessa, may allude to the mission of Augustine, which introduced the Roman Catholic doctrine to supersede the action of the monks of Bangor, who kept up a continual service to Christ. We find him endeavouring to excite a dispute between the Red Cross Knight and Sir Guyon at the commencement of the next book. He takes charge of and renews the glory of Duessa, who had been stripped and shamed in canto viii. of the first book. He steals the sword of Prince Arthur for Pyrocles, which probably refers to the Roman Catholics of England, who endeavoured to support Mary Queen of Scots, the symbol of Papacy, and saves Pyrocles from drowning, which may allude to the non-destruction of Spain on the defeat of the Armada; but we must not commence the second book at present.

A curious *lapsus penna*, or Homeric nod, may be observed in the description of St. George. The poem professes to be in glory of Faerie land,

\* 3rd S. iv. 21, 286.



which is declared to be England; yet St. George is described as of the race of *Saxon kings*, and stolen by a Faëry:—

“And her base elfn brood there forthie left.”

The solution of this poetical contradiction I may leave to others, as well as the question of identity of—

“Fayre Thyamis, the daughter of Labryde.”

That there is some meaning or allusion in it can scarcely be denied. FRANK HOWARD.

#### LETTER FROM HORACE WALPOLE.

I enclose a copy of a letter from Horace Walpole, addressed to William Parsons, Esq., presenting to him a copy of the *Mysterious Mother*:—

“Mr. Walpole is afraid of thanking Mr. Parsons as he ought for his kind compliments lest he should seem to accept them as due, when he is conscious of deserving more blame than praise; and tho’ he obeys Mr. Parsons’s command in sending him his tragedy, and begs his pardon for his mistake, and the trouble it has occasioned, he is unwilling to part with a copy without protesting against his own want of judgment in selecting so disgusting a subject, the absurdity of which he believes makes many faults of which he is sensible in the execution overlooked.”

Horace Walpole’s criticism upon his own work, the child of his own fancy, may probably be a reproach to his judgment (if his modesty, of which assuredly he had but little), be considered as its cause. But Walpole must have known that otherwise the subject is not one unsuited for the drama. It is the object of the stage to hold the mirror up to nature,—to reflect passion, and to delineate its results. Sympathy is excited, pity awakened when crime is the result of unconscious error; and, whilst the mind recoils from the crime, the spectator feels an involuntary interest in the criminal.

Such a theme, therefore, does possess dramatic interest, and upon the poet’s power alone depends the judgment to be passed. No doubt incest is an unpleasant subject; so also is murder; so is adultery, and profligate gallantry. But these themes have been adopted by the greatest poets of modern Europe, and are recognised as the life of those great works of art, which are destined to remain the delight of successive generations. Indeed, if the reader will refer to Walpole’s preface to this play, he will find the subject selected defended upon similar reasons.

The disgust to which Walpole alludes arises from the *criminal intention*, and although this is held in abeyance by the constructive art of the author, horror and not pity is excited by the conclusion. For the rest, the play is of no great merit. Walpole, who reprehends Lee, too often recalls him. He has a tendency, to quote his own lines—

“ . . . . . to consummate  
The pomp of horror, with tremendous coolness.”

Much of the poetry is little more than very flatulent declamation; yet it would be unjust to deny there are many lines above average merit. He could condescend to clap-trap, and has conveyed into his poetry the art he learnt in politics—how to go to the country with a cry. S. H.

#### COUNTERFEIT BALLADS.

I lately read a very interesting article on Scottish Ballads, in the *Edinburgh Essays*, 1856, 8vo. The author remarks:—

“The most profitless work on this planet is the simulation of ancient ballads; to hold water in a sieve is the merest joke to it. A man may as well try to recal yesterday as to manufacture tradition or antiquity with the moss of ages on them. It has been attempted by men of the highest genius, but in no case with encouraging success. . . . There is no modern attempt which could by any chance or possibility be mistaken for an original. You read the date upon it as legibly as upon the letter you received yesterday. However dextrous the workman, he is discovered—a word blabs, the turn of a phrase betrays him.”

Walter Scott was completely taken in by the Featherstonhaugh ballad which Robert Surtees palmed upon him. And the very writer of the above quotes a verse of this forgery as genuine, that is, without a word about the imposition; as follows:—

“Death, too, is always walking about on the Borders;  
even the little children have seen him, and know his face.  
The older troopers, when they meet him, give him good  
day like a common acquaintance; and some of the more  
familiar, stay for a moment to bandy a grim jest or two  
with him:—

‘Ane got a twist o’ the craig,  
Ane got a punch o’ the wame,

Thou gets a new gudeman afore it be night.’

“A fit place, truly, to jest about a new husband; the old one lying so still there, face downward, on the trampled grass.”

The date of this production was not legible to the writer of the essay. The ballad of “Bartram’s Dirge” is also a simulation by Surtees.

Mr. Burton, in his *Book-hunter*, has the following:—

“Of the way in which ancient ballads have come into existence, there was one example within my own knowledge. Some mad young wags, wishing to test the critical powers of an experienced collector, sent him a new-made ballad, which they had been enabled to secure only in a fragmentary form. To the surprise of its fabricator, it was duly printed; but what naturally raised his surprise to astonishment, and revealed to him a secret, was, that it was no longer a fragment, but a complete ballad,—the collector, in the course of his industrious inquiries among the peasantry, having been so fortunate as to recover the missing fragments! It was a case where neither could say anything to the other, though Cato might

wonder—*quod non rideret haruspex, haruspicum cum vidisset*. This ballad has been printed in more than one collection, and admired as an instance of the inimitable simplicity of the genuine old versions!"

There was once a lady who told her husband, on her deathbed, that one of her children was not his. He asked which, and she answered: "That you shall never know," and quietly expired, leaving the poor man with all his children doubtful. I hope Mr. Burton will read this, and feel pricked in conscience.

A. DE MORGAN.

#### SIR PHILIP HONYWOOD.

Philip, the fifteenth of the twenty children of Sir Robert Honywood of Pett, in Charing, in the county of Kent, by Alice, daughter of Sir Martin Barnham, was born at Charing, Dec. 26, 1616.

It is probable that he served in the wars in the Low Countries; and that he is the Captain Honywood mentioned in an order of the House of Commons of Dec. 9, 1641, authorising forty recruits to be sent abroad for supply of his company.

In 1645, when he had the rank of Major, he was in command of a small garrison of the King's near Newark. It is designated, in contemporary accounts, as Wirtton, Whatton, Wareton, and Worton House. We believe Wyverton, a house belonging to Lord Chaworth, is intended by these various appellations. Thither, at the close of October in the same year, came the Princes Rupert and Maurice, and other cavalier officers who had laid down their commissions and left Newark in discontent, having previously presented a memorable petition or remonstrance to the King, whereto the name of Philip Honywood is found subscribed.

He obtained from the Parliament, on Dec. 13 following, at which period he is termed Colonel, a pass to go beyond seas.

Immediately after the Restoration, he presented a petition to Charles II., praying for some mark of the royal favour. In this petition he stated, that he had served the king and his father for twenty-five years at sea, and in both the northern expeditions; and had had a company at Portsmouth, but was obliged to leave it for his loyalty.

In Nov. 1661, he had a pass, with servants and three horses, to the Prince of Orange; and in April, 1662, was appointed Commander-in-Chief of the forces in the garrison at Portsmouth, under Sir Charles Berkeley, the Lieut.-Governor. He was shortly afterwards knighted, and appears to have been ultimately Governor of Portsmouth, where he built a mast dock. In 1667, he had the superintendence of the fortifications at that place.

We infer, from a somewhat obscure passage in Hasted's *Kent*, that he survived his elder brother

Sir Robert Honywood (who died in 1686), and had an only daughter Frances, who married George Sayer, Esq.

It should be mentioned that, contemporary with him, was a Colonel Honywood, who lost his life by an accident in January, 1662-3. It would seem, from Pepys's *Diary*, that he was a brother of Sir Peter Honywood and Dr. Michael Honywood, Dean of Lincoln. Lord Braybrooke states the three brothers mentioned by Pepys to have been the sons of Robert Honywood, who married the celebrated Mary Waters, or Attwaters. This is a mistake. They were his grandsons, being the sons of his son Robert Honywood, the antiquary, who died in 1627. (See *Topographer and Genealogist*, i. 398, 399.) Another Sir Philip Honywood, who was K.B. and Governor of Portsmouth, died in 1752. He was, we imagine, descended from Sir Thomas Honywood of Essex, one of Cromwell's Lords, who died in 1660.

We shall be glad to be informed, when the first named Sir Philip Honywood died, and whom he married.

C. H. & THOMPSON COOPER.

Cambridge.

#### Minor Notes.

ANTI-JACOBIN SONGS OF THE LAST CENTURY. The Revolutionary party in France had not all the "chansons" on their side, notwithstanding so much of their work has been done by these means. Those who are interested on such matters may like a reference to a curious little satirical ode of M. de Lille, printed in the year 1778, from which I extract two or three stanzas:—

"Vive tous nos beaux esprits,  
Encyclopédistes,  
Du bonheur Français épris,  
Grands économistes;  
Par leurs soins au temps d'Adam  
Nous reviendrons, c'est leur plan,  
Morus les assiste,  
Au gué,  
Morus les assiste.  
"Du même pas marcheront  
Noblesse et roture;  
Les Français retourneront  
Au droit de nature;  
Adieu Parlements et lois,  
Adieu Duca, Princes et Rois;  
La bonne aventure!  
Au gué,  
La bonne aventure!  
"Puis, devenus vertueux  
Par philosophie,  
Les Français auront des Dieux  
A leur fantaisie," &c. &c.

The similarity between these lines and the songs of the Anti-Jacobin will at once occur.

Turgot and his system, according to the *Mémoires* of the Abbé Georgel, were caricatured in the same style:—

"Ce ministre gros et gras,  
Et d'une epaisse encolure.  
Vent détruire tous les états;  
Turlure,  
Même la magistrature,  
Robin turlure.

"Point de féodalité,  
Nous dit-il dans ses brochures;  
Mon cri est la liberté,  
Turlure;  
Hors le roi, tout est roture,  
Robin turlure.

"O royaume infortuné!  
Dans quelle mésaventure,  
Turgot t'a-t-il plongé?  
Turlure,  
Toi et la race future,  
Robin turlure."

FRANCIS TREKCH.

Islip, Oxford.

**CURIOUS CONTRACTION.**—Near the entrance to the Observatory at Greenwich there is the following inscription:—

"Carolus II., Rex Optimus,  
Astronomis et Nauticæ Artis  
Patronus Maximus,  
Speculam hanc in utriusque commodum  
Fecit.

Anno Dni. MDCLXXVI. Regni Sui XXVIII.  
Curante Jona Moore milite,  
R. T. S. G."

This means, that the building was erected under the care of Jonas Moore, Knight, *Rei Tormentaræ Supervisore Generali*, Surveyor-General of the Ordnance.

WM. DAVIS.

**INNOCENTE COATE.**—

"Progers, I would have you (besides the embroidered suite), bring me a plaine riding suite, with an *innocente coate*, the suites I have for horsebacke being so spotted and spoiled that they are not to be seene out of this island."—Charles R. to Progers, in Grammont's *Memoirs*, Bohn's ed. p. 381, note 180.

The editor, Sir Walter Scott, takes *innocente coate* to mean *mourning coate*, Charles wearing the mourning for his father. Does it not seem rather to have been a clean, spotless coat, which he wanted his faithful Progers to send him? If there is no authority more clear for reading *innocent* = mourning, extant, I incline to read from the old dictionaries *innocent* = spotless.

J. D. CAMPBELL.

**A HINT TO EXTRACTORS.**—Copying old spelling is very slow work: and not easily done, as the copier is apt to forget himself; or to remember himself, if you please. First make the extract in our spelling, at your ordinary speed. Then go over it with a pencil or red ink, or something distinctive, and turn new into old, from your original. By this you will more correctly follow your author, and the printer will more correctly follow you; and both will save time.

A. DE MORGAN.

**STOOKY-SABBATH.**—Conversing with a farmer of the Upper Ward of Lanarkshire the other day, he told me that "Stooky-Sabbath" was the name given to the Sunday on which the most corn was "stooked" on the fields during harvest.

J. D. CAMPBELL.

Glasgow.

**MUTILATION OF SEPULCHREAL MONUMENTS.**—I wish to record one of the most disgraceful instances of this abominable practice, which some time ago came under my notice. Its audacity makes it the more remarkable. The chancel of Stapleford church, Cambridgeshire, was some few years since (as it is commonly called) *restored*, and amongst other repairs the floor was relaid. A board affixed to the wall bears the following inscription:—

"Beneath the flooring of this Chancel lie some Monumental Slabs, with inscriptions on them, of which the following are copies:—

A. D. 1699.

Arthur Joscelin, Senior, was buried June 13<sup>th</sup>.  
September 16<sup>th</sup>, 1709. Elizabeth Joscelyn, a Widow, was Buried.

Jane the Daughter of Arthur Joscelyne, Esq., and Ann his Wife, was Buried, March 7<sup>th</sup>, 1782.

Sept. 2. Ann Joscelyne, Widdow of Arthur Joscelyne, Esq., was Buried, 1782."

I believe the Dean and Chapter of Ely paid for the said restoration. XP.

**GREEK PROVERB.**—Aristotle, in his *Politics* (book viii. chap. ii. sec. 12, 13, ed. Congreve), quotes the proverb, *ἥλω δ ἥλος*. He uses it to illustrate his assertion, that tyrants are fond of bad men: "*πονηρόφιλον ἢ τυραννίς*:" for, he goes on to say, "*χρήσιμοι οἱ πονηροὶ εἰς τὰ πονηρὰ ἥλω γὰρ δ ἥλος, ὥσπερ ἢ παρομία*." Mr. Congreve, in his note, translates this, "for one nail drives out another," as though it were an abbreviation of the proverb quoted by Liddell, Giles, &c.: "*ἅλλω ἥλω ἐκκρούειν τὸν ἥλον*." It would seem to correspond to our English saying, "Pin to pin;" as e. g. Bloomfield's "Richard and Kate":—

"As like him, ay, as pin to pin."

Mr. Walford, in his translation, renders it by "Like to like, as the proverb says," and alludes to Eustathius. I shall be glad of any examples of this saying in Greek authors. While on the subject of Aristotle, I would remark that he is "the philosopher" sought after (3<sup>rd</sup> S. ii. 408) as calling Death "that terrible of terrors." The passage occurs in *Eth. Nicom.*, book iii. cap. 9, sec. 6; where, treating of the *Ἀνδρείος*, he says:—

"Οὐθεὶς γὰρ ὑπομενετικώτερος τῶν δεινῶν. Φοβερώτατον δ' ὁ Θάνατος."

W. BOWEN ROWLANDS.

**EDWARD HARLEY, 2ND EARL OF OXFORD.**—On the death of this noble patron of literature, Vertue was employed by his countess to make a catalogue of all the pictures and portraits in all styles left

by the earl in his several mansions, and of his library contained in his three London houses, at Marylebone, Wimpole, and *Clerkenwell*. Amongst these books he particularly mentions a complete collection of proofs of his own works up to the year 1740. "These," he says, "had been preserved and gathered by me for my good Lord, for which he paid me very generously. It was in his library at Marylebone, and was sold by Osborne to the Earl of Aylesbury for fifty guineas." (Addit. MS. 23,093, Brit. Mus.) As no mention is made of the earl's residence in Clerkenwell either by Mr. Cromwell or by Mr. Pinks in their Histories of this parish, am I correct in my conjecture that it was Newcastle House, sometimes called Albemarle House, where the mad Duchess of Albemarle lived and died?

J. YEOWELL.

### Queries.

**BUFF.**—Using the common word *buff* (the colour) the other day, I was asked what I meant by it? I replied, a yellowish-brown, the colour of leather shooting-gaiters; but was told I was wrong, and that the colour *buff* is the palest yellow, without any admixture whatever of brown; and, in fact, more like a washed-out primrose than anything else; I supported my side of the question by a reference to *Hudibras*, canto i. 287:—

"His doublet was of sturdy buff,"

evidently thick tanned leather. However, not agreeing, we turned to Johnson's and to Walker's *Dictionaries*, and found it described as a pale or light yellow (the colour of wash-leather), and also found a substance called buff, buffalo leather, this is what must have displayed its "sturdiness" in alleviating old Hudibras's cruel "bangs." The question, of course, went against me, for buff (the substance) is not buff. But with all due deference to the *Dictionaries*, I don't think that people mean a pale yellow when they use the word buff, excepting my friend, and I fancy that the reason he thinks so must be, that there is no other colour left him, without going on the one side into scarlet, and on the other into green, for hardly two persons agree as to what colour it is. I find all varieties of *yellow-brown*, *brown-yellow*, *red-brown*, &c. &c., used. Once I was told that it is a *grey*, much inclining to *slate-grey*, and was informed on one occasion that there was no doubt about it being *flesh-colour*, from the popular saying, "in your buff," i. e. naked. I should like to know for what peculiar tint it is used in Somersetshire, Northumberlandshire, or any other distant county; also, if there is any corresponding word for it in France or Germany? I am afraid it is difficult to get any definite answer to "What is buff?" considering that on an average one in every fifteen is colour

blind to *some* colour; and on this particular colour nearly fifty per cent. differ.

What regiment is called "The Buffs?" and why? I have heard that in the Peninsula their clothes were so worn out with service, that they had to wear buff, i. e. leather. Is this true? \*

JOHN DAVIDSON.

**SIR WALTER CHUTE.**—He was living in 1604, and seems to have been of a Kentish family. Where can I find any account of him? CPL.

**CONTRACTS: A PER CENTAGE DEDUCTED.**—Having lately met, in a contract, that the sum was to be paid "less 2½ per cent.," I have been anxious to learn the reason for the deduction. It was about the year 1784. Since then occurred another such clause, "the house was insured for 500*l.*, and with the deduction of three per cent. they paid me 485*l.*" This was in 1748. Was there any act of parliament authorising these deductions on contracts? Something of the kind appears in 5 W. & M. c. 21, s. 3; 9 & 10 W. III. c. 25, s. 37; and 48 G. III. c. 149, s. 9; but these do not seem to touch the above. Can any of your readers learned in the history of taxes solve the question?

WYATT PAPWORTH.

**DE WETT ARMS.**—Where can I obtain the blazonry of the arms of the De Wett family, who lived in Amsterdam in the seventeenth century. The seal which I have gives me ar. a Catherine wheel, but of what tincture I cannot tell, nor can I make out the crest and motto. HERALD.

**JOHN FELLOWS.**—Can you give me any biographical particulars regarding John Fellows, a poet of the last century, author of *The Holy Bible in Verse* (in 4 vols.), 1778, and other works?

R. INGLIS.

**FRIDAY STREET.**—There are several roads so called in Surrey: one in Abinger, another in Ockley, and a third in Wotton. What is the origin of the name?† CPL.

**JOSEPH FOWKE.**—Of this gentleman, who held a high position under the East India company, there is an account in Rebecca Warner's *Original Letters* (1817), p. 202. It is there stated that he died "three or four and twenty years ago," that is to say, about 1793 or 1794; but at p. 226 is a letter from him dated Malmesbury, Nov. 20, 1797.

Mr. Croker, in the 12mo. edition of Boswell's *Life of Johnson* (x. 254), states Mr. Fowke to have died about 1794. The *real* date of his death will oblige.

[\* Some remarks on the word Buff will be found in "N. & Q." 1<sup>st</sup> S. xi. 467; 2<sup>nd</sup> S. ix. 4.—Ed.]

[† Friday Streets are also common in most villages in the neighbourhood of Framlingham, in Suffolk. Stow says, that Friday Street, in Cheapside, was "so called of Fishmongers dwelling there, and serving Friday's market."—*Survey*, p. 181, edit. 1842.—Ed.]

I may here note an error in the index to the last cited work, under Mr. Fowke's name. For "v. 436" should be read "vi. 186, 140."

S. Y. R.

"GOD SAVE THE KING" IN CHURCH.—I happened to attend divine service in St. Nicholas's church, Newcastle, on Sunday, August 30, during the meeting of the British Association in that town. On this occasion the mayor and corporation came in state, and as the procession moved up the aisle the organ played "God save the King." I was told that the National Anthem is always performed when the mayor appears at church. Is this custom peculiar to Newcastle, or does it prevail elsewhere?

C. H.

GREYN COURT, ETC.—In a pedigree of the Hart family, recorded in the Visitation of Kent (1668), is the marriage of "Henry Hart, Lord of the Manor of Greyn Court," to Elizabeth, daughter of David Willard. Can any of your correspondents inform me in what part of Kent "Greyn Court" is situated? And also, where David Willard's family was located? I should fancy that it was in the northern part of the county. The registers of Newington and Milton afford instances of the name of Willard.

W. H. HART, F.S.A.

Folkestone House, Roupell Park, Streatham.

LONG GRASS.—In Norden's *Surveyor's Dialogue*, first published, says Watt, in 1607, but I quote the edition of 1610, there is the following statement. I have often seen the work quoted, and Nowden's topographical works were in high reputation:—

"You are not acquainted with the meddowes upon Dove Bank, Tandean [Taunton Dean], upon Seaverne side, Allernore, the Lord's meddow, in Crediton, and the meddowes about the Welch-pool, and especially a meddow not farre from Salisburie, neere a bourne under the plaine, that beares grasse yearely above ten foote long, though many thinke it incredible, yet it is apparant that the grasse is commonly sixteene foote long. It is made shorter before cattle can feede on it, and when the cattle have fed, hogges are made fat with the remnant, namely, with the knots and sappe of the grasse" (p. 155).

I am one of these cattle: this grass must be made shorter before I can swallow it. What do your readers say? What is now the tallest grass in England?

A. DE MORGAN.

MONARCHES' SEALS.—I find in a newspaper an unauthenticated fragment to the effect that monarchs sometimes gave greater weight to their sanction of a mandate by incorporating three hairs from their beard with the wax forming the seal, and that a deed of 1121 contains proof of such custom in the testing or execution clause. Is this true?

J. D. CAMPBELL.

LORD NELSON.—When and where did Nelson say, that "the island of Sardinia is worth a hundred Malta's?"

C. W.

NOTTINGHAM PROBATE COURT.—I believe that at Nottingham there is a Probate Court. Will some Nottingham correspondent be good enough to tell me the places from which the wills deposited there would be taken?

XP.

PAINTING.—I have seen an oil painting representing the interior of room, evidently the laboratory of a chemist. In the centre a venerable man is seated; before him stands a woman, whose pulse he appears to be feeling. In the background stands a man mixing something in a mortar; various chemical apparatus are strewn about the room. In one corner of the picture appear the initials "I. M. C." with the date 1824. What circumstance is intended to be represented in this painting, and who was the artist? CARLIFORD. Cape Town.

POLITICAL ECONOMY.—Who, in an invective against Political Economy, has represented it as the science to make the rich richer, and the poor poorer?

ABBA.

QUOTATIONS WANTED.—Under the engraving from the painting by Sir David Wilkie, called "The Only Daughter," the following pretty lines are inscribed; perhaps some correspondent of "N. & Q." can inform me who is the author of them:—

"Shall she repair the broken string  
Upon her old guitar?  
Or hear again her cage-bird sing  
Unto the morning star?"

"One little hour, and, oh! the wild  
Deep anguish of that hour!  
And she shall be that suffering child  
Of earth, or heaven, a flower!"

Who again is the author of the lines often inscribed under engravings of the "Aurora" of Guido?

"O mark again the coursers of the sun,  
At Guido's call, their round of glory run;  
Again the rosy hours resume their flight,  
Obscured, and lost in floods of golden light."

OXONIENSIS.

"Chase  
A panting syllable through time and space."

EDWARDS.

"And when I'm laid beneath the sod  
Far from the light of day,  
Pity may say, his heart was broken,  
But why she cannot say."

"Stand still, my steed, let me review the scene,  
And summon from the shadowy past  
The things that once have been."

UNDE?

"O! for a booke, and a shadie nooke, eyther in-a-doore  
or out,  
With the grene leaves whisp'ring overhede, or the  
streete cries all about,

Where I maie reade all at my ease both of the newe and olde,  
For a jollie goode booke whereon to looke is better to me than golde."

ABHBA.

RIDDLE.—Wanted, information respecting a riddle which was made by a lady not long ago, and the solution of which was, by her will, to procure for any one who should be fortunate enough to be able to give it, 1000*l*.

A. B. C.

MAJOR RUDYERD of the 36th regiment of foot, and twenty-eight years Tower Major of Gibraltar, died at Chatham, Oct. 3, 1793, *æt.* 85; and his widow died at Whitby, June 17, 1813, aged above a hundred. I shall be glad of his *Christian* name, and of any other information about him. I believe he was the father of Henry Rudyerd, Lieut.-Col. of the Royal Engineers, who died in 1828 (being the father of Capt. H. T. Rudyerd, who died at Bangalore, June 21, 1824, and of Samuel Rudyerd, Colonel of the Royal Artillery, who died at Whitby, July 19, 1847, *æt.* 61, and is buried at Sneaton, in Yorkshire, with Mary his mother, who died March 22, 1839, *æt.* 88).

S. Y. R.

SETH, THE PATRIARCH.—While reading through the *Chronicles* "Joannis a Leida," Frankfort, 1620, I find in lib. xxxi. c. 26, the following curious account of the discovery of the body of the patriarch Seth. In the year 1374 some excavations were being made in the Valley of Jehoshaphat in connection with the monastery. After digging to the depth of about six feet, "stadium unius hominis," sounds as of the grunting of pigs, "grunnitum porcorum," were heard. The "Saraceni" present considered these sounds to be a protest on the part "diaboli" against the building a Christian monastery; the Christians, on the other hand, gave it as their opinion that the earth was chanting forth praises at the prospect of having the gospel established in that spot. At all events the digging went on, and "invenerunt tumulum de lateribus compositum," on opening which they discovered "cadaver miræ magnitudinis integrum cum barba proluxa et capillis maximis in pellibus ovinis et integris sepultum. Deinde sub capite ejus, pellis ovina, quæ erat integra, in longitudine triginta pedum cum qua (ut creditur) Adam indutus fuit, et super caput ejus invenerunt tabulam, in qua literis concavatis ad modum sigilli Hebraice inscriptum fuit sic: Ego Seth, tertio-genitus filius Auæ (Eve), credo in Jesum Christum filium Dei et in Mariam Virginem, matrem ejus, de lumbis meis venturos." The chronicler gives this story on the authority of an eye-witness, "Dominus Joannes de domo Villarii, Doctor Sacre Theologiæ, videns fieri oculis suis, transcripsit de terra sancta anno prædicto Joanni de Solentia, S.T.D. consocio suo."

Perhaps some of your readers may be able to

give further information on this "wonderful discovery." Can it be corroborated, and is anything known of the present existence or whereabouts of these reliquæ?

CRESSBOROUGH.

ST. ANTHONY OF PADUA PREACHING TO THE FISHES.—Lady Morgan mentions in one of her books that she saw a picture in the Borghese Palace at Rome, representing St. Anthony preaching to the fishes. She also states, "that the saint's sermon was to be purchased in many of the shops at Rome, and that he began his discourse thus—'Dearly beloved fish,' &c. The legend adds, that at the conclusion of the sermon the fish bowed to the saint with profound humility, and a grave religious countenance." The Very Rev. Dr. Husenbeth, in his valuable *Emblems of Saints*, under the heading of "St. Anthony of Padua," gives one of the saint's emblems as "preaching to fishes" . . . Callot. (P. 13, ed. 1850.) Where is the saint's sermon to be found *in extenso*?

J. DALTON.

SIR RICHARD STEELE.—In the volume of the *Bibliographer's Manual* just issued, Mr. Bohn calls attention to certain additions and improvements, and refers specifically to the article on "Steele." I take leave, therefore, to ask, what is the authority for inserting the following among *Steele's Works*?—

"*Predictions for the Year 1708*, &c. By Isaac Bickerstaffe,"—certainly one of the best known works of Swift, published by Swift himself in the first volume of his *Miscellanies*, 1727, and by Faulkner, in 1735, in the edit. of *Swift's Works*.

Again, in the list of *Steele's Works*, I find,—

"*The Antidote*, &c., occasioned by the dispute between Woodward, &c. 1719. *The Antidote*, No. 2, &c. 1719."

Now we know that Arbuthnot and the Tory Scribblers entered very zealously into the dispute against Woodward;—more zealously than we had supposed, if the commentator on Wagstaffe's *Miscellanies* be correct (3<sup>rd</sup> S. i. 381); but why should Steele intermeddle? If these pamphlets were in favour of Woodward, it might explain why Steele himself was so roughly handled by his old friends. I know nothing of these pamphlets, and therefore ask for information.

S. R. S.

THE REV. PETER THOMPSON was minister of the United Presbyterian Church in Cliff Lane, Whitby, from 1799 till 1804, when he removed to Leeds. He published *The Time of Peace*, a Sermon preached on the first of June, 1802. Whitby, 8vo, 1804. Any additional information respecting him will be acceptable to

S. Y. R.

CHARLES VERRAL.—This gentleman was author of a poem called *The Pleasures of Possession*, 1810, and *Servius Tullus*, a Tragedy, and *Saladin*, a Dramatic Romance, published about 1814. Mr.

Verral was, I believe, an apothecary at or near Seaford. Wanted, the date of the author's death, or any further information regarding his works. I think he was a contributor to *The Brighton Magazine*, 1822. R. INGLIS.

WHITSTABLE AND SEA SALTER CHURCHES.—Can any of your correspondents oblige me with the date of the erection of Whitstable and Sea Salter churches? Any information respecting them would be thankfully received.\* S.

ZINCOGRAPHY.—In the Exhibition of 1862 there were some facsimiles of rare books produced by this process exhibited in the French Court. I recollect an early Italian Arithmetic, a volume of Geryonne's *Annales de Mathématique*, 4to, and a folio of Fermat's. Can any of your readers add to this list of reproductions, or give any information as to a Catalogue of books that have been published in facsimile? This particular process was invented by Col. Sir Hen. James, for, I think, the reproduction of engravings. I have heard something of another process, in which, however, the matter to be copied was destroyed in the process. WM. DAVIS.

### Queries with Answers.

EDWARD DARCY, Esq.—The second wife of Sir Erasmus Philipps of Picton Castle, Bart., and mother of the "good Sir John," was Katherine, daughter and coheir of Edward Darcy of Newhall, in the county of Derby, Esq., by Lady Elizabeth Stanhope, daughter of Philip, Earl of Chesterfield. Dame Katherine Philipps died on November 15, 1713, and was buried in the parish church of St. Giles's-in-the-Fields, London. Her father, Edward Darcy, was the son of Sir Robert Darcey, Knt., who was the fifteenth in lineal male descent from Norman D'Areoi, who came to England with William, Duke of Normandy, who gave him Nocton, and thirty-two lordships in Lincolnshire. In the *Diary of John Evelyn*, I find the following entry:—

"1632, 21st October. My eldest sister was married to Edward Darcy, Esq., who little deserved so excellent a person—a woman of so rare virtue. I was not present at the nuptials; but I was soon afterwards sent for into Surrey . . . . While I was now trifling at home, I saw London, where I lay one night only. The next day I dined at Beddington,† where I was much delighted with the gardens and curiosities. Thence we returned to the Lady Darcy's at Sutton.

"1634, 15th December. My dear sister Darcy departed this life, being arrived to her 20th year of age; in virtue advanced beyond her years, or the merit of her husband, the worst of men. She had been brought to bed the 2nd

of June before, but the infant died soon after her, the 24th of December. I was, therefore, sent for home the second time, to celebrate the obsequies of my sister; who was interred in a very honorable manner in our dormitory adjoining the parish church, where now her monument stands."

Was Edward Darcy, "the worst of men," who married Mistress Evelyn, one and the same person with Edward Darcy who afterwards married Lady Elizabeth Stanhope, and became the father of Dame Katherine Philipps of Picton Castle? Any correspondent of "N. & Q." who can identify the individual, and produce evidence of his having led a better life as he grew older, will greatly oblige JOHN PAVIN PHILLIPS. Haverfordwest.

[Edward Darcy, Esq., was the only son and heir of Sir Robert Darcy, Knt., of Newhall in Derbyshire, who became possessed of Dartford priory and the manor of Temples in 1612. Edward Darcy inhabited Dartford House, and was twice married; first to Elizabeth, daughter of Richard Evelyn of Surrey, Esq., by whom he had no issue; secondly, to Lady Elizabeth, daughter of Philip Stanhope, first Earl of Chesterfield, by whom he left three daughters, his coheirs—Katherine, who married Sir Erasmus Philipps of Picton Castle, Pembrokehire, Bart.; Dorothy, who married Sir . . . . Rokeby; and Elizabeth married, first, to Thomas Milward of Derbyshire, Esq.; and, secondly, to . . . . Barnes. Vide Hasted's *Kent*, i. 217; and Dunkin's *Hist. of Dartford*, p. 186, ed. 1844.]

THRAVES: DRAGETUM.—In a document which sets forth the value and customs, &c., of a vicarage in the reign of Richard II., I find the following passage:—

"Item idem vicarius debet percipere et habere per manus rectoris ecclesie ibidem annuatim ratione dictæ vicarie sue xxiii thraues garbarum de frumento, hordeo, drageto et avena, quæ grana ut nunc traduntur prædicto rectori," &c.

Will any of your correspondents tell me the meaning of the words in italics, together with other instances of their use. DIPLOMATICUS.

[The word is not thrave but thraue, twenty-four sheaves or shocks = one thrave. In some counties, however, twelve sheaves, or three shocks, make the thrave. The shock is the bundle of sheaves, generally six of them, set up ready for carrying in the harvest-field. In Latin charters it is written *thrava* *Uadi*, and it probably comes from the Saxon *þraf*, a bundle. The following curious note from the Rev. L. B. Larking's *Knights Hospitallers in England* (printed for the Camden Society), p. 230, will well explain *dragetum*:—

"Dragge, menglyd corne (Drage or Mestlyon P.), *Promptorium Parvulorum*; where Mr. Way notes—'In the 13th century the grains chiefly cultivated in England, as appears by the accounts of the Bailiff of the Royal Manor of Marlborough, Rot. Pip. 1 E. 1., were wheat, berecorn, dragg, or a mixture of vetches and oats, beans and peas.' The regulations for the brewers of Paris in 1254, prescribe that they shall brew only 'de grains, c'est à savoir, d'orge, de mestuel, et de dragée. *Règlement sur les Arts*, &c., ed. by Depping. Tusser speaks of Dredge as commonly grown in the eastern counties—

'Sow barley and dredge with a plentiful hand.'

'Thy dredge and thy barlie goe thresh out to malt.'

\* Some particulars of these two churches may be found in Hasted's *Kent*, iii. 551, 558.—ED.]

† The ancient and once magnificent seat of the noble family of the Carews.

Bishop Kennett, in his *Glossarial Collections* (Lansd. MS. 1038), mentions 'dredge mault,' malt made of oats mixed with barley malt, of which they make an excellent fresh, quick sort of drink used in Staffordshire."

We have frequently seen peas, oats, and beans growing together in France. The words *Drage*, *Dragnetum*, is of constant occurrence in early accounts.]

**INTENDED MURDER OF JAMES II.**—In *Letters from the Bodleian*, vol. ii. p. 134, Mr. T. Carte, the historian, writing to Mr. G. Ballard, May 4, 1754, says:—

"I had a letter in the beginning of this week from Mr. Monkhouse, and inclosed in it a relation of the design of murdering K. James II. at *Warminster*. It agrees with one which I had from the late learned Mr. G. Harbin, who had it from Dr. Sheridan, Bp. of Kilmore, who assisted Sir G. Hewet at his death, when he expressed his repentance of having been engaged in that design."

In what work are any particulars to be found of this intended assassination of James II.? J.

[Some particulars of this intended assassination are printed from Carte's *Memorandum Books* in Macpherson's *Original Papers*, i. 280-283, edit. 1776, 4to. Consult also Sir John Keresby's *Memoirs*, p. 167, edit. 1784. After the desertion of Churchill and Grafton at Salisbury, "a new light," says Lord Macaulay, "flashed on the mind of the unhappy King. He thought that he understood why he had been pressed [by Churchill], a few days before, to visit Warminster. There he would have found himself helpless, at the mercy of the conspirators, and in the vicinity of the hostile outposts. Those who might have attempted to defend him would have been easily overpowered. He would have been carried a prisoner to the head-quarters of the invading army. Perhaps some still blacker treason might have been committed; for men who have once engaged in a wicked and perilous enterprise are no longer their own masters, and are often impelled, by a fatality which is part of their just punishment, to crimes such as they would at first have shuddered to contemplate." *Hist. of England*, ii. 512, ed. 1856. We learn from Nichols's *Anecdotes of William Bowyer*, 4to, 1782, p. 203, that Thomas Carte's manuscripts, consulted by Macpherson, are now in the Bodleian library.]

**ROBERT DAVENPORT.**—I desire to be informed where I can gain the most complete account of this old poet, including his pedigree, family, &c. He was the author of *The City Night Cap*, published in 1661. D. DALE.

[No particulars are known of Robert Davenport, the author of *The City Night Cap*, which was licensed in the year 1624. It appears that he wrote in the time of James I., as two of his more serious poems were published in 1625. These were written at sea, and were dedicated to Richard Robinson and Michael Bowyer, who were both players. He was living in 1655 when *King John and Matilda* was printed. Mr. Malone says, he was the author of a play not published, called *The Pirate*, of which there can be little or no doubt, for in S. Sheppard's *Epigrams, Theological, Philosophical, and Romantic*, 1651, is one "To Mr. Davenport on his play called *The Pirate*." Davenport seems to have written a good deal of poetry which has never been printed. In Thorpe's *Catalogue of Manuscripts*, 1836, No. 1450, is a volume of his poems, dedicated to William, Earl of Newcastle, Viscount Mansfield, Lord Bouslover, and Ogle, an original autograph manuscript, 4to. Also, in the Cambridge University Library, Dd. x. 30, there is a poem by him, entitled "A Survey of the Sciences."]

**SIMNEL SUNDAY: CURFEWS.**—In the *Daily Telegraph*, Sept. 23, before the Bury magistrates, a witness is represented as speaking of meeting a person on *Simnel Sunday*. Whence is this derived?

At Hainaker House, Boxgrove, Sussex, there are said to be two curfews as old as the Conquest (*vide Allen's Surrey and Sussex*, ii. 519, ed. 1830). Are they still extant? I. M. N. OWAN.

[*Simnel Sunday* is better known as *Midlent*, or *Mothering Sunday*, and was so called because large cakes, called *Simmels*, were made on this day. (Baines's *Lancashire*, ii. 677.) Bailey, in his *Dictionary* (fol. 1764, by Scott), says *Simnel* is probably derived from the Latin *simila*, fine flour, and means a sort of cake or bun made of fine flour, spice, &c. Herrick, who died in 1634, has the following in his *Hesperides*:—

"A Ceremony in Gloucester.

"He to thee a *Simnell* bring,  
'Gainst thou go'st a *mothering*,  
So that, when she blesseth thee,  
Half that blessing thou't give me."

The two copper curfews, riveted together, are now in the hall of the seat of the Duke of Richmond, Goodwood House, to which Hainaker is attached.]

**FORD QUERIES.**—1. John de Ford, Abbot of Ford, Devonshire, was confessor to King John. Is anything known respecting the history of this worthy's family?

2. Simon Ford, an elegant Latin poet (born 1619) was, by his mother's family, the Worths descended from the founder of Wadham College, Oxford. In what way were the Worths connected with the founder of the college?

3. Are the Devonshire, Sussex, and Warwickshire families of Ford in any way related to each other?

4. In whose county history can I find a pedigree of Ford of South Brent, Devonshire?

CARLIFORD.

Cape Town.

[1. Nothing is known respecting the family of the Abbot of Ford. *Vide Oliver's Monasticon Diocesis Exoniensis*, p. 389; More's *History of Devon* (Biography), p. 25; and Prince's *Worthies of Devon*, p. 295.

2. Simon Ford's mother was descended from Nicholas Wadham, uncle to the founder.

4. Consult Pole's *History of Devon*; Westcote's *History of Devon*, and Tuckett's *Devonshire Pedigrees*, p. 156.]

"**PHILOMATHIC JOURNAL.**"—About 1824, a serial bearing the foregoing title was commenced. Who were its projectors, conductors, and contributors? It seems to have been ably supported. Is it to be had readily? How long was it kept up?

SAMUEL NEIL.

[The Philomathic Institution was founded in the year 1807, and received the patronage of the Duke of Sussex. Its objects were to cultivate the intellectual powers, and promote the advancement of science and letters. Its *Journal*, published quarterly, commenced in 1824, and closed its brief career in 1826, making four vols., 8vo. The names of the contributors were not given, because



many of them had an aversion to publicity. In an Address at the end of the fourth volume it was proposed to substitute for the Quarterly numbers an annual volume, which however never appeared.]

**OZONE.**—What is ozone? In the pronunciation is the last letter accented? **IGNORAMUS.**

[O<sup>3</sup>one (*ô<sup>3</sup>o*, to smell), is a new elementary substance, to which Prof. Schönbein, of Basle, ascribes the peculiar smell evolved in electrical operations, at the anode or positive surface. He supposes it to be a constituent of an electrolyte, small quantities of which exist in both air and water. Vide Hoblyn's *Dictionary of Medical Terms*, edit. 1858, p. 446; and Ogilvie's *Imperial Dictionary*, Supplement. Both these authors accent the first syllable. We learn from the papers lately, that Mr. W. C. Barler has, after eight years' study, discovered something of the whereabouts of ozone. Wind which has recently come over the sea, he tells us, is almost invariably charged with ozone; while land breezes bring but little of it on their breath.]

**JAMES BURNET.**—I have a copy of Burns's *Works* in two large octavo volumes, published at Edinburgh in 1811, containing many illustrations, mostly from drawings by Burnet, some of which are engraved by him. They are well done, and full of character. Can you inform me where the original drawings are, and where a life of Burnet may be seen? **S. B.**

[Biographical notices of James Burnet, landscape painter, may be found in Allan Cunningham's *Lives of British Painters*, vi. 318; and Chamber's *Biog. Dict. of Eminent Scotsmen*, v. 57. It appears that some of Burnet's paintings are in the possession of his relatives, and others among the costly picture galleries of our nobility.]

**"THE LOVES OF AN APOTHECARY."**—A very curious and original book with this title was published in 1854. Of any English work I have read, it reminds me most of Jean Paul. Could any of your readers inform me who wrote it, and if the same author has written any other book? **J. W.**

[Mr. Frederick Greenwood is the author of the *Loves of an Apothecary*. The *Path of Roses* is another story by the same writer, who has contributed to the *Corahill Magazine* from the commencement of that miscellany, we believe.]

### Replies.

#### INCORRECT QUOTATIONS.

(3<sup>rd</sup> S. iv. 193.)

Every scholar must be deeply obliged to your correspondent JANNOC for his observations on this subject. Although but a humble student in Classic and Mediæval Antiquity, I have often suffered the greatest annoyance from the careless way in which authorities are cited. It is incredible how the same blunder has been perpetuated by one author copying from another again and again, without referring to the original. To obtain correctness in the contributions to the *Dis-*

*tionary of Architecture*, issued by the Architectural Publication Society, it has been the custom from the commencement of that work to verify every quotation, where practicable. I put this saving clause because occasionally an author gives a reference so vague that much research has failed to discover the passage. Sometimes, indeed, the Committee is accused of not citing a well-worked reference, some revisor having found its incorrectness. But probably most of your student-readers are but too well acquainted with "loose quotations," and with the little value the general public set upon the labour of obtaining correct ones.

A little *jeu-d'esprit* was handed about a short time since illustrative of the practice of the revision above-named, and of the good-humoured feeling that prevails among the active members engaged on that work.

It was written for one of the working evenings of the Architectural Publication Society, when certain of the editors, contributors, &c. meet to compare notes, and despatch business. The phrases "Biogs," "Geogs," "Poliogs," are abbreviations in use among the editors, and signify the "biographies" of the various architects, the "geography" of the countries described, and the "poliography" or account of the cities remarkable for fine architecture. The phrases "Materials," "Nomenclature," &c. allude to the leading heads under which the various articles fall. The lines run thus, and are entitled—

#### "THE A. P. S. ALPHABET."

A is an *Architect*, driving his pen:  
B our '*Biogs*,' some of *rather* small men:  
C are the *Critics*, who look rather shy:  
D is the *Dictionary*—never say die!  
E is the *Editor*, surly and grim:  
F is the *Fun*, which we oft poke at him:  
G are the '*Geogs*,' long, tedious, and dull:  
H *Half-and-Half*, how I long for a pull!  
I *Illustrations*, they're famous no doubt:  
K the *Kind Keepers*,\* who forage them out:  
L the *Lithographers*, always behind:  
M are '*Materials*,' those we don't mind:  
N '*Nomenclature*,' what work for the pen:  
O are the *Oysters* we ordered at ten:  
P are the '*Poliogs*,' oh! what a lot:  
Q is a *Letter* the shortest we've got:  
R are *Revises*, they're always dull work:  
S is our *Secretary*, out-and-out Turk!

Earnest remonstrances being made as to the severity of the expression, the author burst out with this parenthetical and indignant justification of his verse—

"Yes; I call him a Turk,  
For he drives us to work,  
And blows up like bricks if we venture to shirk:  
He bores for '*MS.*,'  
For '*Proofs*' and for '*Press*,'  
And scolds for '*Revises*,' till we're quite in distress:

\* The Keepers of the drawings and engravings.

And what's worse than all, he (conceive our vexation!)  
Compels us to verify ev'ry quotation!

Herodotus, Cato,  
Vitruvius or Plato,

He'll have ev'ry word, and he won't be said nay to:  
The Latin Apicius,  
The Dutch Burgersdicius,

Theocritus, Pliny, Severus Sulpicius,  
Pausanias or Pindar, Solinus or Varro,  
Tertullian, Augustine, or Bingham, or Barrow,  
He makes you transcribe him, line, chapter, and verse,  
or he

Writes you to say, 'Your citation's too cursory.'  
And should a poor scribbler but venture to nab as his  
Own, a snug bit from the 'Clouds' or 'Anabasis';  
Or make any blunder in metre or grammar,  
By Jove! Sir, he's on you, as down as a hammer;  
Nor spares you one morsel, nor bit—no! nor half a bit;—  
So now I'll go on with my A. P. S. Alphabet."

T are the *Tables*, our columns that swell:

V are the *Volumes*, they're certain to sell:

W the *Writers*, who think their works fine:

X the '*Xpenses*', a farthing a line:

Y is *Yourself*\* we're delighted to tease:

Z is *Zo-o-phorus*, alias a frieze:

But here come the oysters, and here comes the beer—

'Success to the A. P. S. number.' Hear! hear!

Three rattling huzzas, and a finishing cheer!"

The above appeared in print in *The Builder*,  
vol. xviii. p. 474. It is hardly necessary to say that  
the "Turk" of a secretary is Mr. Wyatt Papworth.  
The writer of the lines is understood to be Mr.  
Arthur Ashpitel, F.S.A., a constant contributor  
to your pages. A MEMBER.

#### ST. PATRICK AND THE SHAMROCK.

(3<sup>d</sup> S. iv. 187, 233.)

Thanks to your obliging correspondent F. C. H.  
for his remarks on the tradition respecting the  
use made by St. Patrick of the shamrock, to  
illustrate the doctrine of the Blessed Trinity.

It is somewhat remarkable, that in none of the  
histories of St. Patrick, nor in the histories of  
Ireland, with which I am acquainted, mention  
seems to be made of St. Patrick having made use  
of the shamrock, &c. And yet, though no his-  
torical evidence can be cited, it does not seem  
"unreasonable" to inquire about the origin of  
the tradition: for many other traditions, *not*  
*written*, can be traced to a probable origin. I  
should wish, therefore, for some additional in-  
formation on the subject. F. C. H. is respect-  
fully informed, that Colgan—who was Professor  
of Theology in the Franciscan convent of St.  
Anthony of Padua, at Louvain—published a folio  
volume in 1645, entitled *Acta Sanctorum Veteris*  
*et Majoris Scotiæ* (Louvain). A second volume  
was published at Louvain, in 1647, under the  
title of *Triadis Thaumaturgæ*, &c. It contains  
the Lives of St. Patrick, St. Columb, and St.  
Bridget. This appears to be the work referred

\* The Secretary.

to by the writer of the article in the last number  
of the *Quarterly Review*. (See the Abbé Mac-  
Geoghegan's *History of Ireland*, vol. i. p. 112, ed.  
Dublin, 1831). J. DALTON.

Norwich.

The plant always worn in Ireland, on St. Pat-  
rick's Day, March 17, is the *Trifolium repens*.  
The *Oxalis acetosa*, or wood sorrel, though not a  
rare plant, does not grow in great profusion. It  
is also too delicate a plant, as it is one of the most  
beautiful of the wild flowers. It would fade and  
droop in an hour after it was plucked. It is, I  
believe, very rare in parts of England. In the  
beautiful beech woods of Brückenau, in Fran-  
conia, it grows in the greatest profusion. Con-  
nected with the fire-worship which prevailed in  
Ireland, there is one curious and interesting cir-  
cumstance in the tradition: the white clover, the  
*blanche fleur* of the old Troubadours, was the  
most sacred herb after the misseltoe in the my-  
thology of the Druids. Suppose St. Patrick,  
when asked to explain the mystery of the Trinity,  
took a leaf of this plant—one of the holiest in the  
old mythology—and used it to explain his mean-  
ing, it requires no great stretch of imagination to  
feel what the effect would be on his hearers.  
Would not this be a fine subject for some of our  
great artists? FRANCIS ROBERT DAVIES.

Ynischawr.

Without wishing to interfere with the argu-  
ments on this point, I may be permitted to say  
that there exists a mistake somewhere as to the  
identity of the grass called the shamrock. The  
real Irish trefoil (shamrock) is not clover, nor  
wild sorrel, but a grass peculiarly indigenous to  
some parts of Ireland only. This may seem a  
strange assertion, yet it is perfectly correct; and  
as a proof, there is not a peasant in Ireland who  
cannot point out the difference between clover  
and the genuine trefoil: the latter being much  
smaller, and less silky in leaf and stem, than any  
other species of trefoil grass, exotic or native  
(and there are several specimens of both), found  
in the country. S. REDMOND.

Liverpool.

I have always considered that the wood-sorrel  
was the genuine shamrock—the "Herb Trinity."  
said to have been "made use of by St. Patrick."  
But on what authority can the *Quarterly* apply the  
name of shamrock to the *pimpernel* and the *speed-  
well*? C. A. B.

Whether in his own Latinity, or in that of  
Father Thomas Messingham, who incorporated  
Jocelyn's *Life and Acts of Saint Patrick* into his

*Florilegium Insule Sanctorum* (1624),\* the Cistercian Monk supplies but little beyond a congeries of miracles, which, certain Mosaic and evangelic imitations excepted, are generally as trivial as apocryphal. His narrative is simply this:—At sixteen the saint was carried off by pirates into Ireland, and there sold as a slave; after six years' swine-herding, he (miraculously, of course) escaped; was again taken, and sold for a kettle, which declined its daily function of boiling water, and incontinently turned the blazing turf-sods into ice; whereupon the disappointed purchaser was but too glad to let him return home unransomed. He then studied Theology eighteen years under Bishop Germanus, afterwards under Bishop Martin of Tours, and at last in a monastery. "The staff of Jesus" (2<sup>nd</sup> S. v. 375, 427; 3<sup>rd</sup> S. iv. 82, 132) having been (miraculously, again) consigned to his hand, he used it in driving out of Ireland the threefold plague of serpents, of demons, and of magicians; compelling them to the top of a high mountain, whence they threw themselves head foremost into the sea; meaning, so far as the natural nuisance was concerned, the *Ophiolatris* (ibid.); as my learned friend and far-off kinsman, the Rev. John Bathurst Deane, has shown in his *Tractate on Serpent-Worship*, 1833. Thirty-five years' episcopate, and thirty-three of monachism in Armagh, rounded the hundred and twenty-three years of St. Patrick's life; his death and obsequies being foreshown and attended by troops of angels, and by a yet higher and holier Witness. It is singular that Jocelin says nothing of the *shamrock*, the triune symbol, whereby other hagiographers record the tutelary saint of "the Island of Saints" to have confuted and converted the Unitarian Bard, Ossian.

In 1809 the full credence, not credulity, and biblical style of Jocelin, had won me to read through his Legend, and to render it into English, preserving as diligently as I could, its peculiar characteristics. Historically, it is valueless; poetically, or scripturally, its readers could not have pronounced a more adverse sentence than now, when fifty-four consequent years have sobered his judgment, does its translator.

EDMUND LENTHAL SWIFTE.

\* This is, probably, the book referred to by F. C. H. (3<sup>rd</sup> S. iv. 238) as published, together with the Biographies of SS. Bridget and Columba, in 1686; and, it may be, a second edition of Messingham, whose volume has three *cartes de visite* of St. Patrick and of these holy personages. The engraving is marked "T. Messingham fecit. 1624." By-the-bye, St. Patrick is there represented with a swarm of serpents crawling away from under his robes, and with a double-crossed crozier (2<sup>nd</sup> S. v. 378.)—

E. L. S.

#### FAMILY OF DE SCURTH, OR DE SCUR.

(3<sup>rd</sup> S. iv. 89, 170, 317.)

In the west mainland of the Orkney Islands there are several valleys or glens named Scarth, or Skarth; generally with the addition of a distinctive appellative, the meaning of which is now lost, such as *Settis-scarth*, *Danis-scarth*, *Hund-scarth*, and *Binzie*, or *Bina-scarth*.

At the date of the impignoring of the islands by Christian I. of Denmark to James III. of Scotland, for the dowry of his daughter Margaret, Sept. 8, 1468, these valleys seem to have been wholly occupied by Norse "Udallers" or "Rothmen;" of the name, as it was then spelt, *Skarth*. In a Scotch translation of a decree of the Lawman of Orkney and Shetland, given out "at Kirkwall in the Lawting in the moneth of Junii, the Zeir of God ane thousand fyve hundreth and fourtein Zeirs," there is a list of the Lawman's Council, "being Rothmen and Rothmenis sons;" and one of them is "Andro Skarth, in Bina Scarth."

After the Scotch had been two centuries in the full exercise of their tyrannic power over the lives and fortunes of the Norse Udallers, there was still to be found, on the Scotch Valuation Roll of 1652-53, a James Scarth in Scarth, and a Nicol Skarth in Settis-Skarth. James had many sons; and in 1680 we have one of them, William in Caldell; and Robert Skarth's widow, in Caldell, is that year entered in the Cast Book, or Cess Roll, for the Scotch land-tax on account of Settis-skarth. From this family the Scarths of Leith are descended. It is curious that the scopolus, or clam shell of their quartering, as well as the oyster, is to be found in abundance on the sea shores near these valleys. Of the sons of James, in Settis-scarth, three at least went to sea: two eventually settling down at Sunderland, and one at Whitby, as ship owners. The Scarths of Leeds are descended from the one at Whitby; and as, like all Scandinavians, the Scarths were sea-going, more of them may have found their way to the shores of Northumberland, and other parts of the English coast, from Orkney. The name may be descriptive, as all the valleys bearing it have a resemblance; but it has been borne very far back, as a standing stone in Holstein marks the place where fell "Skartha, the friend and companion of Swein."

The lands in Orkney are now almost all feudalised, and the Rothman has no longer an existence. "Rothmen," or "Udallers," meant self holders; or men holding in their own right their udal lands, by way of distinction to feudatories, who hold derivatively, or by dependence on others. The heritage of the Rothman, his "terra alodia," was so entirely his own, "ut eo nomine nulla neque gratia, neque merces, neque opera debeantur."

After having been evicted from the possession of people of the name since 1715, or thereabout, one of the valleys leading to the famous lake of Stennis, named Bin- or Bina-scarth, is now the property of Robert Scarth, Esq., of Binscarth—a descendant of James of 1653—by whom several properties have been added to it, and the whole district otherwise greatly improved.

After centuries of Scotch insolence and extortion, and of the grossest neglect and robbery, the Orkney Islands are at last under the equal laws of Great Britain; and are now making extraordinary progress, by the exercise of the truly Norse vigour and energy of their inhabitants.

P.

**CHURCH OF THE HOLY GHOST, HEIDELBERG** (3<sup>rd</sup> S. iv. 99).—With respect to this church, the following extract may be acceptable:—

"Up to the year 1545, this church (of the Holy Ghost) was exclusively in the possession of the Roman Catholics. In later times it was in turns occupied by the reformed and Roman Catholics, according as the Electors were Catholic or Protestant. In 1705 it was divided into two parts: the choir (where formerly the University Library was kept) was assigned to the Catholics, the rest to the Reformed. When Charles Philip, successor to John William, came to the Palatinate, and took up his residence at Heidelberg, he asked the reformed congregation to resign their claim to their portion of the church, offering in return for this concession to build for them another place of worship. This, however, the Protestants refused. Whereupon the Prince caused the partition wall to be pulled down (Sept. 4, 1719), and took forcible possession of the church. The townspeople appealed to the Diet, and the decision went against the Elector. For some time he refused to give way, but at last was obliged to do so (April 19, 1720); whereupon he left the town in disgust, and went to live at Mannheim.

"The church of the Holy Ghost was founded by Rupert III., in 1398. Louis the Bearded continued the work. The tower was not completed until after the death of Frederic I."—*Guide Book to Heidelberg and its Neighbourhood*, by K. C. Von Leonhard, p. 60.

H. DOWNING.

Heidelberg.

**COLD IN JUNE** (3<sup>rd</sup> S. iv. 19).—Frequent reference has been made of late in "N. & Q." to the occurrence of great cold in the month of June. I send the following note from a register kept by me at Bradford, Yorkshire, in June, 1833:—

"13th. Fires all day. Frequent and heavy thunder, with heavy rain.

"14th. Very cold. Fire all day.

"15th. I am informed that there was a sharp frost early this morning, and ice was found. The remainder of the month was very cold, and fires were lighted nearly every day."

N. S. HEINEKEN.

**LAWS OF LAURISTON** (3<sup>rd</sup> S. iii. 486; iv. 31, 76, 132, 214).—E. M. C. is certainly incorrect in stating that the wife of Capt. Lee, R.N., was Margaret McClellan. I have the certified copy

of the marriage register, under the signature of the Rector of St. Andrew's, Plymouth, in which the name "Margaret Hay McClellan" twice occurs. I did not make the statements respecting the pedigree which are questioned without good grounds for them. If I have been misled, I shall be willing to acknowledge my error when I see sufficient reason for doing so. ALFRED T. LEE.

**BLACKGUARD.**—In "N. & Q.," 2<sup>nd</sup> S. ix. 373, an explanation of the word *blackguard* is extracted from "an old French dictionary." The name of the dictionary is not given. The extract is followed by an editorial query, "Whose, and of what date?" The name of the dictionary is *The Royal Dictionary*, by Abel Boyer. Unfortunately the copy I possess wants the title, and I am therefore unable to supply the date. The quotation is not fully given; I subjoin it, with spelling, capitals, punctuation, italics, &c.:—

"The Black-Gard, *On appelle ainsi de jeunes Gueux qui servent dans un Corps de Garde, les Goujats.*"

The definite article "the" seems to refer to a particular body of men who were known by the name of The Black-guard. Under the word "Goujat" I find—

"*GOIJAT, S. M. (Valet de Cavalier ou de Fantassin) a Soldier's Boy, a Black-guard.*"

HENRY JONES, JR.

**JOHN DONNE, LL.D.** (3<sup>rd</sup> S. iv. 149).—I have a copy of the Dean of St. Paul's BIAANATOZ (4to, 1649, though undated on title-page), which is a presentation copy from his son to "S<sup>r</sup> Constantine Huygens, Knight;" to whom he has written a singularly interesting letter on one of the fly-leaves. This letter is dated "Couent Garden, London, Julie 29, 1649." I presume this Huygens is the brother of the great astronomer.

A. B. G.

1st Manse, Kinross.

**LAURENCE HALSTED** (3<sup>rd</sup> S. iv. 187).—Laurence, son of John Halsted, of Rowley, Gent., was baptised at Burnley, July 1, 1638; married and had issue, an only surviving son, Charles Halsted. In his will, dated May 1, 1690, he describes himself as "Laurence Halsted, of Rowley Hall, in the parish of Burnley, co. Lanc., Gent.;" and settles his lands at Woking, in Surrey, and in Lancashire, upon his said son and his issue. Failing issue, to Alice (Barcroft), wife of the testator, for her life; and at her death, to descend to Mr. Henry Halsted, Clerk, Rector of Grace Church, London, and his heirs in fee. He bequeaths legacies to his uncle Laurence Halsted, of Jamaica (who was probably the individual named by Whitlocke and Whitaker); and to his brother Matthias Halsted, also to Charles Halsted, of the parish of Clerkenwell, watchmaker; to Robert, son of Robert Halsted, at the Crown in Fleet

Street, goldsmith; and to Ann, wife of Christopher Jackson of Worston, yeoman; being godchildren of the testator. Proved at York, October 1, 1690.

Dr. Whitaker gives two sons of the name of Laurence, both married men, to Banastre Halsted. The latter Laurence was son of Nicholas Halsted, and first cousin of the Laurence who married Elizabeth Ashton (*Hist. Whalley*, 3<sup>rd</sup> ed. p. 383). This, and other errors, were corrected in May, 1846; when the pedigree was continued from the Visitations, and recorded in the Heralds' College (*Lanc. MSS.*, vol. xxxvii. p. 539).

F. R. R.

TITLES BORNE BY CLERGYMEN (3<sup>rd</sup> S. iv. 235.) I am obliged to ABHA for his note. My authority was the *Clergy List* for 1863, and I confess I had some suspicion as to the two names he mentions. JOB J. BARDWELL WORKARD, M.A.

SKETCHING CLUB OR SOCIETY (3<sup>rd</sup> S. iv. 248.) I have never myself heard of any amateur sketching club, but consider E. ROBERT's proposal that one should be formed, an excellent one. Ladies, I suppose, would be included in the club. A summer tour in the west of England, or a stay in any one particular spot, something on the plan of Mr. Gosse's sea-side *zoophyte* classes of ladies and gentlemen, might be practicable, the expenses being paid from one common stock; and all being under the guidance of one who must be the head, a most indispensable person. I trust that some of your correspondents may be able to furnish information on the subject of rules and regulations. \* \* \*

CHARITY (3<sup>rd</sup> S. iv. 267.)—Mr. Baxter will find the paraphrase on 1 Cor. xiii., to which he refers, amongst the *Poetical Works of Prior*, edit. 1779, vol. i. p. 340. Perhaps this poet's writings at the present day may not be more highly appreciated than they were by Bishop Burnet, who spoke of his "Henry and Emma" as the work of one Prior. I shall, therefore, not apologise for giving the closing lines of this paraphrase; which, from their beauty, are well worthy of being universally known:—

"Then constant Faith, and holy Hope shall die,  
One lost in certainty, and one in joy:  
Whilst thou, more happy power, fair Charity,  
Triumphant sister, greatest of the three,  
Thy office, and thy nature still the same,  
Lasting thy lamp, and unconsumed thy flame,  
Shalt still survive —  
Shalt stand before the host of Heaven confest,  
For ever blessing, and for ever blest."

Johnson admitted that, "on high occasions and noble subjects, Prior wanted not elegance as a poet."

Another paraphrase of the same passage in Scripture will be found amongst Anstey's *Works*; but there is little doubt that the preference will be given to the older writer. J. H. MARKLAND.

WIVES OF ENGLISH PRINCES (3<sup>rd</sup> S. iv. 188, 269.)—The following notes will probably be of some assistance to HERMENTRUDE:—

1. The mother of Isabel, first wife of Richard, Earl (not Duke) of Cornwall and King of the Romans, was Isabella, daughter and heir to Richard Strongbow, Earl of Pembroke, sometimes styled from his residence, Earl of Striguil.

N.B. In the Pedigree given by Dugdale in his *Baronage*, vol. i. p. 209, this Isabella is made to appear as the daughter of Gilbert, Earl of Clare; but this is evidently an error of the printer.

2. The mother of Joan Holland, second wife of Edmund, Duke of York, was Alice, daughter of Richard, Earl of Arundel. (See Dugdale, *Baronage*, vol. ii. p. 75.)

3. Eleanor, wife of Humphrey, Duke of Gloucester, was the daughter of Reginald, Lord Cobham, who married two wives, 1. Eleanor, daughter of Thomas Culpeper; 2. Ann, daughter of Thomas Lord Bardolph. From the name it may be inferred that Eleanor Cobham was the daughter of the first wife. See Dugdale, *Baronage*, vol. ii. p. 69.

MELETES.

Mr. Close, in his elaborate and illuminated pedigree of the Wakes, inserted as an illustration of the Rev. E. Trollope's paper on Hereward, the Saxon, printed in the *Lincoln Diocesan Architectural Society's Report* for 1861, gives Joan as the Christian name of Margaret Wake's mother; but he has not ascertained her surname. HERMENTRUDE will find some notices of Margaret Wake in Blore's *Rutland*, pp. 38-40.

JOS. PHILLIPS, JUN.

Stamford.

FRANCHISE IN GREENOCK (3<sup>rd</sup> S. iv. 218.)—I am obliged to G. for his correction; but I had, a few days before the publication of your last number, discovered the real extent of my error in relation to Greenock. In that borough there was a franchise very nearly universal, but it differed from that of Preston. In Preston the franchise was parliamentary, in Greenock it was municipal. In Greenock the person who became proprietor of the smallest portion of land—of a house or part of a house, of a flat\* or part of flat—became possessed of the privilege to vote for the Provost, for the Bailies, and for the Harbour Master; which latter is also an elective office. I believe this privilege was peculiar to Greenock, and of ancient date.

I may, while writing, correct a trifling inaccuracy in the communication of MR. DURRANT COOPER. The case of Taunton is not referred to, I think, by Defoe, but by Chadwick, the latest

\* All of your readers may not know the nature of land and house tenure in Scotland. A house may have as many proprietors as it has flats or floors: and, I believe, that flats also are or may be divided among different proprietors.

biographer of Defoe; and it was a note to this work which suggested to me the inquiry. No doubt *Potwallor* is the proper name, but the electors are universally called "potwallopers."

T. B.

PEALS OF TWELVE (3<sup>d</sup> S. iv. 240.)—Whoever first asserted that there were twelve bells at Gresford—misleading many who have read it—must have been under the influence of *Wrexham* ale, and heard *double*, for there never were more than *six*—1st, dated 1776; 2nd, 1623; 3rd, 1776; 4th, 1623; 5th, 1836; 6th, 1836. There is a peal of twelve at Halifax, and another peal of twelve at St. Mary's-at-the-Tower, Ipswich, and at West Bromwich, which I omitted in my list, p. 96.

H. T. ELLACOMBE.

Clyst St. George.

TOISON D'OR (3<sup>d</sup> S. iii. 169, 233.)—Allow me to thank D. P. for the account of the picture of the Institution of the Golden Fleece. I had observed (and made a note of) the discrepancy which exists between Favyn and Chifflet with regard to the place of the first Chapter of the Order. Chifflet is of course correct. I did not notice the escutcheon of Edward IV. in the choir of the church of Notre Dame at Bruges, but I did that of Henry VII. in one of the chapels of the church of St. Rumbold at Malines. The chapter held by Philip II. at Ghent, on July 25, 1559, was not only the last held in the Netherlands, but the last ever held at all.

Prescott, in his *History of the Reign of Philip II.*, book ii. chap. 2, says:—

"The presence of the Court" (at Ghent) "was celebrated with public rejoicings, which continued for three days, during which Philip held a Chapter of the Golden Fleece for the election of fourteen knights. The ceremony was conducted with the magnificence with which the meetings of this illustrious order were usually celebrated. It was memorable as the last Chapter of it ever held. Founded by the dukes of Burgundy, the Order of the Golden Fleece drew its members immediately from the nobility of the Netherlands. When the Spanish sovereign, who remained at its head, no more resided in the country, the chapters were discontinued; and the knights derived their appointment from the simple nomination of the monarch."

After this time Chifflet's marginal remarks run as follows:—

"Equites electi à Rege solo, extra comitiâ, diversis temporibus, ex Indulto Apostolico."

J. WOODWARD.

New Shoreham.

ST. ANTHONY'S TEMPTATION (3<sup>d</sup> S. iv. 228.)—A life of St. Anthony the Hermit was written by St. Athanasius, and is to be found in any complete edition of his works. The legend of the temptation no doubt grew up gradually. It is to be found in its present romantic proportions in most of the mediæval books in which a biography of the saint is given. Jacob à Voragine tells the

story in a very amusing manner in the *Aurea Legenda* (ed. Th. Graesse, Lipsiæ, 1850, p. 104.) As this compilation was very popular in the Middle Ages, it is not improbable that it was frequently used as a text-book by artists.

It is likely that the well known lines of Virgil—  
"Varie illudent species atque ora ferarum.  
Fiet enim subito sus horridus, atraque tigris,  
Squamosusque draco et fulva cervice læna.

Omnia transformat sese in miracula rerum,  
Ignemque, horribilemque, feram, fluviumque liquentem,"

had some effect in moulding the tradition.

August Potthast, in his *Wegweiser durch die Geschichtswerke des Europäischen Mittelalters*, gives the following references:—

"AA. SS. Boll. 17 Janr. ii. pp. 120-141.—Apophthegmata et collationes aliaque ad vitam S. Antonii pertinentia ex Cassiano et vitis Patrum, ibid. pp. 141-148.—De translatione, i. et ii. reliquiarum S. Antonii, ibid. pp. 148-150.—Translationis Historia ex officiis ord. Antoniani, editis Romæ, 1592, ibid., p. 151.—Eadem Historia ex MS. Ultraiectino, ibid. pp. 151-152.—Eadem Historia ex hist. Antoniana Aimari Falconis, ibid. pp. 152-156.—Miracula, ibid. pp. 156-160.—Ordo S. Antonii, pp. 160-162.—Erl.-Schr., ibid. Die Abhandlung, pp. 107-120; cf. p. 1185.—Clarus, L., Die Grundzüge der christl. Mystic im Leben des h. Einsiedlers Antonius dargestellt u. erläutert. Münster 1858.—Hauber, J., der h. Antonius d. Grosse, Einsiedler a. d. 8 u. 4 Jahrh. Augsburg, 1840, 8vo."

K. P. D. E.

The original account of the temptations of St. Anthony will be found in his life written by St. Athanasius, which fills fifty pages folio in double columns, Greek and Latin.

F. C. H.

HUISE (3<sup>d</sup> S. iv. 128.)—In answer to W. BARNES (the Rev., as I presume), Huish House, in the parish of Winterbourne-Telstone, near Blandford, stands on the left bank of the little river Winterbourne, but not on particularly high ground.

The name Winterbourne, as Hutchins observes, may be aptly rendered by the Greek word *χερμαίος*, as both the appellations signify the same thing. The Dorsetshire stream is nearly dry in the summer.

W. D.

NUMISMATIC QUERIES (3<sup>d</sup> S. iv. 218.)—B. H. C. is referred to *A View of the Origin, Nature, and Use of Jettons or Counters, especially those known by the name of Black Money and Abbey Pieces*, by Thomas Snelling. In plate 2, No. 15, he will find a representation of his counter; and no doubt those of HERMENTRUDE's may be found in that or the preceding pages.

PS.

MADAME DE GENLIS (3<sup>d</sup> S. iv. 86, 184.)—If A. R. will consult the London reprint of Madame de Genlis's *Mémoires* (8 vols. 8vo, chez Colburn, 1825), he will find numerous references to Pamela in vols. iii. iv. v. and vi., which are provided with excellent tables of contents.

Pamela was a little English girl of five or six years of age, who was engaged in the household of the Duc de Chartres for the purpose of speaking English with the children of his Royal Highness. Her real name was Nancy Syms, but she had the name of Pamela given to her by Madame de Genlis. The following description of this little English girl occurs at p. 109 of tome iii. :—

"Cette enfant étoit en effet ravissante par sa grâce, ses manières, sa douceur et sa figure. Son visage ressembloit beaucoup, mais en beau, à la Duchesse de Polignac; elle a eu de mieux qu'elle une jolie taille, un joli front, et une expression plus angélique encore; elle s'appelloit Nancy Syms, je la nommais Pamela; elle ne savoit pas un mot de Français, et en jouant avec les petites princesses, elle contribua beaucoup à les familiariser avec la langue Anglaise."

Pamela afterwards married Lord Edward Fitzgerald, of unfortunate memory in the Irish Rebellion. Her father's name was Seymour, as may be seen at p. 120 of tome iv. He married a woman of much inferior rank to himself.

J. MACRAY.

Oxford.

**CEREAL PRODUCTIVENESS** (3<sup>rd</sup> S. iv. 145.)—A writer in the Paris *Moniteur* (Septembre 10) has communicated a long paper on the artificial fecundation of cereals; and the plan he adopts is briefly to move about, by mechanical means which are described, a fringe of wool in the middle and over the top of the ears of corn at the time of efflorescence. No change is made in the necessary operations of tillage, dunging, and sowing. The fringe has been made to imbibe a certain portion of honey, for the purpose of supplying the loss of the small drop of honey on the female pistil. The writer, who signs his name "Daniel Hooibrenck," expects to find few believers when he states that by this means fifty per cent. may be added to the usual produce. He mentions, he says, the official results as reported to the French government by a special Commission. The experiment has been successfully carried out this year on a piece of ground of more than 160 acres, on the estate of Sillery, belonging to M. A. Jacquesson, a wine merchant of Châlons-sur-Marne. The Emperor Napoleon was made acquainted with the process, and has invited the discoverer to make it public. The pages of "N. & Q." are not the proper place to detail the full particulars of the process, which will no doubt be communicated to the world in some appropriate publication for the common good.

J. MACRAY.

Oxford.

**COATBRIDGE: STRANGE PRODUCTION FROM A BLAST FURNACE** (3<sup>rd</sup> S. iv. 146, 217.)—This is a very interesting subject, showing how much may be learned from the study of these artificial volcanoes, for such a blast-furnace assuredly may be called. Slag is neither more nor less than

volcanic glass, or obsidian; and the precise phenomenon described is produced by nature on a larger scale, in the volcano of Mouna Loa, in Hawaii, and also in one at Bourbon. (*Vide* Humboldt, *Cosmos*, v. 392, Bohn's edition.) The Hawaiians call these glassy threads, which, after an eruption, are blown all over the island, the hair of the Goddess Pele. A good specimen of this singular formation may be seen in the Museum of Practical Geology in Jermyn Street, and it would be satisfactory to see an example of the Coatbridge "hair" placed by its side.

W. J. BERNHARD SMITH.

Temple.

In a communication made by M. Ramboussin to the French Academy relating to the volcano in the Isle of Reunion he mentions the fact, that in the eruptions of 1812 and 1860, it poured forth a shower of dark cinders, and of long flexible filaments of *glass-like golden hair*. Sir William Hamilton saw similar filaments which had been emitted by Vesuvius in 1779. See *The Intellectual Observer*, vol. ii. p. 472.

JOHN WOODWARD.

New Shoreham.

**PAPER** (3<sup>rd</sup> S. iv. 226.)—The art of paper-making from linen rags was first practised by one John Spelman at Dartford, Kent, in 1588; but a century previous to this an attempt at the manufacture of paper—on which too Caxton printed one of his books—was made by John Tate at Seel Mill, Hertford. As is well known, our first printer obtained his paper from the Netherlands. Which of his books was printed on the paper made at Seel?

JAMES GILBERT.

2, Devonshire Grove, Old Kent Road, S.E.

H. G. H. will find Jack Cade makes reference to a fourth in denouncing the high crimes and misdemeanours of Lord Say. I extract the passage:—

"Cade. Be it known unto thee by these presence, even the presence of Lord Mortimer, that I am the besom that must sweep the court clean of such filth as thou art. Thou hast most traitorously corrupted the youth of the realm in erecting a grammar school, and whereas before our forefathers had no other books but the score and the tally, thou hast caused printing to be used, and contrary to the king his crown and dignity, thou hast built a paper mill." *King Henry VI.*, Part II. Act IV. Sc. 7.

Few will feel inclined to trust Jack Cade as an authority to prove the peaceful art of paper making sprung up in his troublesome times. The words put into his mouth rather tend to show the erection of paper mills was somewhat new in Shakspeare's time.

J. B. JUN.

Durham.

**BLOUNT OF BITTON** (3<sup>rd</sup> S. iv. 228.)—I shall be very much obliged to MR. JOHN WOODWARD if he can prove that there ever lived one Robert Blount. Atkyn's account of the family is nearly all wrong; and so is the pedigree in Croke's *History of the Croke Family*, taken probably from

Atkyn. I possess copies of all the *post-mortem* inquisitions, and other records of the family, from David le Blund, who married Petronilla de Vicon (who died a widow, in the vicarage house at Bitton, 1286), to Margaret Blount, the last heiress; who married Lord John Hussey, who, after her death, sold the Bitton estate, in 1515, to Maurice, Lord Berkeley. The same Lord Hussey who was executed at Lincoln in 1538.

On the death of Isabella, daughter of William Blount, 1403, her uncle John Blount (not Robert) succeeded as heir.

In the volume of the *Proceedings of the Archaeological Institute of Bristol* (p. 253), there may be seen more about this family; but if Mr. Woodward should ever find it convenient to favour me with a call, he may see the Records to which I allude; or he may address me, if he pleases, direct. If he had given his own *habitat*, I would have written to him more fully than it is fair to intrude on the pages of "N. & Q."

H. T. ELLACOMBE.

Rectory, Clyst St. George, Devon.

JAMES SHERGOLD BOONE (3rd S. iv. 153.) — In redemption of my promise to send you a further poetical effusion of J. S. Boone, I now transcribe the following lines which, at the period of their publication, were attributed to him: —

ON THE DEATH OF THE MARQUIS OF TICHFIELD.

*Born Aug. 21, 1795; Died March 5, 1824.*

"When the grave closes o'er some honoured name,  
Mature in age and fraught with well-earned fame,  
Sounds of regret from grateful crowds will rise,  
And mourning thousands grace his obsequies.

"But still they feel 'tis Nature's fixed decree,  
The wisest, greatest,—all must bow the knee.  
Rest in due season waits him, as the sun  
Sinks to repose, his race of glory run.

"But when invidious Death, as if to show  
Its ruthless power o'er all that's priz'd below,  
Stretches remorseless forth his withering hand  
To blast the best, the noblest of the land,  
E'er yet the nation viewed the ripened man  
Fulfil the hopes his earliest years began,  
Dismayed, appalled, she downwards bends her eyes  
To wash the funeral couch where TICHFIELD lies.

"Illustrious youth! if thousands mourn thy doom,  
So early gathered to th' oblivious tomb;  
Thousands, who but admired thy rising fame,  
Nor knew thy private worth's endearing claim;  
How must they feel whom Friendship's smile decoyed  
To weave those social ties so soon destroyed?  
How must they now that vacant space deplore  
Which thou, beloved, revered, must fill no more?

"Yes! let him tell, to whom that theme is dear,  
Thy heart unsullied, generous, and sincere;  
Thy noble soul, yet nobler than thy birth,  
Thy manly virtues, and thine honest worth;  
The vigorous powers of thine upright mind,  
Thy judgment cool, thy feelings warm and kind:  
Severe but when Corruption reared her head,  
Slow to decide, yet spurning to be led.  
Whene'er thou raised thy voice, with loud acclaim,  
Th' admiring senate hailed thy growing fame;

Fond of such fruits, the ripening to foresee,  
To trace the patriot statesman rise in thee.—  
Vain hope! If Virtue's talents we could save,  
Thine might have screen'd thee from th' untimely grave!

"But, O ye drooping kindred, who sustain  
Heart-rending sorrow's agonising pain,  
Pour forth to him the consecrated tear,  
But deck with honest pride your TICHFIELD's bier.  
He ne'er has crimsoned with one blush your brow,  
Ne'er breathed one thought but what the world might  
know;

Ne'er gave one fault, one error to deplore,  
Nor caused—what few can boast—one tear before.

"Time, which to all our cares affords relief,  
Will dry our eyes, and soothe our poignant grief;  
But cold my heart and dull my mind must be,  
When I retrace, unmoved, one thought of thee.  
By friendship's earliest, truest ties endear'd,  
Admired, beloved, respected, and revered;  
So shalt thou live till this brief pageant o'er,  
My frame dissolved, regard such ties no more!

J. S. B."

Y. B. N. J.

"BY THE SIDE OF A MURMURING STREAM" (3rd S. iv. 208.) — I enclose a copy of this ballad for your correspondent F. H. It is transcribed from *The Young Singer's Book of Songs . . . selected and adapted to Popular Melodies*, 1853, 2nd edit. p. 33. The name of the author is not given: —

"By the side of a murmuring stream

An elderly gentleman sat;

On the top of his head was his wig,

On the top of his wig was his hat.

"The wind it blew high and blew strong

Where this elderly gentleman sat,

And took from his head in a trice,

And plunged in the river his hat.

"The gentleman then took his cane,

Which lay by his side as he sat,

But he dropp'd in the river his wig

In attempting to get out his hat.

"And now in the depth of despair,

Though still from the place where he sat,

He flung in the river his cane,

To swim with his wig and his hat.

"But cooler reflection at length,

As this elderly gentleman sat,

Said, Jump up and follow the stream,

And look for your wig and your hat.

"But, alas for the thought! for so soon

As he rose from the place where he sat,

He slipp'd and fell plump over head,

To swim with his wig and his hat."

K. P. D. E.

It can hardly be necessary to state that the ballad, respecting which F. H. inquires, —

"By the side of a murmuring stream,

An elderly gentleman sat;

A top of his head was his wig,

A top of his wig was his hat," &c. —

is merely a parody on one by Rowe: —

"Despairing beside a clear stream,

A shepherd forsaken was laid,

And while a false nymph was his theme,

A willow supported his head," &c. —



which latter is printed in the *Elegant Extracts*, book iv. p. 131.

If the parody was by Canning (which I greatly doubt), it must have been one of his earliest productions, and written at Eton: for I remember it in my schoolboy days in Messrs. Newbery's window at the Ludgate Hill corner of St. Paul's Churchyard, where I had often seen and read it, illustrated by a coloured plate of the elderly gentleman—and his hat and wig blowing into the stream. Time was when I could have repeated the parody, but now I forget it; as Horace observes:

"Singula de nobis anni prædantur euntes;  
Tendant extorquere poemata."

W.

PAUL JONES (3rd S. iv. 269.)—It may not be amiss to add to LOYAL's note the story that in a few days after the plunder of Lord Selkirk's house, Jones wrote to the countess, entreating her pardon for the outrage. He added that he would endeavour to become possessed of the stolen plate and return it to her ladyship. Years passed away, until at length, in the spring of 1783, the whole of the plate was returned, "carriage paid," to the delight and surprise of the countess. It was in precisely the same condition in which it had been taken away, the tea-leaves being still in the silver teapot, as they were left after breakfast on the morning of Jones's visit. It has been said that Dr. Franklin severely censured Jones for his attack upon St. Mary's Isle. The "fitful fever" of the rover's life was "rounded with a sleep" in the year 1792. He was so wretchedly poor that Blackden was obliged to raise a subscription in order to bury him decently; and we learn that a deputation of members of the National Assembly followed his body to the grave. Sir Walter Scott had a lively recollection of Paul Jones. In a letter to Miss Edgeworth, Feb. 24, 1824, when speaking of Cooper's novel of *The Pilot* he says,—

"The hero is the celebrated Paul Jones, whom I well remember advancing above the island of Inchkeith, with three small vessels, to lay Leith under contribution. I remember my mother being alarmed with the drum, which she had heard all her life at eight o'clock, conceiving it to be the pirates who had landed."

W. BOWEN ROWLANDS.

KING WILLIAM III. (3rd S. iv. 230.)—The second of the two volumes inquired after by ABBA is, as the editor states, by Richard Kingston, and the first is by Dr. Abbadie, who originally wrote it in French, and then translated it into English. Dr. Abbadie was a friend of King William, and was advanced by him to be Dean of Killaloe (see Kippis's *Biographia Britannica*, art. "Abbadie.") In the *Jacobite Trials at Manchester* in 1694, one of the Chetham Society's volumes, some remarks will be found on both the above volumes. W. B.

TERRIER (3rd S. iv. 126.)—Surely C. F. is wrong in supposing that this name has been given because it is a dog that destroys by vigorous shaking. I have always supposed it meant a dog that takes the earth. Compare also its use, when we speak of the terrier of a living, i. e. the schedule of the property, principally land, attached to a benefice. If C. F.'s etymology were right, the name would have been *terrifier*, not terrier; but is there any authority for the use of "terrify" in the sense of "shake?" "N. & Q." should have some better voucher than an illiterate maid-servant. C. H.

WILLIAM, EARL OF GLOUCESTER (3rd S. iv. 248) died Nov. 23, 1183. GEORGE FITCH.

### Miscellaneous.

#### BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:—

ARCHÆOLOGIA. Vols. III. IV. and V.  
SELF FORMATION. 2 Vols. C. Knight, 1837.  
LOYAL'S CODE FOR INSTRUCTION IN SOCIAL BEHAVIOUR.  
HILLIARD'S SIX MONTHS IN ITALY. 1801.  
THE MOMMY; A TALE OF THE TWENTY-SECOND CENTURY.  
MRS. MORGAN'S TOUR TO MELBOURNE HAVEN.  
NOTES AND QUERIES. Vol. VII. (O. S.)  
Nos. 49, 53 (O. S.), vol. II.

Wanted by Mr. John Wilson, 93, Great Russell Street.

MIRABILE ROMANUM. Venet. I. Varius, 1571.  
BRUTIUM, seu PORTUFIORUM. SARUM. 1556. Whole or part.  
BURTON'S ANATOMY. Folio, 1625.  
A good illuminated MS. of the thirteenth century.

Wanted by Rev. J. C. Jackson, 5, Chatham Place East, Hackney, N.E.

THE MORNING CHRONICLE (Newspaper) for October 16, 1866.  
THE LITERARY GAZETTE for October, November, and December, 1864.  
Wanted by Dr. H. Outgum, The Athenæum, Corn Street, Bristol.

GENIUS GENUINE, by Chifney.  
BOZIANA. 5 Vols.  
RACING CALENDAR. 1727 to 1750.  
JAMISON'S CELESTIAL ATLAS, 1822.  
BELLAMY'S BIBLE.  
DELPHIN CLASSICS. Vol. LXXVI.  
SELF FORMATION. C. Knight.

Wanted by Thos. Millard, 70, Newgate Street.

### Notices to Correspondents.

EDWIN will find the line—

"A faultless monster—which the world ne'er saw,"

in *Sheffield, Duke of Buckingham's Essay on Poetry*.

THE CORRA AND MONROSES.—If our Correspondent, who takes so great an interest in this narrative, will refer to the *Indian Army List*, he will find that the officers who attest its accuracy belong to the 3rd, or *Walla-jabad Light Infantry*.

LEALLAWO. Royd, as a local name, has been noticed in our 1st S. vol. v. and vi.

VERNA. The apophthegm will be found in Ovid, *Tristium*, lib. III. clxxv. iv. 25.

ABBA. In 1793 the patent to the last Vice-Treasurer for Ireland was abolished or revoked, and at the same time (Dec. 24) the patent to the Lord High Treasurer was revoked also.

PAUL (Depford). Mrs. Agnes Beaumont's Autobiography is noticed in *Bryan's Works*, edited by George Oliver, vol. i. p. 45, ed. 1863. Considerable additions to her *Life* by Samuel James in the tenth edition of his *Abstract of the Dealings of God with Eminent Christians*, 1863, were made by the last editor from her manuscript.

E. We have two letters for this Correspondent.

"NOTES AND QUERIES" is published at noon on Friday, and is also issued in MONTHLY PARTS. The Subscription for STRAPPED CORRA for Six Months forwarded direct from the Publishers (including the *Yearly Index*) is 11s. 6d., which may be paid by Post Office Order in favour of Messrs. BELL and DALEY, 186, FLEET STREET, E.C., to whom all COMMUNICATIONS for the EDITOR should be addressed.

LONDON, SATURDAY, OCTOBER 17, 1863.

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## Notes.

## EARLY SURNAMES,

[NO. II.]

I have much pleasure in contributing a second list of uncommon surnames to the pages of "N. & Q."

It is with feelings of regret that I record the existence of a Mr. Warin *Drunkeman*, who was of the liberty of St. Aldred, London, 19 Henry III. (Miscellaneous Assize Rolls, No. 61.)

A certain north country dean, whose zeal exceeds his common sense, would do well to read us a lesson in connection with the surname of Drunkeman. He might compare the sobriety of England in the thirteenth with the sobriety of England in the nineteenth century, declaring at the same time that there could be no doubt we exceed more in liquors spiritual than our ancestors did in 1200. He should instance this very surname of Drunkman to support his theory. Why? Then listen:—Is it not clear that Warin or Warin's forefathers must have been *singular* in their depravity? Now-a-days "Drunkman" would point out thousands and tens of thousands. You might as well call a man Drunkman for distinction as you might call a man Smith where the Smiths abound, or John Jones in Wales. But in by-gone eras it was different. Then the vice of intemperance was rare—confined to a few—and

such a surname as Drunkeman would point out an individual definitely; now the title would include an immense mass of our population, and "be vagueness itself."

This sort of reasoning may appear rather illogical, but the Cumberland ecclesiastic is not remarkable for wondrous argumentative powers, save in the minds of fanatics, tract-ridden old ladies with cats, and rabid reformed votaries of the bottle or beer-pot.

In my last communication I alluded to Mr Buggy; this week I have met with a Mr. Buggy or Bury, whose wife's name was Dionisia. How well that sounds—Dionisia Buggy! — Buggy, Esq., or rather William Buggy, Esq., lived in Dorsetshire about 1230. (M. A. Roll, No. 35.)

Poor jilted girl, take comfort! Men were always fickle. Wm. *Frescheluve* comes into court to give evidence in favour of our assertion. Yes, this Gloucestershire person indubitably was the worthy predecessor of the genus "he-flirt," a race which is unhappily increased by the unmercenaryness of mothers and chaperones in '63. Mind we take "flirt" in its lowest sense. We don't refer to the ball-room butterfly and his "chaff," but to the regular professional male heart-breaker. Oh, changeable Wm. *Frescheluve*! Oh, weather-vane modern Freshloves! Do you wish for a reference to W. F.? M. A. Roll, 18, 19 Hen. III.

Temprenoyse. Robert Temprenoyse of Suffolk, M. A. Roll, 25 Hen. III.

William Crist, Bideford, 27 Hen. III., ditto.

Reginald le Birdeman, Worcester, same year.

Geoffrey Polekyn, Cambridgeshire, as before.

Roger Behindethedore of Surrey, M. A. Roll, 27 Hen. III. [Mr. Behindethedore, who were you hiding from, or whom were you watching as a spy? Well, I suppose you can't speak for yourself.]

Tristram le Esquier of co. Hereford, M. A. Roll, 25 Hen. III.

Robert Hoppeshort of Chelworth, Wilts, same year and roll.

Richard Drinkpeny, Norfolk, ditto.

Wm. de Gallole of Notts. Notts County Bag Pleas, 9 Edw. I.

Hugh Svetbichebon, Hunts., M. A. Roll, circa 27 Hen. III.

Roger Hundredsreve, Hunts., M. A. Roll, 27 Hen. III.

William Makebeverage, M. A. Roll, 27 Hen. III.

Stephen Harmgod, Kent, M. A. Roll, 27 Hen. III.

Litlerest. Robt. Litlerest, Northampton, M. A. Roll, 27 Hen. III. [Fidgetty fellow! fidgetty fellow! why couldn't you keep quiet?]

Wm. Spendelave of Southwark, London, M. A. Roll, 19 Hen. III.

Geoffrey Aaron of Essex, M. A. Roll, 25 Hen. III.

William Svetbedde of Thurstanton, M. A. Roll, same year.

Roger Goldraven, Essex, M. A. Roll, anno 27.

Robt. Warpelok, Suff., anno 27.

Wm. Hudepeny of Corf, Dorset, anno 27.

Richard Schypewallebothem! of Lancaster, County Bags, Lancaster, 9 Edw. I.

Ric. Cutteflok of Westmoreland, M. A. Roll, 31 Hen. III.

Robert Loveriche of York, anno 31.

Alice Saunzmaunche (or Sleeveless), anno 81.  
 Ric le Ragged of Derby, anno 81.  
 Alan Makeesemblant, Bedf., anno 81.  
 Walt Largemeyns (or Big-hands), Suff., M. A. Roll, 82 Hen. III.  
 Hen. Shakelaunce (compare Shakespear) of Linc. 88 Hen. III.  
 Wm. Wytepesse of Kent, same year.  
 Thos. le Heymonger of Heref., same year.  
 Joh. Maleshowers of Norf., same year.  
 Alice, daughter of Wm. Waggospere, held land in Leverton, Lincoln. Same records and year. Compare Waggospere with Shakespeare.  
 Wm. Portebrof (or Carry-writ?) of Wilts, anno 84.  
 John Sifterthing of Norfolk, 84 Hen. III.  
 Wm. Scaythemaker of Norwich, anno 84.  
 Adam Swyne of Soma., anno 84.  
 Walt Bonsquier, North., anno 84.  
 John Ulfhund, (Wolf-hound?) of Suffolk, anno 34.  
 William Godskalk, same county and year.  
 Adam Godegram of Somerset, anno 84.  
 Robt. Burkeman of Somerset, anno 84.  
 Rad Gudsalm of Bucks, anno 84.  
 Robt. Wynneferling of Norf., same year.  
 Robt. Scathelok of Notta, anno 84.  
 Rog. Lecherwhynt of Letherwhynt of Linc., anno 84.  
 Joh. de Apiltreherit of Lanc., Lanc. County Bags Pleas, 16 Edw. I.  
 John le Enfaunt, M. A. Roll, 6 Hen. III., co. Bucks.  
 Thomas Altekyrkyard of Derby, Derby County Bag Pleas, 9 Edw. I.  
 John Bonqueor (or Good-heart?) of Carnarvon, 1885, Records of Carnarvon.  
 Thomas Godchepp of Surrey, M. A. Roll, circa 26, 27 Hen. III.  
 Wm. Buckeskin of Norf., anno 27.  
 Charles de la Wardrob of Norfolk, same year.

ψ. ψ.

#### SIR WALTER VANE.

He was fifth son of Sir Henry Vane, Secretary of State to Charles I., by Frances, daughter of Thomas Darcy, Esq.

The Parliament on May 7, 1649 (at which period he was a Knight and Lieut.-Colonel), granted him a pass to go into Holland, with leave to transport six horses custom and import free. On July 2, 1651, when the Parliament received a report from St. John and Strickland, the ambassadors to the States General, there was read in the House a letter from Arthur Arscott to Sir Walter Vane, touching the letter intercepted from him to Sir Gilbert Gerard. It was resolved that the Parliament did declare, that for anything appearing to them, notwithstanding the letter and suspicion concerning Sir Walter Vane, he might and was at liberty to resort into England as any other person then beyond the seas, and belonging to the Commonwealth, might do.

We find him much in Holland, in 1654, 1655, and 1656; but he was occasionally, during that period, at his father's houses: Fairlawn in Kent, and Raby Castle, co. Durham. Many intercepted letters, to and from him, are in Thurloe's *State*

*Papers*. They show that he was inimical to Cromwell's government, and that his movements were closely watched.

In 1664, during the first Dutch war, he went as Envoy to the Elector of Brandenburg. The illustrious John Locke accompanied him as secretary.

On August 17, 1668, about which time he was made Major-General, he was appointed Colonel of the 3rd Regiment of Foot (then called the Holland regiment). He was also Marshal of the Field in the Spanish service. In the winter of 1673, the States General obtained permission to employ English and Scotch troops; and he raised for them the regiment now known as the 6th Foot, of which he was made Colonel, Dec. 12, 1673; being at, or about that time, constituted Major-General in the Dutch service.

He displayed distinguished bravery in the battle of Seneffe (Aug. 1, 1674); where he was so severely wounded, that he died at Mons two days afterwards, being interred in the great church at the Hague, in the cloister whereof is the following inscription:—

"Hic juxta reponuntur exuvie WALTERI VANE, militis, filii quinti Henrici Vane militis, Carolo Primo Magnae Britanniae Regi a sacris conciliis et secretariis Principis. Qui a serenissimo Principe Auriaco Campo praefectus, media inter agmina, forti manu, sed fortiori animo, in Praelio Seneffensi, Hostium impetum et rabiem repellens, Caeco sed inexpugnabili Marte percussus, Montii oppido quod est Hannonia, Anno Dom. M.DC.LXXIII., Aetatis suae LV.III. Nonas Augusti Invictam per vulnera reddidit animam Deo."

To him his brother-in-law, Sir Robert Honywood, dedicated his translation of Nani's *History*, 1673; wherein he acknowledges Sir Walter's love and kindness to him and his, exercised with a generosity without many examples.

He is said to have died without issue; but it is probable that he married a daughter of Sir Robert Stone, as he addressed that gentleman as his father.

C. H. & THOMPSON COOPER.

Cambridge.

#### A NEGLECTED BIOGRAPHY: LIONEL LUKIN.

It seems strange that in a country surrounded on all sides by the ocean, and induced alike by choice and circumstances to promote an efficient navy, so little attention should have been paid to the production of means for saving life from "perils by sea." Still stranger is it that when at length the invaluable principle of the life-boat was discovered, the invention should have met with scant encouragement, and the inventor been allowed to live without notice, and to die without honour. To Sir David Brewster is due the merit of having carefully investigated the somewhat

intricate history which belongs to this important discovery, and of having given a late, though hearty, recognition to the claims of Mr. Lionel Lukin.

I must refer your readers to Sir David's interesting contribution to a recent number of *Good Words*\* for particulars of the origin and development of life-boat construction; but I should be glad to preserve in your pages a few notes respecting "the undoubted inventor."

Lionel Lukin was born at Dunmow, in Essex, May 18, 1742. He was the youngest son of William Lukin of Blatches, in Little Dunmow, by his wife Anne, daughter of James Stokes, and grandson of Robert Lukin, of Wellste in Barnston, by Dorothy, daughter of Lionel Lane of Felstead. The Lukins are an old Essex family, whose descent is duly recorded in the Heraldic Visitations of the county. Mr. Lionel Lukin was seventh in descent from Geoffrey Lukyn, to whom Henry VIII. granted the manor of Mashbury, and bore as arms, "Argent, a lion rampant gules, over all a bend paly of six, or and az."†

Mr. Lukin's first cousin was Dr. George Lukin, Dean of Wells, &c., whose son, Vice-Admiral Lukin, assumed the name of Windham on acquiring the estate of that family at Felbrigg, in Norfolk.

Mr. Lukin settled in London, and in a short time was at the head of an eminent coach-building firm in Long Acre. In 1767 he became a member of the Coachmakers' Company, and retired from business in 1824. He enjoyed the friendship of the Prince-Regent, and of many members of "the aristocracy of mind and fashion," amongst whom he acquired the reputation of being a man of polished wit, as well as of great scientific attainments. The Records of the Patent Office would, I think, show that other inventions besides the life-boat engaged his attention. Among the rest was one by which he sought to render fit for food the refuse of animals, man included. Upon this invention he bestowed much time and trouble, and lost a considerable amount of money.

On leaving business, he settled at Hythe, in Kent, and there died, at an advanced age, February 16, 1834.

Mr. Lukin was twice married, and, by his first wife Anne, widow of Henry Gilder of Dunmow, and daughter of ——— Walker, left issue two children, viz. Lionel, of Cowham House, Battersea, who died in 1839, leaving issue, and Anne, who married John Helyar Rocke of Clossworth, co. Somerset, who died in 1857, also leaving issue.

CHARLES J. ROBINSON, M.A.

\* *Good Words*, Part x. p. 688.

† *Cl. Norfolk*, ix. 182; panes Coll. Arm., where the pedigree is fully traced.

### Minor Notes.

EPIGRAM. — Simultaneously with the election of the late Professor Scholefield to the chair of Greek in this university, a namesake convicted of an offence then capital, with difficulty obtained a commutation of his sentence. The Professor was supposed to owe his election to the following capricious chance. In the absence of one of the electors, the Master of Christ's (John Kaye, also Bishop of Lincoln) the *locum tenens*, not holding the Master's proxy, but exercising an independent right of choice, asked a friend for whom the Master of Trinity intended to vote. "For Hugh James Rose," was the answer. "Then I shall vote for Scholefield," was the ready, if not reasonable, reply of the *locum tenens*.

The author of the epigram was the late Sir John Mortlock, brother-in-law of the bishop, and father-in-law of my lamented friend Dr. Donaldson, who communicated it to me, adding that the celebrated Lord Norbury once told the author that he had never himself made nor heard a better: —

"Two Scholefields in London and Cambridge of late  
Have met, I am told, with a similar fate;  
The one was transported to Botany Bay,  
The other translated to Golgotha; \*  
And the Johnians all say, there were lacking, that day,  
The noose of Jack Ketch and the *voûs* of John Kaye."

DARSBIE TORCHHILL.

MENON: LE PRIX DES ANGLAIS. — The following is part of a letter from a French lady, dated September 3: —

"La ville de Cannes était une ville morte, toutes les boutiques fermées, et impossible même de se procurer un morceau de mouton, encore moins de bœuf. Les naturels du pays se nourrissent de soupe à l'huile et à la tomate, et quand ils se permettent la luxe d'un morceau de viande, cette viande c'est du menon. Or, vous ne savez pas ce que c'est que du menon, et je vous en félicite: c'est du mouton de chèvre. Quand c'est cuit, cela ressemble extrêmement à du cuir bouilli. A tout ce que ma fille demandait pour tâcher de me nourrir, on lui répondrait qu'il n'y en aurait qu'après le 15 Septembre, quand viennent les Anglais. Ces Anglais sont des gens bien extraordinaires. Ils répandent leurs belles fortunes partout, et les environs de Cannes sont maintenant couverts de Villas élégantes entourées de magnifiques jardins, si bien qu'on se croirait à Torquay ou à Bournemouth. Pour les gens du pays nous passons pour des Anglaises, d'autant plus que ma femme de chambre ne dit pas un mot de Française, et grâce à cette qualité, on nous fait tout payer le quadruple de ce que cela devrait être. Cela s'appelle le *prix des Anglais*."

M.

PAINT AND PATCHES. — The following early instance of the use of paint and patches by the fair sex, if not already noticed in "N. & Q.," may interest your readers: they are both taken from

\* Alas! this word will soon be forgotten, as I am sorry to say "Harry-soph" is already.

John Evelyn's *Diary* — the former under date of 1654, the latter under date of 1677:—

"I now observed how the women began to paint themselves, formerly a most ignominious thing, and used only by prostitutes."

"Her face (i. e. the Duchess of Newcastle's), discovers the facility of the sex, in being yet persuaded it deserves the esteem years forbid, by the infinite care she takes to place the curls and patches."

D. M. STEVENS.

Guildford.

**CORMORANTS CAUGHT WITH THE HAND.**—In Goldsmith's *Animated Nature* we are informed that the Rev. Mr. Bingley, in the year 1798, saw a cormorant that had been caught *with the hand*, when perched at the top of a rock near the town of Caernarvon. And in the year 1793, a cormorant was seen sitting on the vane of St. Martin's steeple, Ludgate Hill, and was there shot. To these I would add the following: one morning during the past summer I observed from my bedroom window a large bird settled on the lawn, but a short distance from the house, which I soon discovered to be a cormorant; here it remained some time quite at ease, luxuriating in the morning's sun. Seeing it evinced no desire to remove, it was caught *with the hand* without any trouble, saying that it gave the person who caught it a slight squeeze. Having been kept a prisoner for a few hours, I liberated it myself, when, after dressing its feathers, and giving sundry wistful glances around, it flew away towards the sea with great rapidity. I have no doubt that this bird had taken an over-plenteous meal, and had thus become stupid and careless.

JOHN BOWEN ROWLANDS.

**SURNAMES ENDING IN "COX."**—The late Ross Cox, Esq., of Dublin, a gentleman of considerable literary ability, and author of a work on British Columbia, Hudson's Bay Company, and the Rocky Mountains, had a curious collection of surnames ending in "cox." The number amounted to certainly over fifty, and was collected by himself and friends in all parts of the world. A lady, some years ago, offered him a considerable sum of money for the original list, but he refused the offer. The list, I believe, is in possession of his son, a gentleman who is well-known to the Dublin literati.

S. REDMOND.

Liverpool.

**THE BROTHERS CUNNINGHAM, THE BOTANISTS.** In the article "Australia," in the last edition of the *Encyclopædia Britannica*, an incorrect account is given relative to the two brothers Allan and Richard Cunningham, the botanists. It is stated under the section of Sir T. L. Mitchell's discoveries on the Bogan River, New South Wales (1835), that—

"The botanist Allan Cunningham was lost from the main body of the party in his rambling for plants through

the interminable wilderness, and from subsequent facts which came to light, there is every reason to believe that he was murdered by the natives. In memory of his sad fate and invaluable services to the colony, the government have erected an obelisk in the Botanic Garden at Sydney."

Now, in the first place, it was not Allan Cunningham that accompanied Sir T. L. Mitchell as botanist. It was a younger brother, Richard Cunningham, who met the sad fate just alluded to. A monument to his memory was placed by his brother Allan in the Scotch church in Sydney.

The obelisk that is erected in the Botanic Garden is to the memory of Allan Cunningham, who died on June 27, 1839. It was subscribed for by his personal friends, the government having nothing to do with its erection. (See *London Journal of Botany*, 1842, p. 291).

R. HEWARD.

Kensington.

### Queries.

**LIEUT.-GENERAL JOHN ADLERCRON.**—Where can I find particulars of this general officer, and of what family he was a member? I cannot meet with any mention of him in Burke's *Landed Gentry*, part i. (1855). In Pae's *Occurrences*, July 29, 1766, the following notice of his death appeared:—

"Sunday last, at his house at the Black Rock [near Dublin], of an apoplectic fit; after eating a hearty dinner, Lieutenant-General John Adlercron, Colonel of the 89th regiment of foot."

ABHRA.

**ARMS WANTED.**—What were the arms and crest of the poet Campbell?  
CARLIFORD.  
Capetown.

**AUSTRIAN MOTTO: THE FIVE VOWELS.**—Who was the Emperor of Germany who assumed the modest motto of the five vowels: "A. E. I. O. U.?"

They represented the sentence: "Alles Erdreich Ist Oesterreich Unterthan" (Austriae Est Imperare Orbi Universo).

Has the motto ever been used upon coins or seals?

J. WOODWARD.

New Shoreham.

**BERRY OR BURY.**—The field at Bignor in which the Roman pavements are is called in the leases "the Berry."

Are there any other instances of the application of this word to fields or places where Roman remains are or have been extant?

C.

**BRIAN, KING AND MARTYR.**—Sir Harris Nicolas in his useful *Chronology of History*, published in Lardner's *Cabinet Cyclopædia*, gives us, p. 102, sq., "The Roman and Church Calendar," where, at March 12, we read, "St. Gregory, Pope. Brian, K. and M." I cannot find elsewhere any mention of this king and martyr; he is not to be

found even in the Irish martyrologies, to which his name naturally sends us. Who was he? and what was Sir H. Nicolas's authority for making him a saint, commemorated on St. Gregory's day? Is there not some curious blunder?

HIBERNICUS.

GEORGE BRIGHT, DEAN OF ST. ASAPH, 1689—1696.—I wish particularly to know of what family the above "was, whom he married, and if he had a daughter, wife to the Samuel Wright of whom I have already sent a Query?

R. W. DIXON.

Seaton-Carew, co. Durham.

MRS. COKAIN AT ASHBURNE.—Several of Dr. Donne's letters are addressed to this lady. Who was she, and whom did she marry? CRL.

CROMWELLIAN GRANTS.—[Can any correspondent give me, through the medium of "N. & Q.," a list of Cromwellians of gentle blood, if any there were, who received grants of lands in Queen's County, Ireland, and from what English counties they came?

RICHARD W.

WILLIAM CUNINGHAM (OR KENNINGHAM) M.D. William Cunningham, author of the scarce and learned old treatise *The Cosmographical Glasse, containing the pleasant Principles of Cosmographie, Geographie, Hydrographie or Navigation*, (Lond., fo. 1659), is, we are persuaded, identical with William Kenningham, whose *Almanack or Prognostication for 1556*, has been noticed in your pages (1<sup>st</sup> S. xi. 435). We find that by the latter name he had the degree of M.B. from this University in 1557, under a grace stating that he had studied physic for seven years, and had been examined and approved by Doctors Walker and Hatcher. He is supposed to have been about twenty-six years of age at this period, as his portrait prefixed to the *Cosmographical Glasse* represents him in his twenty-eighth year. It is probable that he received the doctorate at Heidelberg. He removed in the early part of the reign of Elizabeth from Norwich to London, where his residence was in Coleman Street. In 1563 he gave lectures at Surgeons' Hall, and he published an *Almanack or Prognostication for 1566*. Any subsequent notice of him will be acceptable, and the date of his death is particularly desired.

C. H. & THOMPSON COOPER.

Cambridge.

EELS.—Will any of your correspondents be kind enough to give me the names of any places or persons that appear to be derived from this fish? Ely, Ellesmere, Elmore, Aalborg in Jutland, are said to obtain their names from the eel. Bede is one authority, I believe, for this derivation of Ely. It is said that the rents were formerly paid in eels. Where can I refer for information on this subject; as also, on the eel-fisheries of Slon

Abbey, and on Eel-pie Island? Perhaps Monle's *Hereditary of Fish* may give the names of some families which owe their origin to eels.

I should also be obliged for the quotations of any epigrams on the proverbial difficulty of holding an eel: such as the "Anguilla est, elabatur" of Plautus, and the Greek expression of τῷ ὀφίῳ τὴν ἔγγελλω. Where does this occur? W. H.

EGLANTINE.—Milton in *Allegro*, v. 47, says—

"Through the sweet briar or the vine,  
Or the twisted eglantine."

Nares in his *Glossary* says eglantine has sometimes been erroneously taken for the honeysuckle, and it seems that Milton so understood it by his calling it *twisted*. If not, he must have meant the *wild rose*; but Nares does not say *what wild rose*. There is the *Rosa canina*, and the *Rosa arvensis*, but they are not *twisted*. I cannot find from whence Milton obtained the name eglantine, as meaning any other flower than the *Rosa rubiginosa*—sweet briar. I find the following lines in one of Drummond's Sonnets—

"Cheeks more fair than fairest eglantine ;"

and the description here of the colour of the flower does not agree with the colour of the *sweet briar*. He might have meant the honeysuckle, as one variety has pale flowers. Wither, in his poems, has—

"Fair woodbines which about the hedges twine,  
Smooth privet, and the sharp-scent eglantine."

Here the woodbine, or honeysuckle, is distinguished from the eglantine or sweet briar. I should like to know when *eglantine* was first used as applied to the honeysuckle. S. BRISLY.  
Sydenham.

ELIOT OF CORNWALL.—Mention is made of the monument of John Eliot in the church of Cranborne, Dorset (3<sup>rd</sup> S. i. 445). The monument is surmounted by the family arms, consisting of a shield with twelve quarterings, and label for difference. Hutchins does not particularise them. The height at which the arms are placed renders it difficult to blazon them; but so well as I was able to distinguish the bearings, they are as follows:—

1. Ar. fess gu. between three bars, wavy sa. (Eliot.)
2. Ar. chev. gu. between three castles sa.
3. Trefoil.
4. Sa., spear in pale between two mullets or.
5. Ar. chev. gu. between three negroes' heads.
6. Ar. boar's head erased, between three mullets, gu.
7. Az. bend sinister [charge?], label of five points.
8. Ar. three boars' heads couped sa.
9. Erm. on a canton, a horse's head couped.
10. Fusilly [?], a lion rampant, or.
11. A stag springing forwards.
12. Ar. on a chief sa., three mullets or.

I do not vouch for the strict accuracy of all these bearings, for the reason I have stated; but I apprehend they may yet afford data suggestive

enough for the genealogist to arrive at a probable conclusion; therefore, I beg leave to inquire to what families they may be appropriated, and shall be greatly obliged for the information I may receive. W. W. S.

**EPIGRAM.**—Can any of your readers throw light on the following? I find it on a fly-leaf of a book of MS. sermons, written in the early part of the last century. Jan. 30 seems plain to an ordinary reader, but who is the *nepos* to be born on Jan. 29:—

"Jan. 29, 80.

Sacrata est superis biduū (*sic*) Lux prima nepotē

Venturū celebrat, proxima plorat avum.

Gaudet Roma sacra, ast Anglia plorat utriq;

Hæc impos voti, compos at ipsa sui.

Felices (*sic*) patres! vitæ neciq; (*sic*) potentes

Vos dabitis filia, (*sic*) vos rapuistis avū."

DARWIN TORCHILL.

**FICTITIOUS APPELLATIONS.**—In the first volume of Mrs. Delany's *Life and Correspondence* (p. 7.) in the note, Lady Llanover informs her readers, "the real Christian name of the Duchess of Portland was Margaret; but it was the fashion of the time (1740) for friends to be known amongst each other by fictitious appellations." Will any of your readers be so kind as inform me the origin of this fashion, which would not prevail in the present day? FRA. MEWBURN.

Larchfield, Darlington.

**JACK THE GIANT KILLER.**—What is the date of the first edition of this nursery tale? In a part of the *Archæological Mine*, published in 1858, are impressions of the wood-blocks said to be used by Pocock (the historian of Gravesend) in an edition he printed of children's books. But this must be incorrect, for the blocks are evidently a century earlier than Pocock's day. D.

**"JOURNAL DES GUILLOTINES."**—During the Reign of Terror in France, "a speculator projected and published a journal devoted merely to a list of the persons executed." Of this journal it is said: "ten duodecimo numbers of thirty-two leaves were published, and the work is known to modern collectors as the *Journal des Guillotines*." Can you or any of your readers inform me of any public library where a copy of this publication may be seen and consulted? M. L.

**WILLIAM KERR, THIRD EARL OF LOTHIAN.**—He died in 1875. When was he born? CPL.

**NUMISMATIC QUERIES.**—1. Silver piece about the size of the common crown. *Obverse*. "ALBERTVS. ET. ELISABET. DEI. GRATIA." Two rods (or sceptres?) in the form of a St. Andrew's cross, having in the uppermost angle a crown; and in the right and left a monogram, consisting of the initials A. and E., surmounted by a crown.

*Reverse*. "ARCHID. AVST. DVCS. BVRG. DOM. TOEN." A shield of arms surmounted by a crown.

2. Silver piece, somewhat smaller than the former. *Obverse*. "MAX. HEN. D. G. ARC. COL. PRINC. BL." Bust to the right, with hair down to the shoulders. *Reverse*. "EP. ET. PRINC. LMOD. DVX. BVL. MAR. FR. CO. L. H." A shield of arms, surmounted by a crown, above which is the date 1688.

Can any of your correspondents kindly inform me what the abbreviated inscriptions are? Whether these are coins or medals? And if the latter, on what occasions struck? R. P.

I have three small copper coins having the same date (1718), and the same reverse, viz. "IDALEE S. M." (Scheide Münze?), in a round shield garnished; and the following obverses:—

1. An armed figure—"MARS."

2. A figure surrounded by rays of light—"PHOEBUS."

3. An armed man with a lion at his side: the man holds his sword at the guard. Legend, "FLINK OCH EARDIG." (Is this "Quick and noble," in Germ. *Flink und ehrlich*?) This has been plated. Can any correspondent of "N. & Q." give me any information about these coins? Are they Dutch? JOHN DAVIDSON.

**PAPA AND MAMMA.**—Will any reader of "N. & Q." tell me why I should not spell Papa with three p's? Mamma, I know is derived from the Greek word *μαμα*, and has three m's; and papa is derived from *πάππας*, and yet has only two. SCHOOLBOY.

**JOSHUA PEEL.**—In 1781 was published in 12mo, at Whitby, *Hymns on various Subjects*, composed by Joshua Peel, and published for the good of mankind in general. One hymn was composed on the death of his only daughter, Mary Peel, and was sung before her corpse to the grave. I shall be thankful to any of your correspondents who can furnish information touching the author of these hymns, S. Y. R.

**PHOENIX FAMILY.**—Wanted, any information concerning the family and descendants of James P. Phoenix, who was librarian of the Liverpool Library Lyceum from 1817 to 1844; and died at Everton, near Liverpool, in 1846, aged sixty-two years. A highly eulogistic notice of him appeared in the *Gentleman's Magazine* for July, 1846.

J. C. L.

**THE PRINCE IMPERIAL A SON OF ST. LOUIS.**—I saw it stated recently, that a French genealogist had proved the descent of the Prince Imperial from St. Louis. Can any correspondent of "N. & Q." give me the particulars of the pedigree? I presume it is traced through the Guzmans. JOHN WOODWARD.

New Shoreham.

**SARAH LEIGH PYKE.**—Wanted, biographical particulars regarding Mrs. Sarah Leigh Pyke, author of *The Triumphs of Messiah*, a Poem, Exeter, 1812. Mrs. Pyke is also author of *Israel*, 2 vols. 1795, by Serena; and eighty *Village Hymns*, Taunton, 1832.

R. INGLIS.

**RANULPH DE MESCHINES.**—Where can I find any account of the paternal ancestors of Ranulph, commonly called by English antiquaries "De Meschines," who, in 1119, succeeded to the earldom of Chester in right of his mother, sister to Hugh Lupus?

X. X.

**ST. PETER'S-IN-THE-EAST, OXFORD.**—There is in the crypt of the church of St. Peter's-in-the-East, Oxford, a deep recess, walled up at the end, which is reported to have formerly been a passage leading out of the crypt. Can anybody give any grounds for the tradition, or furnish an account of any like underground passage elsewhere existing?

X. X.

**SEPTUAGINT.**—I should be glad if some of your correspondents would kindly inform me whether in the case of the Septuagint, the authorised version of the Greek Church, there has been any edition put forth by the church by authority, as in the case of the Sixtine and Clementine editions of the Vulgate of the Roman Church, or the English Bible of 1611 in our own church. If so, is that edition solely employed throughout the Greek Church? I am unable to find the fact in any book.

SOCIUS.

Trinity College.

**EXHIBITION OF SIGN BOARDS IN 1761.**—In this year, I believe, Bonnell Thornton held an exhibition either at his own rooms in Bow Street, where he lived, or somewhere else. It is not known what he charged for admission, but he printed a catalogue, and the object of this query is to ascertain where a copy may be seen. Cunningham mentions the fact in his *London, Past and Present*, and a paragraph in an old newspaper that I have seen announces the Sign Board Exhibition as then open. Many of the signs, as may be imagined, were very comical. The Irish arms, for instance, was a pair of clumsy legs.

J. C. H.

**MR. CHARLES SPINK** died in Edinburgh, May 14, 1816; he had been in India, and had written, but not published, "a most ingenious and original work on the 'Philosophy of Mind.'" Is any thing more known of this gentleman, or of his writings? especially of that MS.?

SAMUEL NEIL.

**WAND OF GRAND MASTER OF THE TEMPLARS.** Can any correspondent give me some information respecting the form and ornaments of the wand (the symbol of office), borne by the Grand Master

of the Templars on state occasions; or in what books I could find the detail required?

A. DE F.

**WATKINS OF RHIW-YE-YCHEN, IN THE PARISH OF VAYNOR, BRECONSHIRE.**—May I ask if any of your Welsh correspondents can give me any information on this family previous to the commencement of the last century? What are their arms? Any notices of them will oblige

PELAGIUS.

### Queries with Answers.

**JOHN DONNE, SON OF DR. DONNE.**—It is supposed that at one time he held the rectory of Martinthorpe, co. Rutland, and diocese of Peterborough. What reason is there for this supposition?

CPL.

[That the Dean of St. Paul's intended his son to take orders is evident from one of his letters to Mrs. Cockaine. He says, "But, my noble sister, though I am far from drawing my son un maturely into orders, or putting into his hands any church with cure; yet there are many prebends and other helps in the church, which a man without taking orders, may be capable of, and for some such I might change a living with cure, and so begin to accommodate a son in some preparation." (*Collection of Letters made by Sir Tobie Matthews*, 1692, p. 858.) That John Donne, jun. eventually became a clergyman, and had some preferment in the diocese of Peterborough, we learn from a letter written to him by Dr. John Towers, Bishop of Peterborough, his diocesan, wherein his lordship thanks him for the first volume of his father's Sermons, telling him "that his parishioners may pardon his silence to them for awhile, since by it he hath preached to them and to their children's children, and to all our English churches, for ever." This letter, dated July 20, 1640, is prefixed to the third volume of his father's Sermons. The benefice referred to appears to have been the rectory of Ufford, co. Northampton, which he held only for two or three years (1639-41); and whether he afterwards held the sinecure rectory of Martinthorpe, in the same diocese, has not been satisfactorily determined; though, in dedicating the second volume of Sermons to the Earl of Denbigh, he addresses him as "his patron." That he held some church preferment under the patronage of the Crown, appears also from the same volume. Addressing the Lords Commissioners of the Great Seal, he writes: "The reward that many years since was proposed for the publishing these Sermons, having lately been conferred upon me, under the authority of the Great Seal, I thought myself in gratitude bound to deliver them to the world under your lordships' probation; in order to show how careful you are in dispensing that part of the Church's treasure that is committed to your disposing." However, from the time of the first-named publication in 1640 to that of his death, he dates his letters "From my house in Covent Garden." His will is printed in our 2<sup>nd</sup> S. iv. 175.]

**CAXTON'S FIRST BOOK.**—Dr. Munk, the talented librarian of the Royal College of Physicians, has lately been engaged in making a catalogue of their library, and has discovered a translation of Le-fevre's *History of Troy*, written and printed by



Caxton in 1471. I understand there are five or six copies of this valuable work extant. In whose possession are they?

W. L. S. HORTON.

[Mr. William Blades, in his splendid work, *The Life and Typography of William Caxton*, 3 vols. 4to, 1868, has furnished the following interesting particulars of the existing copies of *The Recuyell of the Histories of Troy*, ascribed to Raoul de Fevre, translated 1460-71, folio, without place or date [1472-4?], the first book printed in the English language by Caxton:—

1. British Museum, King's Library. Made perfect from another copy.
2. Cambridge Public Library. Imperfect.
3. The same. Imperfect.
4. Trinity College, Cambridge. Imperfect.
5. Bodleian, Oxford. Imperfect.
6. Ditto. Imperfect.
7. Paris, Imperial Library. Very imperfect.
8. Sion College, London. Imperfect.
9. Duke of Devonshire. Imperfect, wanting the last leaf, which is supplied in facsimile. The late Duke bought this interesting volume at the Roxburghe sale for 1060*l.* 10*s.* It had been purchased by the Duke of Roxburghe for 50*l.*, from Mr. Laing, who had received it in exchange from Major Swinton.
10. Marquis of Bath, said to be perfect, but much wormed and repaired.
11. Earl of Pembroke. Very imperfect.
12. Earl of Jersey. Perfect, and very clean Autograph at the beginning of Book I., "Sir Th: Fairfax the elder knight oweth this booke."
13. Earl of Ashburnham. Imperfect.
14. Earl Spencer. Imperfect.
15. Sir Thomas Phillips, Bart. Imperfect.
16. Beriah Botfield, Esq. Imperfect.

During the progress of this work through the press, Caxton, as he himself informs us in his Prologue to the Third Book, learnt the new art.]

**DARK HOUSE.**—In Noah Webster's *Dictionary* is the following:—

"*Darkhouse*, n. an old word for a madhouse. — *Shakespeare*."

There is, I believe, in the city of London, a lane called Dark House Lane. Does this lane take its name from a madhouse formerly there, or what?

S. BRISLY.

[The word *Darkhouse* is used by Shakespeare in *All's Well that Ends Well*, Act II. Sc. 3, where it denotes a house which is the seat of gloom and discontent. A kind of pandemonium, called the Dark House at Billingsgate, is coarsely described in Ned Ward's *London Spy*, parts II. and III., edit. 1709. Ward and his companion, it appears, spent a night in this cavern of depravity, and in the morning he tells us, that "after satisfying our tun-bellied hosts, we left the infernal mansion to the sinful sons of darkness, there to practise their iniquities." Hogarth, during his "Five Days' Peregrination," also paid a visit to this receptacle for the nymphs of Billingsgate. He says, "On Saturday, May 27th, we set out with the morning, and took our departure from the Bedford Arms Tavern in Covent Garden, to the tune 'Why should we quarrel for riches?' The first land we made was Billingsgate, where we dropped anchor at the *Dark House*." There Hogarth made a caricature of a porter, most facetiously drunk, who called himself "The Duke of Puddle Dock." The drawing was (by his Grace) pasted on the cellar

door; but unhappily it has not been engraved. "We were agreeably entertained by the humours of the place, particularly an explanation of a Gaffer and Gammer, a little obscene, though in presence of two of the fair sex. Here we continued till the clock struck one."—Hogarth's *Works* by Nichols, iii. 118. The site on which it stood is now called Dark House Lane.]

**SHAKESPEARE'S DAUGHTER'S TOMBSTONE.**—In Wheeler's *History of Stratford-upon-Avon* (p. 77), in describing the tombstone of Mrs. Hall, Shakespeare's daughter Susanna, and the epitaph ("Witty above her sexe," &c.), it is stated:—

"These English verses (preserved by Dugdale) were many years since purposely obliterated, to make room for another inscription, carved on the same stone, for Richard Watts of Ryhon Clifford—a person of no relation to the Shakespeare family."

Was this so? And is the inscription one now reads on the tombstone, a modern restoration?

I. B. H.

[The lines preserved by Dugdale, commencing—

"Witty above her sexe, but that's not all,

Wise to salvation was good Mistress Hall," &c.—

were certainly removed to make room for an inscription to the memory of Richard Watts, who died in 1707; but they were some years ago restored at the expense of the Rev. William Harness.]

**ST. BARTHOLOMEW'S CHURCH, SMITHFIELD.**—Can you tell me if the proceedings of the meeting held at St. Bartholomew's, Smithfield, on July 13th, regarding the restoration of the church have been published? I have seen Mr. Parker's address, but I should be glad to see the Report by the architects, and the Rev. Mr. Hugo's address.

W. H.

[An account of the meeting at St. Bartholomew's church on July 13, 1868, was given in the *City Press* of July 18, as well as in the *Gentleman's Magazine* for Aug. 1868, p. 157, and Mr. Parker's lecture will be found in this month's number of the latter periodical. The report of the architects, Messrs. Lewis and Slater, appeared in the *City Press* of May 30, 1868; and Mr. Hugo's historical account of "Rahers, a pleasant-witted gentleman, called the King's minstrel," is also printed in a previous number of the same paper.]

**ST. PANCRAE, MIDDLESEX.**—Is there any list of the Incumbents previous to the Great Fire of London in 1666?

CPL.

[The following names appear in a very imperfect list printed in Coull's *History and Traditions of St. Pancras*, 8vo, 1861, p. 10:—

"1183. Fulcherus.

1190. Alexander.

1580. Gray.

— Henry Bradley, sen.

1627. John Elborow.

1647. William Birkete.

1657. Randolph Yearwood.

1660. Timothy Boughay. Oct. 22.

1664. Thomas Daniel. June 17,"]

**SIR WILLIAM MYERS.**—Can any of your readers give particulars of the family of Sir William

Myers, who fell at Albuera, and his monument in St. Paul's? M.

[Sir William James Myers, Bart., lieutenant-col. of the seventh regiment of foot, born Nov. 27, 1783 was the only son of Sir William, first baronet, Commander-in-chief of his Majesty's forces in the Leeward Islands. His grandfather, Christopher Myers of Monksdown, Co. Dublin, was a native of Lancashire, and resided at Whitehaven, but subsequently settled in Ireland for the purpose of building water-works. A brief notice of the family may be found in the *Gentleman's Mag.* lxxv. 881, 969; and lxxxii. pt. ii. p. 88.]

ALFRED BUNN.—Bunn died in 1860. Did any sketch of his life appear about the time in our journals or elsewhere? O.

[Mr. Alfred Bunn died suddenly of apoplexy at Boulogne-sur-Mer on December 20, 1860. A biographical sketch of him appeared in the *Daily Telegraph* at the time, and was copied into a dramatic periodical entitled *The Players* of Dec. 29, 1860. Consult also his works, *The Stage; both before and behind the Curtain*, 8 vols. 12mo, 1840; and *Old England and New England*, 2 vols. 12mo, 1858.]

### Replies.

#### SEDECHIAS.

(3rd S. iv. 9.)

If Sedechias swallowed a man whole and vomited him, under Louis le Débonnaire, he must have been a fine old fellow, seeing that, at least sixty-three years before, under Pepin, he had filled the air with the elementary spirits of the Cabbala, to prove to unbelievers that such things existed. He was a Cabbalist; and after he had convinced the people, they took it into their heads that the sylphs, &c. would destroy the harvest by storms; so that both Charlemagne and Louis issued edicts against the spirits. This is all I can find; and it is from the *Dictionnaire des Sciences Occultes* in Migne's collection (Zedechias, Cabbala). The only authorities given are the Abbé de Vilars, *Le Comte de Gabalis; ou Entretiens sur les Sciences secrètes*, best edition, 1742, 12mo; and the supplements, more than one: also the Marquis d'Argens, *Lettres Cabbalistiques*, Hague, 1741, 6 vols. 12mo, the fuller work.

The elementary spirits of the Cabbala, the sylphs, gnomes, salamanders, ondins and ondines, contain, as all know, the machinery of the *Rape of the Lock*: but many have never heard of their origin. We know *Undine* as a spirit of our own day; and we shall soon have young ladies named after her, if warning be not given that the name is not a proper name, but that of a *class* of semi-demons, of no very high reputation. If Walter Scott had given a little information about the recognised character of the White Lady in the *Monastery*, that creation would not have been so distasteful as he afterwards confesses it to have been; regular old forms of the demoniacal are always tolerated.

The account here given of Zedechias by no

means accords with that of the *Dicta Moralia* of 1350. But this work may be strongly suspected of being an inferior production, copied after a higher book of the day. Shortly before it appeared, Walter Burley (ob. 1337) had issued his *Vita omnium Philosophorum et Poetarum cum auctoritatibus et sententiis aureis eorumdem*. This is the first mediæval attempt at a history of philosophy, and is so called by Brucker. It was long the only work of its kind, and was printed at least thirteen times before 1500, often without Burley's name. There is not a word about Zedechias: Burley sets the example of beginning philosophy with Thales. It would be worth while to compare the *dicta* with the *aurea sententia*: perhaps the first would be found to be largely copied from the second.

The *dicta* say that Zedechias was "Primus per quem *nutu dei* lex præcepta fuit et sapientia intellecta." It is clear that the sylph-shower and man-swallower has been confounded with Noah, or Moses, or some other primæval legislator, if not with Adam himself; that is, if the language of the *dicta* really have any connection with Pepin's magician. This is not impossible: the stories of antiquity are so strangely concocted, that even Zachariah, or Zedekiah with the iron horns, or Sadoch, as Zadok was called, may all go for something in the matter. But the only lawgiver who claimed *nutu dei*, and whose name bears any affinity of letters to Zedechias, is *Zerdusht* or Zoroaster. My suspicion tends this way: perhaps when the name of Zerdusht had been a little altered, those who used it might have fallen in with the legend of the man-swallower. The age associated prodigy with every species of intellectual power: and their philosophy in this matter was that of the groom: "If so be as the gentleman is a wit, he can ride three horses at once."

There was much tendency, but not created by Burley, to make philosophy very old. Brucker begins his history with the Adamite philosophy, on which we should say he was forced by the necessity of discussing previous writers, if we did not see that he was quite willing. In the very year (1742) in which his first volume appeared, was also published the *Historia Matheseos* of Heilbronner, who begins mathematics expressly from Adam, whose school subdivided into those of Cain and Abel. A. DE MORGAN.

#### EXPEDITION TO CARTHAGENA.

(3rd S. iv. 165.)

Circumstances having led me to take an interest in this subject, I am glad to afford J. M. any information in my power. In the outset, the expedition experienced an irreparable misfortune.

The General commanding, Charles, 8th Lord Cathcart—a war-taught soldier of courage and conduct—died; and was succeeded by an officer who had neither knowledge, weight, nor confidence in himself. Bad leading, bad organisation, and bad understanding between the military and naval forces, naturally ended in damage and disgrace. A cessation of that particular foreign war was followed by a paper conflict, and recriminations at home. Chelsea inquiries in our day enable us to realise the state of public feeling that then existed. Smollett, I presume, wrote his graphic "Account of the Expedition" soon after his return from that service, in 1741-2. The sketch in *Roderick Random* was written in 1748. Smollett, I believe, continued the subject in a *Compendium of Voyages*, published in 1751. J. M. asks, where Smollett's pamphlet can be found? I know of no other than the "Account," &c., already mentioned; it is in my handy copy of Smollett's *Works* (Bohn's edit. 1856). In April 1743, there was published *An Account of the Expedition to Carthage*, with explanatory notes, price 1s. The *Gent's Mag.*, 1743 (vol. xiii. p. 208), contains extracts which clearly show that the writer was not Smollett. This is abundantly shown by style, tone, and narration. To this *Account*, &c. (about November of the same year), a counterblast appeared, viz. *A Journal of the Expedition to Carthage*, in *Answer to the Account of that Expedition*, &c. I think J. M.'s pamphlet under this title, but said to have been published in 1744, must be a reprint or second edition. J. M. can easily satisfy himself in regard to my supposition by comparing his pamphlet with certain extracts from the pamphlet of 1743; which extracts he will find at pp. 39 and 207 of the *Gent's Mag.* for 1744, vol. xiv. Touching the authorship of the *Journal in Answer*, &c., we can throughout trace the hand of a military officer that was present during the transactions he is so anxious to explain. The editor of the *Gent's Mag.* had a correspondent "W. B.," who supplied the extracts to which reference has just been made; "W. B." also addressed a long letter to the editor on the same subject in December, 1743. I have little doubt that the pamphleteer was "W. B." And, from an original MS. document now in my possession, I find that the Adjutant-General of the expeditionary force was Colonel William Blakey. I know of three Carthage pamphlets, which appeared in 1744, viz. in January, *Original Papers*, &c., price 1s. 6d.; *Authentic Papers*, &c., price 1s. 6d.; and *A Letter to Admiral Vernon*, by a certain John Cathcart. I have thus exhausted my information, perhaps also my reader's patience; but the history of the ill-fated Carthage expedition is of general interest—to statesmen and military men it is particularly suggestive.

C.

## HEATH BEER.

(3<sup>rd</sup> S. iv. 229.)

The tradition alluded to by J. L. was at one time almost universal in Ireland. The following perhaps may in some measure be apposite, if not a satisfactory explanation. Up to about a century ago, wealthy farmers brewed beer for the use of their own household and workmen. The practice was continued by landed proprietors, and other wealthy persons, down to a much more recent period; but since the commencement of the present century, it has disappeared altogether; owing, no doubt, to the price obtained for barley, which was used for the malting purpose of the beer: and besides that, the country people had learnt the way of making whiskey from raw grain (oats, &c.). The point about the "heath beer," however, is explained as follows:—When the little plant is in blossom (and a very pretty blossom it bears), it has a peculiarly attractive odour and taste. It was then gathered, and carefully cleaned; and was then placed at the bottom of the vessels, through which the worts were run off, and acted as a strainer; at the same time imparting to the liquid a peculiar flavour, most agreeable to the palate—hence the fabled tradition of the beer being made from the heath itself. I ascertained this fact more than thirty years ago from my grandfather, who was at the time a fine hale old gentleman, upwards of eighty years old; and he told me he had often performed the operation in making his own beer. I may also state that honey, collected in heathery districts in Ireland, is more pure and valuable than what is collected in other quarters. I have often drunk a liquor called "mead," which is produced by boiling honey-comb (after expressing the honey), and adding a small quantity of home-made barm. This liquor is agreeable if well made, and taken in small quantity; but when mixed with ardent spirits it is seductive and intoxicating. I may add, that I do not know this from experience. Perhaps this will explain the notion of beer being made from heath.

S. REDMOND.

Liverpool.

In the moorland districts, traversed by the Roman Wall running from Wall's End, near Newcastle-upon-Tyne, to the Solway Frith, tradition tells of "heath beer" as an ancient tippie. Sir David Smith, in his MSS. in the possession of the Duke of Northumberland, speaking of a large trough cut in the solid rock at Kutchester, the Roman station Vindobala, says:—

"The old peasants here have a tradition that the Romans made a beverage somewhat like beer of the bells of heather (heath), and that this trough was used in the process of making such drink."

Dr. Bruce adds:—Digitized by Google

"The opinion long prevailed in Northumberland, that the Picts had the art of preparing an intoxicating liquor from heather bells, and that the secret died with them."

I may mention that "*gale beer*," brewed from a plant growing on the moor above Ampleforth, in Yorkshire, is made and sold by Mrs. Sigsworth of the "*Black Horse*," the best public house in that long village. It bears a high local celebrity for its regenerative properties. G. H. of S.

I remember, some years ago, observing in a window close to "*Murdering Lane*" (near Kilmainham Hospital), Dublin, a notice that "heather beer" was to be had within. Not long after, either in *Blackwood* or the *Dublin University Magazine*, I found, in an article on the remains of round towers in the Highlands of Scotland, an account of the brewing of heather beer (evidently of some peculiar description) having been a national secret amongst the Picts; the supposed last of which race, having outwitted his conqueror, died with the secret. The story it is needless to give at length; as, though romantic, it appears to be little worthy of credit. SPAL.

N.B. A very curious work might be written on the intoxicating drinks made in ancient and modern times from various vegetable productions. Amongst others, that from the *soma*, or moor plant; *daroo*, from the Mahua tree; *samshoo*, from millet; *arrack*, &c., &c. Classical literature and Norse would contribute materials.

The tradition is common in Scotland. I have heard it frequently in Forfarshire, but the making of an intoxicating liquor from the heath is ascribed to the Picts both there and in Caithness. In the latter county, the curious structures called "*Picts' Houses*" are very common, and evidently belong to a pre-historic age, as evidenced by the stone and bronze implements, rude pottery, and shell-heaps found in connection with them. A more important query is—Who were the (so-called) Picts?

I subjoin a version of the tradition referred to by J. L. as it exists in Caithness. It is copied from one of a series of papers on the "*Pre-Historic Races and Relics of Caithnessshire*," which appeared last year in the columns of the *John O'Groat Journal* (Wick). The writer, after describing a curious structure not far from Wick, says:—

"The name of this place is Garrywhin, and a tradition exists in connection with it, which says that here the last of the Picts existed. The story goes on to say that the race of Picts was reduced to three persons—an old blind man and his two sons; but before continuing the story it is necessary to mention that a notion still exists that the Picts made ale from heather, and that it can still be made, only we want the knowledge of any barn or yeast suited for it. Now the Picts were said to have guarded this secret with great care from the race that

succeeded them, and it seems that these three poor Picts were much persecuted by their conquerors, who wished to get possession of their secret. At last the old man, worried almost to death by being so frequently urged to reveal what harm would suit '*heather crop*,' consented to tell on condition that his two sons should first be put to death. To this proposal the cruel conquerors readily consented. The sons were slain, but the old man, wishing some of his oppressors to shake hands after they had completed their bargain, they became suspicious of his intentions, and held out to him the bone of a horse's leg, which, with a firm grasp of his old withered hand, he crushed to powder. Made aware by this that it was not over safe to shake hands with the old fellow, they kept at a respectful distance, but still insisted that he should now reveal his secret according to bargain, but they could get nothing out of him but the doggerel couplet which we often still hear repeated—

'Search Brochwhin well out and well in,  
And barm for heather crop you'll find therein,'

The place mentioned here as Brochwhin is a glen close by, and the tradition is still believed."

J. A.

At p. 60 of Dr. Bruce's *Wallet Book of the Roman Wall* is the following passage, which may probably interest your correspondent J. L.:—

"To the west of the farm-house (at Rutchester, near Heddon-on-the-Wall, in the county of Northumberland) on the brow of the hill a trough-like excavation has been made in the solid rock. Its use is not known. It was once popularly called the Giant's Grave. Another account of its use is recorded in Sir David Smith's MSS. now preserved in Alnwick Castle. 'The old peasants here have a tradition that the Romans made a beverage somewhat like beer of the bells of heather (heath), and that this trough was used in the process of making such drink.' The opinion long prevailed in Northumberland, that the Picts had the art of preparing an intoxicating liquor from heather-bells, and that the secret died with them."

E. H. A.

Heather beer, or ale, is still occasionally brewed in Scotland. I have drunk it within these last four years in the Lammermoors. It is brewed from the heather blossoms, and is very light, pleasant, and sparkling. The story universally believed in Scotland of the peculiar kind known only to the Picts, and the way the last Pict took to prevent the discovery of the secret, are too well known to need repetition.

L. M. M. R.

This heath may have been the *Myrica gale* formerly used so generally in beer by the Swedes, that Christopher III., in 1440, confirmed an old law, said to have been made by Magnus Smeek, imposing a fine on persons gathering this plant before a certain period, on any common, or on another person's land. Hence the use may have spread to Ireland. I think I have read of it in England.

F. C. B.

## HERALDIC: RIGHT TO CONTINUE ARMS.

(3rd S. iv. 229.)

Your correspondent P. F. will find the question which he raises discussed, and answered in his favour, under Question 28 in Sir George Mackenzie's *Observations upon the Laws and Customs of Nations as to Precedency*. This treatise is appended to the last edition of Guillim's *Display of Heraldry*, 1724. Long after Sir George Mackenzie's time, a case occurred in Scotland which gave a signal confirmation to his statement. Goldsmith, writing from Edinburgh in September, 1753, to Robert Brianton, says:—

"Some days ago I walked into my Lord Kilconry's. Don't be surprised, my lord is but a glover."

To this passage the editor of the Edinburgh and London edition of Goldsmith's *Works*, published in 1833-4, adds a note (vol. i. p. 301):—

"Kircudbright. He assumed the title in 1780, on the death of a distant relation; but, though he always voted at the election of the Representative Peers, his title was not legally allowed till 1778, when it was restored to his son John. He used to stand in the lobby of the old Assembly Rooms, selling gloves to those who frequented this fashionable resort, except on the night of the Peers' ball, when he assumed his sword, and took his place as a noble among those who, on other days, were his customers."

The "distant relation" mentioned in the note was James, sixth Lord Kircudbright. The M'Lellans of Bombie, Lords Kircudbright, bore, Or, two chevrons sable. P. F. has the same right to his paternal coat as the second line of the M'Lellans had to their coat and peerage.

May I add to this reply, corrections of some errors on p. 234? In number "8. Messire Pierre de Luxemburg" &c., "couronnée et armée d'or" should be "couronné et armé d'or." In number 6. "le bordure" is printed in error for "la bordure."

Stuarts Lodge, Malvern Wells.

P. F. may very properly resume the use of his family arms under the circumstances mentioned by him. The following quotation from the *Analysis of Nobility* by the Baron von Lowhen, p. 307, exactly meets the case in point:—

"As to any mechanic trade or service, all civilians are unanimous on the incompatibility of these stations with the dignity of a nobleman; it becomes utterly extinguished by them, but the most solid (and I am sure the most humane) civilians hold that posterity is not involved in this debasement; particularly Faber expresses himself very strongly on this head, whose sense, that I may not wrong, I shall give in his own words: 'Qui nobilitatem habet ab avis et proavis, non ideoque eam amittit, quod patrem habuerit, qui mechanicas forte et obscuras artes exercuit; absurdum enim sit, a patre soli auferri filio, quod non a solo patre filius habet: nec quod eo ipso tempore conceptus filius fuit, quo pater eam nobilitatem amisit, ad rem pertinebit: nam quod dici solet per medium, quod vocant inhabile impediri extremorum conjunctionem, ad hunc casum non pertinet, in quo fieri non potest, quin

avi nobilitas, per patrem, quantumvis ignobilem, in nepote cum vita transmittatur.

"Quidni vero cum is ipse qui mechanicas artes exercuit, si ab antiqua prosapia nobilis fuerit, sola destinata recuperet nobilitatem, neque ulla indigeat rehabilitatione; qua procul dubio indigeret, qui ex privilegio et sola principis concessione primus sibi suisque nobilitatem quasi-vivisset.

"Quod pater meus, qui nobilitatem a genere habebat, eam amisit per actus mechanicos, non debet mihi nocere, licet natus sim eo tempore quo jam amissa erat nobilitas: neque mirum, quia etiam is ipse qui amisisset nobilitatem avitam, recuperaret eam per solam desistentiam, que saltem tum venit cum is moritur; cur ergo mihi nocebit, quod ei, si hodie viveret, non noceret? non idem est, si pater nobilitatem habuit duntaxat ex privilegio; amittendo enim privilegium et sibi noceret et posteris; nisi prepenas nobilitatem a principe datam ei et ejus posteris; tunc enim factam patri nocere filiis non deberet."

In a note to his *History of the Reign of Ferdinand and Isabella*, chapter xxvi., Prescott says:—

"A whimsical distinction prevails in Castile in reference to the more humble occupations. A man of gentle blood may be a coachman, lacquey, scullion, or any other menial, without disparaging his nobility, which is said to sleep in the meanwhile. But he fixes on it an indelible stain if he exercises any mechanical vocation."

In the *Ordonnances* which Zypeus has inserted in his treatise *De Notitia Juris Belgici*; and which are quoted by Menestrier in his *Recherches du Blason* (Paris, 1673), p. 217, the following occurs:—

"Ut qui per Mechanica exercitia, seu vilem professionem aliam, nobilitatem exciderint, illius rursus honore, aut immunitate non fruantur, nisi postquam ab illis reipes abstinuerint, ac nobilis Genealogie sue recta serie probatas litteras a Principe rehabilitationis obtinuerint, easque Heraldorum actis inscriptas fuerint, nisi ubi mores Emelogati, seu alias notorie usurpati, hujusmodi litteras non exigant."

J. WOODWARD.

New Shoreham.

As the query of P. F. is not, as he imagines, sufficiently abstruse for the "learned correspondents," I take upon myself the responsibility of answering it. Although his grandfather probably lived before by "sending name and county," he could, as now, be accommodated with armerial ensigns at the low figure of 3s. 6d., it does not at all stand to reason that because he "bore arms" he was entitled to do so. If, however, he did, of right, so bear them, and begat the father of P. F. in lawful wedlock, his child most indubitably inherited that right from him, despite his wild inclinations, his running away from home, and the obtaining of his livelihood as a mechanic.

By the same rule, P. F. is equally entitled to his coat armour; and I may express my belief, from the account he gives of himself, that he will bear it with honour. If titles are not lost, though resuscitated through the sieve of the lowest grade, surely the lesser hereditary honor of a grant of arms cannot be so.

**ARCHBISHOP LEIGHTON'S LIBRARY** (3<sup>rd</sup> S. iv. 63, 131).—I beg to thank you, Mr. Editor, and those of your correspondents who have kindly answered some of my Queries. To *Alacris*, to whom I am especially indebted, I should have replied before, but that I was absent from home. The "no doubt," in my sentence, referred to the identity of *The Puritan turned Jesuit* in Leighton's Catalogue with the treatise so named which was published in 1643; and was not intended for an "unhesitating" assertion of the authorship, of which I knew nothing, except that Dr. Watt assigns it to Dr. John Owen, though I certainly received Dr. Watt's statement without question.

I fear that I published my Queries at an unfavourable time, when everybody almost had left town and books behind them. By-and-by, however, I trust to get some further replies; especially to my query about Sir Roger L'Estrange, and *The Naked Truth whipped and stripped*.

EIMIONNACH.

**GUIDO FAWKES** (3<sup>rd</sup> S. iv. 249).—*B.* can see at the State Paper Office the Confession (so called) of Guy Fawkes, to which he affixed his signature, "Guido Fawkes." The letters are well shaped, and large, but written evidently by a hand weak and tremulous, from *torture*, as it may be presumed, for the original authority, or order, of King James is likewise to be seen, directing torture to be applied "usque ad imum."

These remarkable documents were brought to light about thirty years ago, when the State Paper Office was in Great George Street, and when Mr. Lemon began to introduce order into the chaos which at that time reigned in the collection of old State Papers. J. G. W.

**LORD CHATHAM; SPANISH LANGUAGE** (3<sup>rd</sup> S. i. 506).—The *Saturday Reviewer* was certainly wrong in making Lord Chatham "learn Spanish at seventy," as he wanted some months of that age when he died on May 11, 1778.

D. M. STEVENS.

Guildford.

**AN ANCIENT CUSTOM** (3<sup>rd</sup> S. iv. 244).—Your correspondent has fallen into a mistake regarding the place where the Lord Mayor of Dublin used in former days to "throw the dart." Bullock was not the locality, being far beyond his bounds; but Blackrock, which lies between Dublin and Kingstown, as appears, for example, from the following advertisement in an old Dublin newspaper:—

"Next Monday the Right Hon. the Lord Mayor, attended by the city officers, will throw the dart at the Black-rock, according to triennial custom."—*Sleater's Public Gazetteer*, 4th August, 1764.

I may take this opportunity of stating that in Whitelaw and Walsh's *History of the City of Dublin*, vol. i. pp. 98-103, "the form of perambulating the franchises, as the same was done in Sir John Tyrrell's mayoralty, in the year 1602," is given at full length, but with many strange blunders. The original is in the Charter Book of the Corporation of Dublin, fol. 138-141, and is entitled—

"The Ryding of the franchiſe and liberties of the City of Dublin according to the ancient custome, and lately perambulated in the yeare of Sir John Terrell's maioralty."

A literary friend has kindly furnished me with a carefully corrected copy of this curious document. Messrs. Whitelaw and Walsh (good and useful as their publication is in other respects) were undoubtedly very careless in transcribing, and consequently (as I have said) made many strange blunders. One specimen must suffice for the present. In p. 102, l. 9 from bottom, the Mayor is represented as causing the Sword-bearer "to sit on the King's sword"; but his lordship did no such thing. Instead of "the mayor caused the sword-bearer to sit on the king's sword," read, "through a window" [which words are omitted], "the mayor caused the sword-bearer to sett in the king's sword"—which gives a very different meaning.

Having said so much of one "ancient custom," let me refer to another, of which all traces have disappeared; and as it was of an interesting character, perhaps some reader of "N. & Q." may be able and willing to throw a little light on its history. It is referred to in the following terms in *Sleater's Public Gazetteer*, October 3rd, 1761:—

"According to annual custom [on Tuesday, September 29], a large quantity of oysters were brought into town [Dublin], with colours on the several carriages, and music."

ABEBA.

**PAUL JONES** (3<sup>rd</sup> S. iv. 269, 300).—I apprehend the object of *LOYAL* is to obtain either a sight of the original letter, dated April 24, 1778, and written by the Countess of Selkirk—detailing the particulars of Paul Jones's piratical inroad upon the domain of that noble family on the north shore of the Solway Frith, on the previous day—or to be referred to any publication of that letter in any magazine or work of that period. Among the copies which were taken of her ladyship's admirably written letter there was one, many years ago, in the possession of Mr. John Nicholson, a respectable bookseller of Kirkcudbright; and which, no doubt, will have been preserved by his descendants if he be not now living. I should think there is also very little doubt that such a valuable document has been consigned to the archives of the family, and so preserved as a heirloom; and, should this be the case, as the present Earl is a very courteous and obliging nobleman, I think a perusal of it might be obtained through the application of some respectable

channel to his Lordship at St. Mary's Isle, Kirkcudbright.

I may also be permitted to allude to one of the most audacious impertinent letters ever penned, from the above arch-pirate to the Countess of Selkirk, to extenuate his robbery of the plate on April 23, 1778. Our language has not a more perfect specimen of the mock-heroic; but should any reader of "N. & Q." think it worth perusal, he will find it in Colburn's *United Service Magazine* for January, 1843 (pp. 68—70), in an article by that very respectable gentleman and author Mr. Allen, who observes: "We do not remember to have seen anything at all approaching the above in egotism, ignorance, or impudence, except perhaps in the celebrated compositions of Tittlebat Titmouse, Esquire, in *Ten Thousand a Year*."

ADJUTOR.

BIBLE TRANSLATORS (3<sup>rd</sup> S. iv. 228.)—Thanks for three dates of deaths. Could not the registrars of dioceses kindly furnish a few dates to fill up remaining *lacuna*.

Dr. Francis Burleigh was Vicar of Bishops' Stortford; perhaps also of Thorley, Herts.\*

Dr. Geoffrey King was Regius Hebrew Professor of Cambridge.

Richard Thompson was of Clare Hall, Cambridge.

Edward Lively was Regius Professor of Hebrew, Cambridge.

Francis Dillingham was parson of Dean, and Vicar of Wilden, Bucks [Beds?].

Thomas Harrison, Master of Trinity College, Cambridge.

Robert Spalding, Regius Professor of Hebrew, Cambridge.

Dr. Andrew Byng, Archdeacon of Norwich.

Dr. John Harding, Regius Professor of Hebrew, Oxford, Rector of Halsey, Oxon.†

Dr. Ralph Hutcheson, President of St. John's, Oxford.

Michael Rabbett, Rector of St. Vedast's, Foster Lane, London.

Dr. Thomas Sanderson, Archdeacon of Rochester.

Could not the MESSRS. COOPER, who are at once so accurate and so communicative, oblige me with the Cambridge names? X. Y. Z.

THE MONOGRAM OF CONSTANTINE (3<sup>rd</sup> S. iii. 235, 259.)—I must own that I have not seen any coin or medal of Constantine the Great with the sacred monogram upon it. I made the assertion

[\* John Mountford was instituted to the Rectory of Thorley 8<sup>th</sup> of May, 1619, upon the death of Dr. Francis Burley.—Clutterbuck's *Herts*, iii. 272.]

[† Dr. John Harding would seem to have died in 1610; for in that year he was succeeded by others in both his offices of President of Magdalen College, Oxford, and Regius Professor of Hebrew in that University.—E. H. A.]

that it appeared on his coins from what the learned and accurate Alban Butler says in his note on the *Labarum* (Sept. 14), where he speaks of several medals which Constantine and his successor struck, from which, he says, it appears that he ascribed his victories to the miraculous sign of the cross. Aringhi also, speaking of the sacred monogram of the name of Christ, says:—

"Cuique ad hæc usque tempora oculis ultro explorantibus innotescat, in *ipsis videlicet numismatibus tum a Constantino Magno, tum ab Arcadia Augusto olim editis sacrum Christi nomen Græcis duabus litteris militari labaro sub Crucis forma X inculptum, designatumque fuisse. (Roma Subterranea, lib. vi. cap. xxiii.)"*

I have no pretensions to numismatic science, and my collection of coins is very limited; but it contains one copper coin of Arcadius, with the *labarum*, as alluded to above. It resembles the gold coin figured in the above work, several specimens of which were found in the rubbish of the Lateran palace when under repairs by Pope Sixtus V., and so highly valued by that pontiff and certain bishops, to whom he gave specimens as a particular favour.

I shall be curious to see what reasons a Christian can show for doubting whether the sacred monogram is in reality a Christian emblem; and shall, I hope, be ready to consider them in a proper spirit.

Notwithstanding the positive assurance quoted from Mr. Humphrey's *Coin Manual*, we do not seek in vain for any Christian emblems on the coins of Constantine, though we may not find the *Labarum* upon them. A coin of the first Christian emperor is figured in Aringhi (t. ii. lib. vi. cap. 23) from the Museum of Francis Angeloni, bearing the head of Constantine on one side, and on the other a *broad cross*, with a figure of Victory standing upon it, and the inscription, *Virt. Exerc.* plainly intimating the sacred source of power and victory. F. C. H.

P.S. I take this opportunity to mention that in my late communication on the subject of St. Patrick and the shamrock, I wrote, or certainly intended to write, *wood-sorrel*, not *wild sorrel*.

CHESSBOROUGH doubts the accuracy of F. C. H. in his statement, that the *labarum* appears on the coins of Constantine the Great. If he will refer to Akerman's *Roman Coins*, vol. ii., he will find a gold coin described at p. 234, No. 69, *VICTORIA CONSTANTINA AVE.*, with the monogram of Christ, and LXXII. in the field. In the exergue, *SMAX*. A preceding coin, likewise in gold (No. 62), describes "the Emperor standing, in a military habit, holding the *labarum* and a buckler, two figures kneeling;" but this *labarum* might have been the one in use before the conversion of the Emperor. At p. 245 of the same publication, a third brass coin (No. 31) has inscribed, "SPES .

PUBLICA. the labarum surmounted by the monogram of Christ, placed upon a serpent. In the exergue, cons. (Mionnet.) A brass medallion of Crispus, the son of Constantine is described at p. 240 (No. 6), inscribed "SALVS. ET. SPES. XRPVBLICAE (sic). The effigy of Christ, full-faced, seated, the right hand raised, the left holding a cross; on each side a soldier, standing. In the exergue s. r. (Mionnet, from *Mus. Sanelementiani*," p. 182.) Constans likewise adopted the Christian emblems, and also Constantius II., which proves that the good example set by Constantine had not been lost on his sons. B.

FLAMBOROUGH TOWER (3rd S. iv. 231.)—I hardly think the opinion given in Knox's *Antiquities* respecting the Danes' Tower at Flamborough Head is correct. There are no traces of Saxon work in the building, and it is totally unlike a religious edifice, being square and apparently more than one story high. There would have been windows and openings to give light, not mere slits. A few hundred yards off is the church, which contains traces of the former one having been built by the Normans. A curious old Norman font still stands at the west end.

JNO. A. BROWN, Arch.

86, King Street, Manchester.

DERIVATION OF PAMPHLET (2nd S. ii. 409, 460, 477, 514.)—"Minshaw derives it from the Greek, πᾶν πλῆρω, all full [as filling all places, which all vulgar and popular things have the property of doing]; Skinner from *pampire*, Fr. from *papyrus*; Cole from *pampier*, paper: all very improbable. It is clear that we are not yet on the right scent" (p. 460). Another original has been suggested from πᾶν and φιλῶ! "Another idea of the radix of the word *pamphlet* is, that it is derived from πᾶν, all, and φιλῶ, I love; signifying a thing beloved by all."—Myles Davies's *Icon Libellorum*, quoted in Richardson's *Dictionary*, and in a "Dissertation upon Pamphlets" subjoined to *Phoenix Britannicus*. To the writer of this Note, another derivation has been suggested by the manner in which the word is spelt in "N. & Q." (3rd S. iv. 185), viz. "phamphlett." May it not be compounded of *fame* (Græce φῆμη, Dorice φάμη, Latine *fama*), and the common term of diminution -let. "Thus, in French, the diminutive of the word *livre* is *livret*; and thus, in English, we have *aglet*, *amulet*, *bracelet*, *chaplet*, *corslet*, *ealet*," &c. (*Phoenix Brit.*, p. 554). In the French dictionaries, s. v. "Pamphlet," besides *brochure*, is the definition "libelle diffamatoire;" but in accordance with the etymon of the word now proposed, it is applied not only to what is libellous and defamatory, but to the eulogistic and laudatory. Thus of scurrilous and abusive pamphlets to be burned in 1647, we read in Rushworth; and by the name of Pamphlet, is the Encomium on Queen

Emma called in Hollinshed. I have not succeeded in finding this passage in Hollinshed. Let it further be remembered that in former days *newspapers* were not "folios of four leaves," but tiny pamphlets; and sometimes single small quarto sheets.

Another derivation has occurred to me, which some perhaps will think the best; if satisfied with the insertion, *euphonia gratiâ*, of a letter or two before -let.

What is the most obvious property of a pamphlet? Is it not to be held or kept in the *palm*, to be touched with the *palm*, to be handled? Thus it is only a term corresponding to the Greek *ἑρπεδίων*, the Latin *manuale*, and our own *hand-book*: adopted lately, but perhaps not unnecessarily from the German.

BIBLIOTHECAR. CHETHAM.

SIEGH OF BELGRADE (3rd S. iv. 88.)—This remarkable literary *tour-de-force* certainly did not first appear in *Bentley's Miscellany* for March, 1838. I have it before me, printed at p. 244 of the *Hampshire Magazine*, published at Winchester A.D. 1828, with the following heading:—

"These lines having been incorrectly printed in a London publication: we have been favoured by the Author with an authentic copy of them."

If my memory is not very treacherous, the person whom the editor of the *Hampshire Magazine* believed, and who believed himself, to be the author, was the Rev. B. Poulter, Prebendary of Winchester. Mr. Poulter, well remembered by old Wykehamists, was, I believe, a Westminster man: and hence the compatibility of this statement with the account given more than once in the last Series of "N. & Q.," that the lines first appeared in a magazine started at Westminster, in opposition to Canning's *Microcom*.

C. W. BINGHAM.

ARMS OF PIZARRO (3rd S. iv. 8, 55.)—The charges in the arms of Pizarro are not generally described as *pigs under an oak*, but, as the following extracts will show, as bears or wolves beneath a pine-tree. As given by Rietstap in the *Armorial Général* (Gouda, 1861), p. 818, the arms are:—

"D'arg. au pin de sin. fruité d'or, accosté de deux ours au nat., grimpant contre le fût de l'arbre, et deux ardoises de sa. au pied."

This coat is borne as a surtout on the following escutcheon:—

"Parti: au I. coupé: i. d'or, à l'aigle de sa: cour: du champ, et tenant dans chaque serre une colonne avec la légende: 'Plus ultra,' de sa.; ii. de sa., à la ville d'arg: posée sur des ondes du même; le tout à l'orle de sin. ch. de 8 lamas d'arg.—Au II. coupé: au I. parti (a) de sa: à un village dans une ile d'arg: les clochers sommés d'une couronne impériale d'or; (b) de gu. au lion d'or, cour. du même, tenant de la patte dextre un F du même; au ii. d'arg. au lion de gu. cour. d'or. L'écu enté en pointe,



d'az. au roi Atabaliba, entouré de 7 têtes en orle, le tout de carn : à la bord. d'az. ch. de 8 griffons d'or, sur une chaîne du même, chacun tenant de la patte dextre une bannière."

Goussancourt, in his *Martyrologe des Chevaliers de Malte* (Paris, 1643), tome i. p. 141, gives the arms thus:—

"D'argent à un pin de sinople et deux loups rampans de sable, qui est sur le tout de six écartelages," &c.

The quarterings are nearly the same as those given above, but the shield is differently divided. At pp. 155 and 253, he describes the animals as *bears* instead of wolves. J. WOODWARD.

New Shoreham.

PORTRAITS OF DR. JOHNSON (3rd S. iv. 209.)—I have in my possession a portrait of Dr. Johnson which has been pronounced by competent judges to be a "Sir Joshua" and which I think might possibly be the portrait described by Mr. BOOTH as having been painted for the Doctor's old friend Dr. Taylor. It presents the characteristics of all, without being a copy of any one in particular, of Sir Joshua's portraits of the great lexicographer; and it certainly has never been engraved. Mr. Scharf, of the National Portrait Gallery, did me the honour to inspect this painting, and subsequently intimated to me that he was prepared to submit it to the trustees with a view to its being purchased for the National Collection, requesting me to forward it to the gallery. The portrait, however, after being at the gallery for two months or more, was returned without any reason being assigned for its non-reception. Should Mr. BOOTH or any other reader of "N. & Q." desire to see this portrait, I shall have great pleasure in showing it to anyone who will take the trouble to call on me.

GEORGE PAUL.

5, Cumberland Terrace,  
Lloyd Square, London, W.C.

SQUAIR MEN OF DUMFRIES (3rd S. iv. 187.)—The "sqaier men" of Dumfries were, doubtless, the carpenters of that ilk:—

"*Squareman*. A carpenter, Dumfr."—JAMIESON.

The craftsmen at Dumfries were divided into seven corporations: "the hammer-men, or blacksmiths; the *squaremen*, or carpenters," &c.

"The squaremen follow'd i' the raw [row],  
And syne the weavers."

SCHIN.

SERMON AGAINST VACCINATION (3rd S. iv. 160.)—I add another, and even later, confirmation of Lord Wharcliffe's remark that the "clergy desecrated from their pulpits on the impiety of vaccination":—

"A Sermon: *Innoculation, a Presumptuous Practice, destructive to Man*. By Joseph Greenhill, A.M., Rector of East Horsley and East Clandon, in Surrey (*sic*). London: Printed for S. Crowder and H. Woodgate, at the Golden Ball, in Pater-Noster-Row. M.DCC.LVI. Price One Shilling."

Title-page. The Preface, pp. iii.—vi.; and pp. 29, 4to. The text of this astounding *Sermon* is Matthew ix. 12.

A. B. G.

1st Manse, Kinross.

MEDIATISED GERMAN PRINCES (3rd S. iv. 230.)—In the *Almanach de Gotha*, 1863 (p. 241), will be found a—

"Liste, d'après les documents fournis en 1829, à la Diète par les gouvernements allemands, des maisons des anciens princes actuellement médiatisés, auxquels on a reconnu un droit au titre d' 'Altesse Sérénissime' (Durchlaucht), droit confirmé par la Confédération Germanique le 13 août 1825."

In the same work (pp. 95—240), further particulars are given under the head "Familles Princières non-souveraines," where the mediatised princes are distinguished by an asterisk: they are forty-nine in number, among whom occur Esterhazy, Hohenlohe-Langenburg, Hohenlohe-Waldenburg-Schillingensfurst, Metternich, Salm-Salm, Schwarzenberg, Solms-Braunfels, Thurn und Taxis, Windisch-Grätz, &c. T. J. BUCKTON.

QUARTERLY REVIEWS (3rd S. iv. 226.)—I feel daily the want of an Index to the Quarterlies, such as Mr. SHAW suggests. A compilation of this kind was published in America about ten years ago; but the *Index to Periodical Literature*, by William Frederick Poole, although a very useful book of reference, is not compiled on the best possible plan. It excludes many British reviews, and includes a large number of American publications of little interest on this side the Atlantic. One very prominent defect is, that the references to several of our periodicals are made to the American reprints; and are, therefore, quite useless to us who can only possess the copyright editions. An Index to our Quarterly Reviews is felt to be so great a want, that I do not despair of seeing such a work carried out; but if it is ever done, it must be by the joint labour of many compilers: for it is in a high degree improbable that any one person will be found willing to devote time to an undertaking which would, at the best, but barely pay the expenses of the printer and publisher.

Such an Index should include every English quarterly review, even those whose issue has only been a single number; it should, on the other hand, exclude the quarterly proceedings of learned societies, and all weekly, fortnightly, monthly and bi-monthly magazines. A difficulty would arise in the case of periodicals which at one period of their existence have been issued as quarterly reviews, and at another time in a monthly or weekly form. *The Christian Remembrancer* and *The Rambler* are examples of this. Here the proper plan would be to index the quarterly portions only.

An Index such as this would occupy between four and five hundred double-columned octavo pages.

GRACE.

**UNIVERSITY DEGREES** (3<sup>rd</sup> S. 210.)—If your correspondent L.L.D. will refer to the last edition of the *Oxford Statutes* (1861, p. 134), or the last year's *Calendar* (p. 126), he will find that Masters of Arts, and Bachelors and Doctors of Civil Law, Medicine, or Divinity, of Cambridge or Dublin, may be admitted *comitatis causâ* to all the privileges of these several degrees in Oxford, *except the right of voting, and the title of graduates of Oxford*. The *ad eundem* is transformed into *comitatis causâ*, amongst many other changes.

S. T. P.

**CREST OF PRINCE OF WALES** (3<sup>rd</sup> S. iv. 209.)—The coronet with three plumes, and the initials "C. P. 1636," at the back of the chancel in High Laver Church, Essex, and in the front of the chancel the royal arms of Charles I., may be simply accounted for thus:—1636 was about the time when Charles determined to reign without a Parliament, and on all occasions insisted on the divine right of kings. When James I. came to the throne, he issued an order that the previous practice of setting up the royal arms in parish churches, which had in some measure been neglected, should be renewed, with the Scotch unicorn as joint supporter with the British lion. In High Laver parish, there were probably no royal arms in the church; and in many other parishes also. In such places Charles required them to be replaced, as a demonstration of the ruling power in England. And by way of further increasing and perpetuating "the powers that be," he added the crest of the Prince of Wales: C. P. (Prince Charles), afterwards Charles II. I have lately returned from a tour in Essex and the Suffolk coast; and at Ipswich I observed, in St. Margaret's Church, the Prince of Wales's feathers on one of the side walls, the royal arms being on the front of the chancel; but on neither board were there any initials, or date of the reign when there set up. And also, in "Sparrowe's House," which has the royal arms on its front, I observed the Prince's feathers in a quaint old court with a gallery running round it, in the interior of the mansion. Why, how, or when these emblems of royalty came there, I shall offer no opinion. I may simply add, that Prince's feathers with the king's arms in churches are exceptions, and not the general rule.

QUEEN'S GARDENS.

**LONDON UNIVERSITY** (3<sup>rd</sup> S. iv. 247.)—Your correspondent MR. WYNN E. BAXTER will find a short historical account of the University from the pen of its late Registrar, Dr. Rothman, in Professor Francis W. Newman's translation of *The English Universities of Prof. V. A. Huber*, London: Pickering. JOHN W. BONE, B.A.  
41, Bedford Square, W.C.

**FIGURES IN STONES** (3<sup>rd</sup> S. iv. 109.)—In the British Museum is a specimen of Egyptian jasper,

the natural markings of which present a very tolerable likeness of Chaucer the poet. It is engraved in the volume on Geology, Crystallography, and Mineralogy in *Orr's Circle of the Sciences* (London, 1855), p. 509. J. WOODWARD.  
New Shoreham.

**THE EARL OF SEFTON** (3<sup>rd</sup> S. iv. 148, 198, 257.) Charles William, eighth Viscount Molyneux, was created Earl of Sefton, November 30th, 1771; and having married Lady Isabella Stanhope, left an only son William, whose son's son is the present and fourth Earl of Sefton. Therefore, notwithstanding Mr. REDMOND's reference to Burke's *Peerage*, I think I was right in questioning his statement, that "the Earl of Sefton, of Croxteth Hall, near this town [Liverpool], was about eighty or ninety years ago a Roman Catholic priest." As you have inserted Mr. REDMOND's rejoinder, please give a corner to mine. AHBHA.

The nobleman who, according to Debrett's *Peerage*, "entered into the holy orders of the Church of Rome," was Richard, seventh Viscount Molyneux. His nephew, Charles William, ninth Viscount Molyneux, was advanced to the dignity of Earl of Sefton, Nov. 30, 1771, and was, I believe, great grandfather of the present peer.

E. H. A.

**PARISH REGISTERS: TOMBSTONES AND THEIR INSCRIPTIONS** (3<sup>rd</sup> S. iv. 226.)—As to the suggestion of ANTIQUARIUS that copies be made of the inscriptions in city and village churchyards, it does not appear how such could be made available for inspection. I had intended, previously to reading the suggestion of ANTIQUARIUS, to suggest to "N. & Q." the desirableness of copies of all parish registers of marriages, baptisms, and deaths being made up to the date of the Registration Act of 1836, since which time registers of births, deaths, and marriages have been kept by district registrars, and then forwarded quarterly to the General Register Office at Somerset House. If the course taken for the publishing of the Registers of the private chapel at Somerset House were adopted for the registers alluded to, the difficulty would be at once surmounted, and thus would be formed volumes of no ordinary interest and value. No clergyman would suffer any loss in fees, I believe, as a certified copy of any register under his hand would still be required by many persons, and as frequently as at present.

E.

**SALT IN BAPTISM** (3<sup>rd</sup> S. iv. 246.)—The use of salt in baptism dates from a very early period in the history of the Christian church. It has been referred by some to Ezekiel, xvi. 4: "As for thy nativity, in the day thou wast born thy navel was not cut, neither wast thou washed in water to supple thee; thou wast not salted at all, nor swaddled at all." Milk and honey were also

given to the new baptised, as typical of the blessings of the heavenly Canaan into which they were by Baptism admitted. Others derive them from Isaiah, vii. 15: "Butter and honey shall he eat, that he may know how to refuse the evil and choose the good." Some writers, as Robertson, *Church History*, vol. i. p. 319, are of opinion that the use of salt was introduced in the fourth century. Honey and milk were familiar symbols to the primitive Church. We find in the Apostolical Canons, can. 2, an order made forbidding these, among other things, to be used in the Holy Sacrament, or as the Canon terms it, "the Sacrifice at the Altar." Cf. SS. Hieron., Cyril, and the ancient Fathers, *passim*, for the mystical significance of honey and the like symbols.

W. BOWEN ROWLANDS.

May I inform MR. MORRIS, in answer to his query, that salt is used in the baptism of Turcoman children, for I recollect an instance of this when visiting these gipsy woodcutters in Asia Minor. The father, by-the-way, was Evrhaim, the son of Kushuk Mehmet the Baahi, and the wife was named Fatimeh; their tents that year being pitched in the forests of Tchinn-tcharr-lutchai.

I find on referring to my diary that the children are baptised long before circumcision, and that this ordinance is performed by the women dipping the child two or three times in a skin of salt and water, the name being pronounced by the mother, and written down by the scribe of the encampment.

The men take no interest in the ceremony, except to eat during its performance a good slice of *halvar*, or honied cake, and drink copiously of *yoort*, or thickened milk. The custom, they say, they brought with them from Central Asia, and is common with many besides themselves; though, on inquiring of the Bedouins when at the Dead Sea, who resemble the Turcomans the most (the Mongolian features excepted), I could learn nothing of the salt and water practice there.

W. EASSIE.

High Orchard House, Gloucester.

P.S. MR. CAMPBELL (3<sup>rd</sup> S. iv. 168) should read O'Brien's *History of the Tuath-de-danaana*, and Villanueva's *Ibernia Phænicea*; scarce books I understand, but which I shall be happy to lend him.

RYMES TO DICKENS AND THACKERAY (3<sup>rd</sup> S. iv. 207, 277.)—

"His homely characters, our great Charles Dickens  
Into real living Household inmates quickens—  
Subtle as snakes, or innocent as chickens.

"With trenchant wit, our William Makepeace Thackeray  
Heaps caustic truths in anything but slack array,  
And in each gibe, of genius we can track a ray."

J. J. B. WORKARD.

BAAL WORSHIP (3<sup>rd</sup> S. iv. 168, 251.)—I would refer those of your readers who are interested in this subject to a work which may not be much known to the generality of them, brought out under the auspices of the late Lord John Scott, himself a contributor to your columns. The author is the Rev. A. Hislop, and the book entitled *The Two Babylons*. It treats very fully of the origin of the worship of Baal, and its connection with several of the festivals of the Roman church.

H. W.

"TO KNOW NO MORE THAN THE POPE OF ROME" (3<sup>rd</sup> S. iii. 470, 417; iv. 217.)—In the *Oxford Jests*, 1706, p. 93, I find another form of this expression:—

"A simple fellow being arraign'd at the bar, the judge was so favourable to him as to give him his book, and they bid him read. 'Read! truly, my lord,' says he, 'I can read no more than the Pope of Rome.'"

W. I. S. HORTON.

JOHN HEATH'S SATIRICAL EPIGRAMS (2<sup>nd</sup> S. vii. 515.)—In the Bodleian Library, Oxford, press mark "*Mason, A. A. 48*," the above work, "written by J. H., Gent.," will be found. See Wood's *Athena*, by Bliss, vol. ii. p. 169, "John Heath."

"On my venture in Sir Walter Raleigh's Voyage.

"I, Being perswaded (not by reason led),  
For Gold unto Guyana adventured;  
Great were our hopes of good success, for none  
Expected less to gaine then flue for one;  
But following fate (she fickle) thither led,  
Where neyther they of Gold nor Siluer sped;  
But poore, distrest, homeward return againe,  
Mony, liues, labour, all was spent in vaine.  
The hopefull necke of their designe was broke;  
For all their Gold was vanish't into smoke.  
Thus I lost all; wherefore it is a signe,  
Tho' found no mine of Gold yet gold of mine.

J. H."

"Censure on the Voyage to Guyana.

"Sundry opinions abroad are spread,  
Why the Guyanians no better sped;  
Some say they were preuented out of *Spayne*;  
Others, because some did returne againe;  
Some say, 'twas sickness; others their abode,  
So long ere they put from the English Rode;  
Some say their General's absence; but the most  
Say Captaine Kemish death, when he was lost  
All was ouerthrowne, he onely was to doe it,  
And that Sir Walter came but *Roxley* to it.

J. H."

G. J. HAY.

TYDIDES (3<sup>rd</sup> S. iv. 129.)—Might not Tydides be meant for Bishop Warburton? A comparison of the head on the table with the bishop's portrait would probably decide the point.

X. X.

CHIEF BARON EDWARD WILLES: JUDGE EDWARD WILLES (3<sup>rd</sup> S. i. 487.)—I do not find that any information has been given to Mr. Foes in reply to his query, as to the identity of Edward Willes, the Chief Baron of the *Irish Exchequer*,

and Edward Willea, the *English Judge*. Perhaps he will accept the following as an instalment.

In *Beatson's Political Index*, 1788, in "A List of Lord Chief Barons of the (*Irish*) Exchequer, from 1714 to 1784," it is stated that Edward Willea, Esq., was appointed Lord Chief Baron in 1757, "*Vice Bowes made Lord Chancellor*;" and in 1766 is the following entry; "Anthony Foster, Esq.; *vice Willea made Solicitor-General in England*." In another part of the same work, I find the date of his appointment as Solicitor-General given as August, 1766. His successor in that office, Jo. Dunning, Esq., received his appointment December 23, 1767; and in the same month and year Willea was constituted one of the puisne justices of the King's Bench. D. M. STEVENS. Guildford.

MR. SERJEANT BIRCH, CURSITOR BARON (3<sup>rd</sup> S. i. 29).—As exactness in matters of detail is and should be a prominent characteristic of "N. & Q.," allow me to point out that *Beatson*, in the second edition of his *Political Index*, London, 1788, says that Birch took the degree of Serjeant on the 8th of June, 1705, and became a Cursitor Baron of the Exchequer on the 11th December, 1730; while *Mr. Foss* places the former event in 1706, and the latter in 1729. Which is correct? D. M. STEVENS.

BEATTIE'S "POEMS" (3<sup>rd</sup> S. i. 35, 98).—Your correspondent J. O. appears to doubt the genuineness of the London imprint to Beattie's early poems in 1760; but Sir William Forbes, his friend and biographer, distinctly states that his (Beattie's) first appearance in print, in his own character, "was by the publication in *London*, in the year 1760, of a small collection, entitled *Original Poems and Translations*, to which he prefixed his name, and dedicated it to the Earl of Erroll."

The dedication, which is not mentioned by either of your correspondents, taken in connection with the following table of contents, as given in the second edition of Sir William Forbes' *Life of Beattie*, vol. i. p. 59, should serve to identify the first edition of the poet's works. The contents of this small volume were—

- "Ode to Peace.
- Retirement; an Ode.
- Ode to Hope.
- The Triumph of Melancholy.
- An Elegy, occasioned by the Death of a Lady.
- The Hares; a Fable.
- † Epitaph.
- † Epitaph on Two Brothers.
- Elegy.
- † Songs in Imitation of Shakespear.
- † Anacreon, Ode 22, translated.
- † Invocation to Venus, from Lucretius, translated.
- † Horace, Book II., Ode 10, translated.
- † Horace, Book III., Ode 13, translated.
- † The Ten Pastorals of Virgil, translated."

Those pieces marked † were never reprinted, and the "Ode to Peace," as well as the "Triumph

of Melancholy," were omitted from his later editions.

D. M. STEVENS.

GREEK PHRASE (3<sup>rd</sup> S. iv. 167, 240, 255.)—The word referred to by Jones, and Liddell and Scott in Plutarch is ἀποφειδόμενος. It occurs in the Greek Questions No. 11, and is rendered by Dr. Chauncy, "they that were repulsed with sling stones." I doubt if ἀποφειδόμενος τὰ χρίματα be a Greek form of expression. Gregory Nazianzen has the form σπειδόμενος τὰ θηλα. Diodorus Siculus (i. 169, 194), is referred to for ἀποφειδόμενος in Stephen's *Thesaurus* by Valpy, but I have not been able to verify such reference in my edition (Tauchnitz, 1829). A like instance of difficulty on the word ἀποφειδόμενος is in Schleusner's reference to "4 Macc. xvi. 21," instead of "*Josephus*, Macc. xvi.;" for it is well known that the fourth book of Maccabees does not exist in Greek. It appears, however, that this work of Josephus has been added to two editions of the Septuagint (Bâle, 1545, and Frankfort, 1597), as the fourth book of Maccabees! (Eichhorn, *Apok. Schrift*. 290.) T. J. BUCKTON.

COAL (3<sup>rd</sup> S. iv. 267).—Before the introduction of mineral coal, wood prepared for fuel was termed *coal*; hence *charcoal* = charred wood, and probably coal-harbour, cole-harbour, and cold-harbour, meaning the harbour or store-yard of of wood-coal. King Coal, in the line "C was King Coal, of Oxford the pride,"\* I take to be a relative of, if not identical with, "Good King Cole a merry old soul," and not the mineral *coal*, which when first introduced were called "stones." King Coal may have been the fuel merchant. His name is of the same origin as our boats called *keels*. If coal, the mineral, exist under Oxford, it will be at such a great depth that for many generations Dr. Buckland's successors may safely undertake to eat the first lump brought up.

T. J. BUCKTON.

DAGNIA FAMILY (3<sup>rd</sup> S. iv. 209, 257).—John Dagnia, of South Shields, Gent., bought an estate at Cleadon, in the parish of Whitburn, and county of Durham in the last century. James, son of the above, purchased the shares of three brothers, John, Edward, and Onesiphorus, and two sisters. Evan Deer and Sara Dagnia were married at Whitburn Dec. 4, 1748. (Sharp's *Chronicon Mirabile*, p. 29). James Dagnia, Esq., of Cleadon Hall, a celebrated amateur in painting, bought Wolsington, near Newcastle-on-Tyne, of the Jennisons, and sold it to the ancestor of the present possessor, Matthew Bell, Esq. I find in the Newcastle poll-books, 1774-1780, Edward and Onesiphorus Dagnia voting as skimmers and glovers; and John Dagnia of Newcastle, and Wm. Dagnia of London, voting as merchants. E. H. A.

\* Ceol was King of Wessex (Bede, A.D. 590), and not of Mercia, which included Oxford.

ROMAN USES (3rd S. iv. 129, 172).—4. In Belgium all the priests who belong to the Malines diocese may be recognised by wearing blue collars, instead of white. They are usually, I believe, made up of small beads. Δ 8.

### Miscellaneous.

#### NOTES ON BOOKS, ETC.

*The Bibliographer's Manual of English Literature*, &c. By William Thomas Lowndes. New Edition, revised, corrected, and enlarged, by Henry G. Bohn. Part IX. (Bohn.)

Whatever may be the shortcomings of Mr. Bohn's new edition of *Lowndes*—and we are not prepared to deny that such may be found in it—there can be little doubt that it is not only an enlargement of, but an improvement upon, the original work. We are glad, therefore, to see it rapidly approaching completion. The present issue, being Part IX., extends from "Simon's Irish Coins" to "Utterson"; and includes of course many important articles, the most prominent being that on "The New Testament," in which Mr. Bohn has been assisted by Mr. Henry Stevens, Mr. George Offor, and Mr. Francis Fry of Bristol. Another Part, which will complete the work, may, we understand, be expected in the course of three or four months.

*The Personalities of the Forest of Dean; being a Relation of its successive Officials, Gentry, and Commonalty*, &c. By the Rev. H. G. Nicholls, M.A., Perpetual Curate of Holy Trinity, Dean Forest. (Murray.)

Our readers may remember our calling their attention, in very favourable terms, to Mr. Nicholls's *Historical and Descriptive Account of the Forest of Dean*. To that local description the present is a personal supplement, which gives completeness to a very interesting Monograph.

*The Home and Foreign Review*. No. VI. October.

The new number of this able journal contains several articles of considerable interest, among which we would particularly notice that on Dante and his Commentators, which almost exhausts the subject; that on the "Medieval Fables of the Popes;" and that on the "Formation of the English Counties," in which justice is done to the genius and acquirements of the late John Mitchell Kemble. The "Sketch of Contemporary Literature," in which notice is taken of no less than sixty-three books of importance recently published, is far from the least valuable feature of this number of *The Home and Foreign Review*.

*The Journal of Sacred Literature and Biblical Record*. No. VII. New Series.

Like the periodical we have just noticed, this new number of *The Journal of Sacred Literature* renders good service by its numerous notices of new publications. The leading articles in the number before us are: "On Current Methods of Biblical Criticism;" "The Gustavus Adolphus Society;" "The Chronology, Topography, and Archaeology of the Life of Christ;" "The Epistle of Barnabas;" "Buddhism;" "Ethiopic Liturgies and Hymns;" "The Bordeaux Pilgrim in Palestine;" and "Renaud's Life of Jesus." These, with the Correspondence and Miscellanies, form a valuable and varied mass of Biblical information.

LORD LYNDBURST.—A great and good man has passed away from among us. Ripe in years, rich in honours,

and universally lamented—for it was his happiness to have outlived all political animosity—LORD LYNDBURST died on Monday last, in the ninety-second year of his age, leaving a name which will be remembered while one page of England's history remains. To the reputation of a profound Lawyer and an enlightened Statesman, which he achieved in the earlier part of his career, he added in his latter days that of a true-hearted Patriot; and those who remember how, when fourscore and eight years had passed over his head, that "old man eloquent," with all the energy of youth and all the wisdom of age, warned the people of England "not to consent to live in dependence on the friendship and forbearance of any country, but to rely solely on their own vigour, their own exertions, and their own intelligence," will probably agree with us in regarding the two emphatic words—words of solemn and most significant import—"Vix Victor!" with which he wound up that wonderful oration, as the true war-cry which called into existence our thousands of Volunteers. One word more. Brilliant as was LORD LYNDBURST's intellect, his large-heartedness was quite as striking. We have received at his hands great and unsolicited kindnesses; and his honoured name can never be mentioned by us but with feelings of gratitude and affection. Peace to His Memory!

#### BOOKS AND ODD VOLUMES

##### WANTED TO PURCHASE.

Particulars of Price, &c. of the following Books to be sent direct to the gentleman by whom they are required, whose name and address are given for that purpose:

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#### Notices to Correspondents.

Owing to the great number of short Replies awaiting for insertion, we have been compelled to postpone many Papers of great interest which are in type. Among others, articles on The Postal System, Bishop Gendall and his Architecture, Bed Gown and Night Dress, the Devil, Sir Robert Hoagwood, Jack Presbyter, Don Quixote, Bishop's Robes, &c.

C. K. There is no charge for the insertion either of Queries or of Books Wanted.

Δ8. will find in our list S. iv. 491, the probable suggestion, that the saying—

"Cleanliness is next to godliness."

arose from the well-known passage in the Epistle to the Hebrews (ch. x. 20), in which a pure conscience is recommended to godliness—is immediately followed by an injunction to cleanliness.

S. NEIL. Consult Gifford's Introduction to Massinger's Plays, edit. 1813; also Collins's Passage, by Bridges; Burke's Extinct Passage, and Burke's Extinct Baronetage, 1844.

JOHN WOODWARD. The bishopric of Osnabrück was secularised in 1802, when it was made over to Hanover as a hereditary temporal principality. See our list S. ii. 447, 494, 500.

H. S. G. The name of John Worrall of Pembroke College, 1794, does not occur in the list of Graduates either of Cambridge or Oxford. There was a John Worrall of Magdalen College, Cambridge, A.B. 1778.

S. Y. R. From the Parliamentary History, viii. 587, it appears that George Heathcote was M.P. for Hindon. Between the years 1781 and 1745 he was in parliament, according to the same work.

R. F. Henry Baker's letter on the Earthquake of Feb. 13, 1763—28. will be found in Dr. Doddridge's Diary and Correspondence, v. 168, edit. 1839-31.

"NOTES AND QUERIES" is published at noon on Friday, and is also issued in MONTHLY PARTS. The Subscription for GRAMMATEL COPIES for Six Months forwarded direct from the Publishers (Post Office Order in Half-yearly Letters) is 12s. 6d., which may be paid by Post Office Order in favour of MESSRS. BELL AND DALDY, 186, FLEET STREET, E.C., to whom all COMMUNICATIONS FOR THE EDITOR should be addressed.

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LONDON, SATURDAY, OCTOBER 24, 1863.

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Notes.

BISHOP GUNDULF AND HIS ARCHITECTURE.

In the current number of the *Gentleman's Magazine* (p. 448), in the account of the meeting of the Archæological Institute at Rochester, Professor Willis is reported to have said that Gundulf erected the western portion of the crypt, and perhaps the lateral tower, "but certainly not another stone" of the cathedral. It is with the greatest diffidence one ventures even to offer a remark on the expressed opinions of so learned and careful an antiquary, but the testimonies of the monastic writers, though few, are strong to the contrary.

The first to which I allude is that of the anonymous author of the good Bishop's life, which is printed in Wharton's *Anglia Sacra*, vol. ii. p. 273, &c. Whoever the writer was, and however warmly, perhaps partially, he revered the memory of the subject of his biography, he seems to have compiled it with the utmost care as to facts. He assures us in his "prologus" he relates nothing as to the Bishop in which he was not one of the parties present, or which he did not receive from credible eye-witnesses. He tells us the circumstances of Gundulf's succession to the see, mainly through the exertions of Lanfranc, and the state in which he found it; and then goes on to relate that, first he claimed and obtained many

of the old possessions of the bishopric; then, that he began to collect together a body of monks, and to reform the statutes; and then he says:—

"A new church, the old one being destroyed, is begun, a circle of offices (*ambitus officinarum*) are conveniently arranged, the whole work within a few years is completed (*perficitur*), Lanfranc privately contributing (*subministrante*) much money."

Our author then goes on to relate how "all things being *finished*" (*igitur perfectis omnibus*) Gundulf kept on increasing the number of the monks, and how well, how steadily, and how kindly he presided over them.

The other authority is that of the celebrated *Textus Roffensis* (p. 143 of Hearne's edition, 1720). Here the account of Gundulf's elevation to the see is given much as before; and then the author tells us:—

"He built the church of Saint Andrew, almost destroyed by old age, new entirely, as at this day it appears" (*Ecclesiam Sancti Andreae, pene vetustate dirutam, novam ex integro ut hodie apparet, edificavit*), "and he constructed all the offices necessary for the monks, as well as the capacity of the site would permit."

Thus we have two direct testimonies; one from a contemporary who knew the bishop personally, the other from a MS. of the highest estimation, which (even taking the lowest date assigned to it) would not be very long after his time, and these agree that Gundulf *did build*, and that he *did complete* the cathedral at Rochester and the monastic buildings necessary thereto.

Nevertheless, few architects who have studied the early works of the Normans would deny, that, in the words of the discerning Professor, "The work is of a more refined and advanced character than his (Gundulf's) times would present, and therefore it must be assigned to a period in the reign of Henry I., after the death of the prelate." We are so accustomed to connect the name of Gundulf with the Tower of London and the Conqueror, that we are led to fancy all his buildings must be *early* Norman. We know there was another bishop between him and Ernulf, and therefore it is also natural to believe there must have been considerable difference in the styles of their architecture. But we forget his was comparatively a late consecration, 1077, "eleven years after the coming of the Normans into England under Count William," as his biographer says; and that he held the bishopric till 1107, nearly the third of a century. Radulf was translated to Canterbury in 1114, and Ernulf elected in 1115, so that there are only *eight* years between Gundulf and Ernulf. In fact, the former lived seven years under the reign of Henry I.

That the work differs from what we generally judge to be *early* Norman there can be no doubt; but does this necessarily prove it to be that of Ernulf? It seems impossible to conceive that two

chroniclers of the first class; one, at least, living at the very time such work was carried on; the other very shortly after, should make such clear straightforward statements if they were not true; and that as to the buildings which must have been as familiar to them as Westminster Hall is to our lawyers. May not the difficulty be solved thus?—Either the work in the nave was planned and executed late in Gundulf's life, when in fact he was within the reign of Henry I.; or he was in advance of his age, and his design then would hold the same reference to Norman as those at Lincoln do to the Early English and the Decorated; or as those at Gloucester do to the Perpendicular. We must remember styles of architecture do not spring into fashion all at once, like the airs of a new opera, or the pattern of a new dress. They have all been of slow growth; like forest trees rather than fungi.

Is it not possible then, that there may be truth in both, namely, that the nave of Rochester may have been comparatively a late work of Gundulf, and also far in point of style before any other of the same period? He had much to do before he could recover the revenues of his impoverished see, and get his monks together. Then he had to build the church (possibly very slowly), as money came in; the crypt first, then, according to the practice of mediæval times, the choir over it, and in all probability the nave last of all. All these works must necessarily have occupied much of the time between his consecration and the succession of Ernulf.

As to his ability in the arts of design, the *Textus Roffensis* (p. 146) describes him as "in opere cæmentarii plurimum sciens et efficax," which one of our day would translate as "an architect of first rate ability, both theoretically and practically." It seems to be conceded that he was the architect, or to have been concerned more or less in building, not only this cathedral, but also the Abbey at Malling, the Castle at Rochester (of which more anon, if I do not intrude too much upon your space), and of higher renown than all, the Tower of London. Is it not reasonable to suppose the designs of such a man were before his age? Are we to take certain examples, and average them down to a year or two, and deny to an architect the merit of his own work, or doubt the truth of a narration of facts, which the chronicler must have seen with his own eyes, because it does not fit our scale of dates?

There is another reason to believe that Gundulf finished the cathedral, besides the plain words of the chroniclers, and that is, that Edmund de Hadenham, who carefully records all benefactions to the undertaking (*Ang. Sacr.* i. 362), has given a list of those things presented by Radulf, the successor to Gundulf, and the predecessor of Ernulf. These gifts are all chasubles, stoles, albs,

precious stones, shrines, illuminated books, and such things as might be expected to be wanted in a new church, but not a word of any expense in building. Of Ernulf, who had the see from 1115 to 1123, he records that he built the dormitory, chapter-house, and refectory. Of these there are sufficient remains to lead one to suppose that he may also have lengthened the nave one bay, and erected the gorgeous west front. But all this is beside the question we started with, which is—did Gundulf erect the crypt and the tower, "but certainly not another stone," or did he build the nave, or the greater part of it? If he did not, the monks must have been without a church for nearly forty years, except one "pene vetustate dirutam," and Radulf would have done more wisely during his seven years' episcopate to have laid out his money in building than in jewelled vestments and gorgeous service-books. It seems also incredible that Edmund de Hadenham, when treating of Ernulf's buildings, should enumerate the offices and quite forget the church. I hope for a reply from abler pens than mine: and then if you will permit me to offer a few remarks of the same nature as to Rochester Castle, the architectural merits of this good bishop may be further elucidated.

A. A.

Poets' Corner.

#### SIR ROBERT HONYWOOD.

He was eldest surviving son of Sir Robert Honeywood of Pett, in the parish of Charing, Kent, by Alice, daughter of Sir Martin Barnham of Hellingbourne, in that county; and was born at the latter place, August 3, 1601.

On June 15, 1625, he received the honour of knighthood. Subsequently, he served abroad for many years in the wars of the Palatinate, having the rank of Colonel, and being steward to the Queen of Bohemia; who in her letters occasionally refers to him by the familiar appellation of Sir Robin. On July 3, 1646, the parliament granted a pass for him to transport himself into Holland, with his lady, two daughters, three maids, four men servants, all their necessary baggage, and eight horses for his own use.

It is said that he was returned for Romney to the Parliament which met Jan. 27, 1658-9; but this must be an error, as, on May 16, 1659, he was appointed one of the Council of State as one of the members of that body who had not seats in Parliament. In March, 1659-60, he, Algernon Sidney, and Thomas Boone, were dispatched by the Parliament on an embassy to the King of Sweden. Boone returned before the Restoration, and Sidney and Honeywood were recalled by a royal proclamation, to which the latter paid due obedience; and he caused to be delivered up at Whitehall, on August 31, 1660, all his majesty's

plate and household stuff. In December following, the Parliament made order for payment of 2200*l.*, the amount of bills of exchange drawn by the ambassadors for their allowance, and for mourning at the King of Sweden's death.

In 1673 appeared his translation of *The History of the Affairs of Europe, but more particularly of the Republic of Venice*, written in Italian by Battista Nani (London, folio). In the dedication to his brother-in-law, Sir Walter Vane, Knight, Colonel of his Majesty's Holland regiment, he states that he began this translation in the circumstances of an uncomfortable old age and ruined fortune, brought on him rather by public calamity than private vice or prodigality; and he undertook it to divert the melancholy hours arising from the consideration of either.

His death occurred April 15, 1686, in the eighty-fifth year of his age, and he was buried at Charing; where is a monument, with an inscription, commemorating him and Frances his wife, who died Feb. 17, 1687-8, in the seventy-fourth year of her age.

By this lady, who was daughter of Sir Henry Vane, Secretary of State to Charles I., he had Robert his heir, eight other sons, and seven daughters.

C. H. & THOMPSON COOPER.  
Cambridge.

#### GIOVANNI PICO, PRINCE OF MIRANDOLA.\*

Most biographies tell us wonderful things of this "phoenix of genius"—a term by which he was generally known in the fifteenth century. It is said, "that he had a most extraordinary memory; that he was acquainted with two-and-twenty languages; that he was skilled in almost every branch of learning—viz. philosophy, law, philology, poetry, astrology, and general literature," &c.

But, in perusing the *History of Girolamo Savonarola and his Times*,† I met with the following passage, which has considerably lessened my opinion of this "phoenix of genius." I believe it to be a correct judgment of his real worth, as a literary prodigy. Perhaps you may consider the extract deserving a corner in "N. & Q.:"—

"Not only in languages but in science also, he aspired to universal knowledge, and expected to be able to master the *omne scibile* of his time. So great were the praises he received on all hands, and so high an opinion had he formed of himself that, on going to Rome, he announced that he was ready to respond publicly to nine hundred propositions, which he pretended contained the whole science of his time; and he sent invitations, in his name, to the

learned, promising to those who stood in need of such assistance, to defray the expenses of their journey.

"These propositions were, after all, very insignificant, and substantially contained nothing of any importance. Some of them, however, related to judicial astrology, and were at once all condemned by the Pope. The whole challenge fell to the ground. Pico without delay wrote an apology, and tendered his submission to the Roman court. . . . Posterity has treated him somewhat hardly, for his name gradually sank into oblivion. It must, however, be confessed that his learning was not very profound, and that he was far inferior in erudition to Politian, and in philosophy to Ficino. Of the two-and-twenty languages that he made a boast of knowing, so little was he in reality conversant with them, that a Jew was able to sell him sixty separate manuscripts as having been written by the command of Esdras, while the whole sixty formed together one work—the *Cabbala*; of some others he only knew the alphabet. He wrote Italian without elegance, and his literary judgment was so little to be relied upon, that he was one of those who preferred the poetry of Lorenzo de' Medici to that of Petrarch and Dante." (Vol. i. p. 81-2.)

One great merit, however, Pico possessed—viz. that he was the first, in his age, who applied to the study of the Oriental languages, which before his time attracted little or no attention from European scholars. His works consist of two large folio volumes, which are now almost worthless. (See *Miscellaneous Essays* by the Rev. W. Pair Greswell, Manchester, 1805.)

J. DALTON.

Norwich.

#### Minor Notes.

MRS. HEMANS AND HER BROTHER.—MR. JOHN PAVIN PHILLIPS's Note on Mrs. Hemans's *Forgeries* (3<sup>rd</sup> S. iv. 261) has reminded me of an incident which I well remember to have heard my father relate many years ago, as having occurred during a visit he paid to Canada in, I believe, the year 1819; and which, from its connection with the family of that gifted poetess, may perhaps be deemed worth preserving in "N. & Q." A number of gentlemen, mostly strangers to each other, were seated over their wine after dinner at the hotel, in Montreal—one being my father, and another a military officer named *Browne*. In a spirit of fun it was suggested, and at once agreed to, that every one present should write *impromptu* some lines of poetry; and that the writer of the *worst* should pay the dinner bill.

As might be expected, considerable mirth was created by the badness of several of these effusions; and eventually, amid much laughter, it was agreed that the lines signed "*Browne*" were decidedly the worst.

In this verdict the writer, with the greatest good humour, fully acquiesced, saying (what was before, of course, quite unknown to his companions,) that "he was a brother of Mrs. Hemans,

\* He was uncle of the Francesco Pico della Mirandola, who wrote a *Life of Savonarola*.

† By Professor Villari of the University of Pisa. It has lately been translated into English by Leonard Horner, F.R.S. (2 vols. Longman & Co.)



and that it could not be expected there should be two poets in one family!"

This was of course, Claude Scott Browne, one year younger than his sister; who, as we learn from the Memoir of Mrs. Hemans prefixed to her *Works* (1839, vol. i. p. 8, note), "died at Kingston, in Upper Canada (where he was employed as a Deputy-Assistant Commissary General), in 1821;" and to whom his sister thus alludes in *The Graves of a Household*:—

"They grow in beauty, side by side,  
They fill'd one home with glee;  
Their graves are severed far and wide,  
By mount, and stream, and sea.

"One, 'midst the forest of the west,  
By a dark stream is laid—  
The Indian knows his place of rest,  
Far in the cedar shade."

WILLIAM KELLY.

NAMES OF SERIALS.—*Good Words* owes its name to "holy" Herbert; *Household Words* derived its name from Shakespeare, as has also its successor *All the Year Round*. I do not know whether the titles of the serial established contemporarily with *All the Year Round* was, *consciously* on the projector's part, favoured with a poetic baptism. It is, however, to be found in the concluding lines of the otherwise prose epilogue to *Eastward Ho!* which are as follow:—

"O may you find in this our pageant here,  
The same contentment which you came to seek;  
And as that show but draws you once a year,  
May this attract you hither 'once a week.'"

This is rather a strange circumstance, when we remember that, in the third line of the prologue to the same play, the authors Jonson, Chapman, and Marston assert, "We have evermore been imitated."

SAML. NEIL.

CUSTOM AT RIFON.—I copy the following from a north country newspaper, in hope that some correspondent of "N. & Q." may afford some illustration of the custom, or that, at all events, it may be placed on record.

Y. B. N. J.

"KING ALFRED OF NORTHUMBERLAND.—At Rifon every night at nine o'clock the watchman of the market blows, in front of the town hall, an ancient horn, said to be the gift of King Alfred of Northumberland. It is said that on the blowing of this horn depends the maintenance of the city's charter; and, as nine o'clock is the hour fixed for the ceremony, it appears probable that it has a place in the local economy as a substitute for the curfew, which is still rung in some towns of the north and of Ireland at the same hour."

THE BIRTHPLACE OF WILLIAM MULREADY, R.A.—The following deserves, I think, to find a place in "N. & Q.;" and, accordingly, I send it:—

"TO THE EDITOR OF SAUNDERS'S NEWS-LETTER.

"National Gallery of Ireland, Merrion Square,  
West, Dublin, 2nd October, 1863.

"SIR—I perceive in your publication an extract from a letter to the *Scotsman*, signed 'Nemo,' which throws

some doubt on the generally accepted fact of Mulready having been by birth an Irishman. I am happy to be able to state to my own knowledge that he always avowed himself Irish by birth. I knew him so far back as the year 1881, when he received me in London kindly and cordially as a fellow-countryman; and in last June, but three or four weeks previous to his death, I met him at an evening party, when, in course of conversation, he stated precisely that he was born in Ennis, in the county Clare. This should set at rest for ever the doubt raised by 'Nemo.'—Yours truly,

"GEORGE F. MULVANY."

Mr. Mulready was one of whom his native land may well be proud.

ABEREA.

ALEXANDER THE GREAT: SWIFT IN THE NURSERY.—I heard the following story from my nurse more than fifty years ago: it was the first time I ever heard of the great Conqueror. I asked why he was called Alexander the Great, and was instructed as follows:—"Why, you see, my dear, he was once out hunting, and lost his way, all alone. At last he came to a cottage, and the people took him in, and gave him dry clothes [I think they wrung his umbrella, but I am not quite sure], and set him down by the fire. And then it was, what would he have for supper? Would he have a fowl? No! no fowl; thank you, of course, that people always say. Would he have a rasher? No! no rasher. Would he have roasted eggs? Yes! he would have roasted eggs. Then the good man of the house called out to his wife, *All eggs under the grate*: and he was so pleased with the sound of it, for you see, my dear, he was very hungry, that he went to church next Sunday, and had himself christened so." The more play on the words is Swift's; the rest is a nursery formation, which the Dean himself would not have disdained.

A. DE MORGAN.

WIFE SALE.—Some twenty-two years ago a working man living in Gloucester, finding that his wife, with whom he had lived uncomfortably a long time, had been unfaithful to him, obtained an interview with her paramour, to whom he agreed to sell her. Accordingly on the following Saturday (market day), attired in a black gown and a new white bonnet, with a halter round her neck, the frail wife was led by her husband into the market, where, it seems, a sort of auction was got up, and the woman, who was a consenting party to the transaction, was sold to her paramour for half a crown, the money being duly paid down by the "purchaser," who then led the woman away. I believe these particulars, as related to me by an eye-witness of the extraordinary (for so it was) occurrence are perfectly credible. The most singular part of the occurrence remains to be mentioned. The woman, it is averred, proved an excellent manager to her second lord, who frequently congratulated himself on his "bargain." It is possible that the woman is still living, but both the men are dead.

F. G. B.

### Queries.

**ALFEKNIGHT.**—Mr. Harwood, in his interesting *Gleanings among the Castles and Convents of Norfolk*, says (p. 227, note):—

"A Ralph Alfe knight is a witness to an early deed [of the fourteenth century, in the Chartulary of Bromholm, preserved in the Public Library at Cambridge]. In another he appears as Ralph Demeyhyvaler, and some of the family subsequently figure as Halfknights. Some of the speculators on the origin of names may amuse themselves with the investigation of the origin of this."

May not the surname referred to have been conferred on the possessor of half a knight's fee, which was settled at 40l. a-year early in the fourteenth century? Or may it not have had its rise in the doctrine then in force, that the personal attendance of a single knight was equivalent to that of two men-at-arms not being knights? (See Mr. F. M. Nichols's learned paper on "Feudal and Obligatory Knighthood," *Archæologia*, xxxix. 213, 222.) **JOB J. BARDWELL WORKARD, M.A.**

**ANONYMOUS.**—Who are the authors of the two following poetical volumes?—1. *Leisure Moments*, by M. N. A., London, Cleaver, 1849.—2. *Fragments, Original and Translated*, by M. C. B., 1857.

**R. INGLIS.**

**ARMS.**—Argent, a saltire azure. Whose?

**Z. E.**

**BELL MOTTO WANTED.**—Where is the bell that has this motto, most descriptive of the uses of church bells?—

"To call the folks to church in time—I chime.  
When mirth and joy are on the wing—I ring.  
When from the body parts the soul—I toll."

**QUERIST.**

**BOUCHER AND BOWDEN: ST. DUNSTAN'S CLOCK.** Can any reader of "N. & Q." explain who Boucher and Bowden were? for such appears to have been the names of the two figures who struck the hours on the old St. Dunstan's clock.

I quote from *A Paquet from Wills; or a New Collection of Original Letters, &c.*, London, 1701:—

"A Lady of Pleasure being the Ecutecheon of Iniquity, and the Cully and Pully her two Supporters, hanging thus like St. Dunstan's Clock, between *Boucher* and *Bowden* for both to knock at in their turns," p. 47.

I can find no allusion to Boucher and Bowden in *Londiniana*, Cunningham's *Hand-Book*, or *Timbs's Curiosities of London*; and Cowper, who, in his *Table Talk*, likens a lame poet to them—

"When labour and when dulness, club in hand,  
Like the two figures at St. Dunstan's stand,"—

seems to have been equally ignorant of the names of what *Strype* describes as "two Savages or Hercules." **W. J. T.**

**CANDLES.**—Is it known when candles were invented, or when they were first used for religious purposes? *Pliny* and *Martial* allude to rush-

lights, and *Baronius* and *Muratori* show that wax candles were employed in the church in the third century; is there any earlier record of their use? Is there any evidence or reason to suppose that the Hebrews were acquainted with them prior to their expulsion from their own land?

**OPITEK CANDELARUM.**

**EDWARD WALTON CHAPMAN.**—This gentleman, a son of Capt. William Chapman of Whitby (who died 1793), was engaged under his brother William Chapman, a famous engineer (who died at Newcastle-upon-Tyne at a very advanced age, May 29, 1832), on important public works in Ireland, and is subsequently described as of Newcastle-upon-Tyne, and Willington-Ropery, in the parish of Wallsend, Northumberland. The date of his death will oblige. He appears to have been living in 1817.

**S. Y. R.**

**THE REV. THOMAS CRAIG**, minister of the Associate Congregation of Whitby, 1789, removed to Leeds in 1793, and subsequently settled at or near Bocking. He published *Three Sermons on Important Subjects*, Whitby, 8vo, 1791; *Funeral Sermon for Mrs. Fitch Bocking*, 8vo, 1815; *Funeral Sermon for John Tabor, Esq.*, Bocking, 8vo, 1815. When did he die?

**S. Y. R.**

**FAMILIES OF TREPSACK AND FORSTER.**—I should be greatly obliged for any information respecting the Rev. John Trepssack of Canterbury. His wife, who died in 1699, is buried in the cathedral. Was he a member of the Chapter, or connected with Canterbury? The name has rather a foreign sound, and I believe his arms are given on the monumental slab belonging to his wife.

His brother-in-law was "John Fforster, of Dover, Gent.;" who appears, from his marriage license, to have been born in 1662. Was there a family of this name at Dover at the period indicated?

**C. J. R.**

**JAMES FORDYCE.**—Who was James Fordyce, who published at Edinburgh, in 1788, *A Collection of Hymns and Sacred Poems*? I take it for granted, that he was an entirely different person from his namesake, the celebrated preacher, who also published a poetical volume in 1786. **J. O.**

**JOHN FREER.**—Any information regarding John Freer, an ensign in the 66th Foot in 1768, will be thankfully received.

**Z. E.**

"**LONDON AND LITERARY MUSEUM.**"—Can any one inform me as to the authors of the following articles in this periodical, published in 1822:—Vol. i. "The Bridal Eve," a dramatic scene, pp. 155-56. "The Masque of the Seasons," by R., p. 166. "Agnes," a dramatic scene, by M., pp. 204-5. "Roman Conversations at Bignor," p. 426.—Vol. ii. "The Witches," a dramatic sketch, 492. "Jephtha," by R., p. 796.

**R. INGLIS.**

**LONDON CHAPELS.**—Can any of your correspondents give me information about the following Chapels existing before the Marriage Act, 1753?—

*Park Chapel, Chelsea*, built by Sir Richard Manningham in 1718. Where situate? how now used? Is there any engraving of it?

*Spring Garden Chapel*. Where situate? how now used? any engraving? (The *French Chapel* there was burnt down in 1716.)

*Maddock Street Chapel*.—Where was this? Was St. George's, Hanover Square, the substitute for it?

*Kensington Palace Chapel*.—Any information about this? The Marquess of Carmarthen was married there in 1712, and the Rev. Mr. Blake-way was "curate" of the Chapel in 1736.

*Wood Street Compter Chapel*.—This was probably removed when the Compter was located in Giltspur Street. Is anything known of it, or of Noble Street Chapel?

Is any thing known of the Register of Marriages belonging to Guildhall Chapel, which was pulled down about 1820? It is not at the Church of St. Lawrence, Jewry, as stated in Cunningham's *London*.

JOHN S. BURN.

The Grove, Henley.

**LYNN REGIS.**—In the *General History of the County of Norfolk* (8vo, Norwich, 1829), pp. 464-466, are given extracts from a poetical work, entitled, "*Lenna Redeuiua; or, a Description of King's Lynn in Norfolk*" . . . by Ben Adam." It is said to consist of "Two hundred and fourteen MS. pages, beginning at Anno Domini 1, and carrying down the events to the reign of King Edward IV." The writer of the *History of Norfolk* does not appear to have seen the MS. itself, but quotes from extracts which he says are contained in a "Catalogue of Seals presented to the Norwich Museum by Richard Taylor, Esq." Strange to say, not only have these extracts from the *Lenna Redeuiua* disappeared from the Museum, but the Catalogue itself is no longer to be found there. Can any correspondent of "N. & Q." give information respecting this work of Ben Adam, which, from a marginal date at one place, appears to have been written in the year 1676? There is a "Catalogue of Seals and ancient Deeds in the Norfolk and Norwich Museum" still in that institution, but it is evidently not the one alluded to by the historian, for it contains notes in which reference is made to "Mr. Richard Taylor's book on Seals in the Museum" (doubtless the book now missing). Moreover, it bears date 1830, whereas the *History of Norfolk* was published in 1829.

Q.

"MITCH KE DITCH."—What is the meaning and origin of this old English expression? I have observed it in pamphlets published in Charles II.'s

time. An instance of its use is now before me:—

"Well, Mr. Observer, *Mitch ke ditch* y<sup>e</sup> with Sir Denny Ashburnham's gingerbread testimony. For there's many an unhappy child makes a good man."—*Doctor Oates's Vindication of himself*, fol. 1679, p. 47.

J. C. H.

**OGLESBY** is a very uncommon name. It does not occur, so far as I am aware, in any of the Indices of Wills, at the Prerogative Court, London. Can any correspondent of "N. & Q." inform me to what part of England it is peculiar at the present day, or where any records of it in the seventeenth century are to be found? SP.

"THE PERIODICAL PRESS," &c.—Who was the author of a 12mo volume, entitled *The Periodical Press of Great Britain and Ireland* (London, 1824)? ABHBA.

QUOTATION. —

"We live to die, and die to live again;

For life eternal is our destiny,

And death is but the gate to life, which cannot die."

EMERITA.

**SCALDING THURSDAY.**—What is the meaning of this mysterious entry in *Laud's Diary*?—

[1635.] "Sept. 24. *Scalding Thursday*."

DAVID GAM.

**TALIESIN WILLIAMS (AB IOLO).**—Wanted a perfect list of this gentleman's writings, with the places and dates of their publication. His collection of Welsh MSS. (including those of his father, Iolo Morganwg) is said to have been purchased by Lord Llanover. Have any of them been edited, and by whom? Any Welsh correspondent of "N. & Q." kindly replying to these queries will oblige GOFYNWR.

**TILE BARN.**—There is a house in Woodhay, Hants, thus denominated. Could its name have been originally "*Tiŷe Barn*," a place where the rector's tithes were collected in kind?

N. H. R.

**"TUDOR, A PRINCE OF WALES.**—An Historical Novel; in Two Parts. London, printed by H. H. for Jonathan Edwin, at the sign of the Three Roses on Ludgate-hill, 1678." Who was the writer of this work? LLALLAWG.

**SIR JOHN WENLOCK: LORD WENLOCK.**—Camden says of this double-distilled traitor, that of his parentage he cannot say anything, the earliest notice of him which Camden had found being his appointment as Escheator for Bucks and Bedfordshire, 17 Henry VI. In 28 Henry VI., he was Chamberlain to Queen Margaret, for whom he laid the first stone of Queen's College, Cambridge. In or soon after 35 Henry VI., he was created K.G., and two years afterwards attained,

having sided with the Duke of York against the king.

He had been severely wounded at St. Alban's, when on the king's side. He was with Edward at Towton field; and, in 6 Edward IV., he had summons to Parliament as a baron. But after great honours and employments conferred on him by King Edward IV., he rejoined the Lancastrians, and was slain at Tewkesbury, May 4, 1471; leaving neither wife nor issue that ever I could see—says Camden.

I should be very much obliged to any of your correspondents who can give me any account of the family, connections, marriage, or issue (if any), of this Lord Wenlock.\* G. R. C.

ANTHONY YOUNG.—Information is desired as to this person, to whom has been attributed the composition of "God save the King." (See Chappell's *Popular Music*, 693).† S. Y. R.

### Queries with Answers.

CHANCELLOR LIVINGSTON.—Watt has the following article:—

"Livingston, Chancellor. An Essay on Sheep; with Additional Remarks, by William Cobbett. Lond. 1811, 8vo. 8s."

Is Chancellor a Christian name or a name of office? In either case some account of this author appears desirable. S. Y. R.

[Robert R. Livingston, an eminent American politician and lawyer, was born in the city of New York, Nov. 27, 1746. In 1780 he was appointed Secretary of Foreign Affairs, and at the adoption of the constitution of New York became Chancellor of that state, which office he held until 1801, when he went to France as minister plenipotentiary, appointed by President Jefferson. In 1805 Mr. Livingston returned to the United States, and employed himself in promoting the arts and agriculture. He introduced into the State of New York the use of gypsum and the Merino race of sheep. He was president of the New York Academy of Fine Arts, and also of the Society for the Promotion of Agriculture. He died March 26, 1818, with the reputation of an able statesman, a learned lawyer, and a most useful citizen. Lieber's *Encyc. Americana*, viii. 25.]

SIR ROBERT HOWARD, K.B., was Governor of Bridgnorth Castle for Charles I. when it was surrendered to the parliament April 26, 1646. Who was he? It seems to me that he could not have been Sir Robert Howard the dramatist, who is said to have been born in 1626, and to have been knighted at the Restoration. S. Y. R.

[Sir Robert Howard was the fifth son of Lord Thomas Howard, first Earl of Suffolk. Sir Robert was made Knight of the Bath with his brother William at the

creation of Charles, Prince of Wales, in 1616. He is noticed in Dugdale's *Baronage*, ii. 280; Collins's *Peerage* by Brydges, iii. 154; Lord Braybrooke's *Hist. of Audley End*, p. 89; Nichols's *Prog. of James I.*, iii. 220; and Henry Howard's *Memoirs of the Howard Family*, p. 54; but nothing is known of him.]

TREACLE BIBLE.—I have heard of a Breeches Bible and a Vinegar Bible; but now a friend tells me there is a Treacle Bible. What is its history? CPL.

[The Treacle Bible is so called from those printed in the time of Henry VIII. and Queen Elizabeth (among others that of Coverdale, 1535), in which the Balm of Gilead is called the Treacle of Gilead, as in the following passages of the edition of 1575:—

"Is there no triacle at Giliad? Is there no Phisition there? Why then is not the health of my people recovered?"—Jer. viii. 22.

"Goe up unto Giliad, and bring triacle, O virgin thou daughter of Egypt: but in vayne shalt thou goe to surgerie, for thy wound shal not be stopped."—Jer. xlii. 11.]

"THE HISTORY OF MISS CLARINDA CATHCART AND MISS FANNY RENTON."—This work was published by Newbery, in two volumes, Oct. 1765. See list of books published, *Gent's Mag.*, vol. xxxv. p. 485. I shall be much obliged for any information about this book. Did these ladies ever exist in form and substance? or are they creatures of some fertile imagination? Real, or fictitious, who wrote the *History*? C.

[This work is one of Jane Marshall's novels, authoress of *Letters for the Improvement of Youth*, and *Sir Harry Gayglow*, a comedy printed in Scotland, but never performed. A list of her works is given in Watt's *Bibliotheca*, where her name is spelt Marishall.]

THE RIGHT HON. JOHN SMITH, successively Speaker of the House of Commons and Chancellor of the Exchequer, was living in 1722. When did he die, and where was he buried? S. Y. R.

[The death of the Speaker is thus announced in *The Political State of Great Britain*, xxvi. 455: "On Wednesday morning, Oct. 2, 1728, died the Rt. Hon. John Smith of Tydworth, co. Southampton, Esq. one of the four principal Tellers of His Majesty's Exchequer, a privy counsellor, and formerly Speaker of the Hon. House of Commons. He was a person who, on all critical occasions, had given signal proofs as well of his zeal and affection for the present happy establishment, as of his inviolable uprightness and integrity."]

PIMLICO.—There is a Devonshire proverb, "To keep it in Pimlico," that is, to keep a house in nice order. Can you inform me from whence we get the name of the place, Pimlico? Whether it has any reference to the proverb? C. H. G.

[Four articles on the origin of the word Pimlico appeared in our First Series; but without any allusion to this proverb. Pimlico kept a place of entertainment in or near Hoxton, and was celebrated for his nut-brown ale. The place seems afterwards to have been called by his name, and is constantly mentioned by our early dramatists.]

[\* For an interesting paper on the supposed tomb of Lord Wenlock in Tewkesbury Church, see "N. & Q." 2nd S. ix. 175.—Ed.]

[† Anthony Young is noticed in our 2nd S. vii. 64.—Ed.]

# Replies.

## THE DEVIL.

(3rd S. iv. 246.)

The History of the Evil Spirit as dealt with by Revelation and Tradition, Paganism and Popular Superstition, Heresy and Infidelity, Literature and Art, would no doubt, if treated in a reverent and Christian spirit, form a very instructive and profitable, though a very painful and more or less repulsive work. To see so awful a subject treated in a merely "interesting" or "light-literature" style, not to say with downright levity, would be both repulsive and mischievous.

There is a book by J. G. Meyer (or Mayer) called *Historia Diaboli*, Tribing, 1777, 4to, which I have never seen, but suspect to be little more than a collection of witch-stories and such like. De Foe's *History of the Devil* is unworthy of the title or of its author. He writes much more to the purpose in *Robinson Crusoe*, in that striking passage where Friday (somewhat like a certain Zulu of recent celebrity) dumbfounders and completely shuts up his instructor by asking two or three questions; which, simple and natural as they were, were yet unanswerable, as they involved the whole tremendous Mystery of Evil and the Evil One.\*

For much curious matter and some striking Eastern traditions respecting "The Prince of this World," I would refer to a work of singular interest and profound learning, *The Many Mansions in the House of the Father*, by the late Rev. G. S. Faber, section iii. chap. vii.—ix. The scope of Mr. Faber's views may be shortly given in the words of a learned writer of last century: "As it is highly credible that Satan, whilst an Angel of Light, was a Fountain-Spirit, and Hierarch in the place of this World; so we may hence the more naturally account for his particular envy and enmity to Mankind, the designed successors to his kingdom; as also for that share of dominion he still retains, till the time of his binding shall come." (*Hartley's Paradise Restored*, Lond., 1764, p. 3.)

Cf. Böhme's account of the "Throne-Angels," and the Fall of Lucifer,—J. B.'s *Theosophical Philosophy Unfolded*, by Taylor, Lond. 1691, pp. 20, 46, 341, 371. Henry Brooke's autograph in my copy of the *Theosophical Philosophy*, suggests a reference to his *Fool of Quality*, Kingsley's edn. vol. ii. pp. 140-141, where he follows Böhme. See also, Rev. J. Deane, *On the Worship of the Serpent*; Rev. W. Haslam's *The Cross and the*

*Serpent*; Dr. S. R. Maitland's *Eruvin*; and Ennemoser's *History of Magic*. With the last, compare "The German Ideas of the Devil in the Sixteenth Century," in Freytag's graphic *Pictures of German Life*, vol. i. ch. xii.

It was one of Coleridge's heresies (if I may use this old fashioned word), that he denied "the personal existence of the Evil Principle," and considered the Devil "a mere fiction, or, at the best, an allegory." See a Note he wrote in a copy of *Robinson Crusoe*; and another he wrote in Smith's "Select Discourses," given in his *Notes and Lectures upon Shakespeare, &c.*, London, 1849, vol. ii. pp. 135, 154. Swedenborg held a similar doctrine.—Cf. his *Heaven and Hell*, §§ 311 and 544. Is there not, by-the-way, a modern work on "The Personality of the Tempter?"

The mysterious affinities which exist between the Demoniacal and the Bestial led the Heathen to represent their Demons, such as Pan, the Fauns, Satyrs, &c., in the shape of rough shaggy Animals. Thus Pan, the God of this World, "is portrayed by the Ancients in this guise; on his head a pair of Horns that reach to Heaven, his body rough and hairy, his beard long and shaggy, his shape bifurmed, above like a Man, below like a Beast, his Feet like Goat's hoofs," and from this he was especially called "the Goat-footed." Now, when the Heathen Teutons and Northern Nations embraced Christianity, there were a few who hung back, (as was the case in every nation), and for a long time clung to the ancient belief, and in secret continued to practise their rites. From this state of things, the Demonology of the Ancients mingled itself imperceptibly with Christianity. Accordingly, Satan, "the god of this World," naturally took the place of Pan; and, after great Pan was dead, inherited his Horns and Hoofs. As Ennemoser observes, the representation of the Devil as a Black He-Goat was of high antiquity; and in oaths it was a common formula to swear "by the He-Goat's skull," or imprecate, "May the He-Goat shame him." He adds, "The best known marks of the Devil are the Cloven Foot, the Goat's Beard, the Cock's Feather, and the Ox's Tail."\* In the Witch-Orgies of the Middle Ages, the Devil used to appear either riding on a He-Goat, or in the shape of a He-Goat with a black-man's face. Thus in Goethe's *Walpurgismacht*, the He-Goat figures conspicuously. Besides these popular superstitions, the Mysteries and Moralities so frequent in the Middle Ages probably served to keep up this association of ideas, and to familiarise men's

\* Friday's last question, which points to the ultimate repentance and salvation of the Evil Spirit, opens out a curious field of thought and literature; starting, say, with Origen, and coming down to Bailey's *Festus*.

\* Cf. Ennemoser's *History of Magic*, Howitt's trans. vol. ii. pp. 152-3, 195-7. The Devil was sometimes called an Ox by the Jews, and a Rabbinic writer says: "Sam-mael is sometimes seen in the likeness of an Ox or a Hog. Particularly in the time of pestilence, he appears in the likeness of a black Ox."—*Sehetin*, p. 190.

minds with the half-human, half-bestial, horned, and goat-footed representations of the Evil One.

The Heathen Symbolism thus adopted in the Middle Ages was itself, however, derived in great measure from primitive Revelation and Tradition, and was countenanced by some mysterious allusions in Holy Scripture. Thus in Isai. xiii. 21, the word we translate "Satyrs," and which in the original signifies *rough, hairy creatures*, is rendered in the LXX. by *σαῦρμα*, *Demons*.\* I subjoin a passage from Brown's *Sacred Topology*, Edinb. 1768. In treating "Of Metaphors respecting Fallen Angels," he observes:—

"They are called GOATS, or HARRY ONES (Lev. xvii. 7; 2 Chron. xi. 15. *Heb.*) Before God their moral appearance, oft before men, their visible, how unsightly, abominable, and shocking! How they delight in, feed upon, and are filled with the poison of iniquity. Their behaviour, how detestable to every one holy and pure! With what pleasure they perform mischief; what injury they do Christ's militant Sheep! And how oft, under the form of Goats, Satyrs, and other hairy animals, have their Heathenish votaries adored them!"—p. 120.

In Mr. Mossman's excellent little *Glossary of the Principal Words used in a Figurative, Typical, or Mystical Sense in the H.S., &c.*, Lond. 1854, we find:—

"GOAT.—(1.) A She-Goat offered in the Levitical sacrifices denoted Penitence. *Thomas Aquinas*. (2.) Sin itself. *Bernard*. (3.) Wicked and unclean persons (lost Souls): S. Mat. xxv. 33. Cf. Lev. xvii. 7, where the word translated 'Devils' signifies in the Hebrew 'Goats.' (4.) That God 'will not eat bulls' flesh, nor drink the blood of goats,' Ps. l. 13, signifies that He will not accept the sacrifice of the Proud. *Bernard*."—p. 51.

By the Rabbinic writers, the Devil is frequently termed *Seirissim*, i. e. a Goat; and when the Jews fell into superstition, they used to make a yearly deprecatory offering of a Goat to Satan, which they styled "a Present." Thus, too, *Esau*, *ὁ βέθλας*, the great human type of Satan, was rough and hairy like a Goat, and lived in the land of Seir or Edom; and all his names, Esau, Seir, and Edom are used to denote the Evil Spirit. See Stehelin's *Traditions of the Jews*, Lond. 1732, pp. 191, 200-202. Cf. also, Sir Thos. Browne's *Vulgar Errors*, b. v. ch. 23, § 17. Among all nations, the He-Goat is the especial emblem of Uncleanliness and Lasciviousness, and thus becomes a natural symbol of the Prince of Unclean Spirits. Having shown that the Cloven Foot of Satan represents a Goat's hoof, I shall throw together a few passages relating to the subject.

Abp. Leighton observes, in a Lecture on St. Mat. vii. 15:—

\* "The word *Seirim* (trans. 'Devils' in Lev. and Chron., and 'Satyrs' in Isaiah) simply imports Goats; and the object worshipped by the Israelites under that name, was doubtless the *Mendes* of the Egyptians, or, as the Greeks called that pantheistic divinity, the Universal Pan."—Faber's *Many Mansions*, 2nd ed. p. 260.

"As for the grand deceiver, the Devil, the vulgar Fable, that in all Apparitions whatsoever there is still the shape of a Cloven Foot, holds true, for there is something in their carriage that, narrowly eyed, will tell what they are."

In the wild scene of the Witch's Kitchen in Goethe's *Faust*, Mephistopheles says to the Witch whom he has thrown into a state of rage and amazement:—

"Dost thou know me, thou atomy, thou scarecrow? Dost thou know thy lord and master? . . . Hast thou no more any respect for the Red doublet? Canst thou not distinguish the Cock's feather?"

"*The Witch*. () Master, pardon this rough reception. But I see no Cloven Foot. Where then are your two Ravens?"

"*Mephist*. This once the apology may serve. For, to be sure, it is some while since we saw each other. The march of intellect too, which licks all the world into shape, has even reached the Devil. The Northern Phantom is now no more to be seen. Where do you see Horns, Tail, and Claws? And as for the Foot, which I cannot do without, it would prejudice me in society; therefore, like many a gallant, I have worn false calves these many years."

Mr. Hayward appends to the above the following note:—

"The old German Catechisms, from Luther's time downwards, were generally adorned with a frontispiece, representing the Devil with all the above-mentioned appendages."

Dr. Arnold objects to the Miltonic representation of Satan, and prefers what I may call the Panic:—

"By giving the Devil a human likeness, and representing him as a bad man, you necessarily get some image of what is good as well as of what is bad, for no man is entirely evil. The Hoofs, the Horns, the Tail, were all useful in this way, as giving you an image of something altogether disgusting; and so Mephistopheles, and the utterly contemptible and hateful character of the Little Master in Sintram, are far more true than the *Paradise Lost*."

Mr. Neale, in his delightful work, *The Unseen World*, Lond. 1850, p. 192, says something similar, and shows that "no Mediæval Poet could have written *Paradise Lost*." EIRIONNACH.

Any one who wishes to make out the history of this notion, must investigate the incorporation of the heathen evil spirit with that of the New Testament. He may find his first references in an Appendix to the *Dictionnaire des Sciences Occultes*, Paris, 1846, 2 vols. 8vo, a part of the Abbé Migne's enormous undertaking. This dictionary contains a great quantity of matter connected with demons, and the old stories about them. Possibly some volume of the collection is more directly devoted to our subject, but I cannot find one in the list.

There is a long discussion in the *Mirabilia Angelorum ac Dæmonum*, the first book of Gaspar Schott's *Physica Curiosa*, Herbpoli, 1662, 4to. Many references will be found here. There is

a chapter "De proprii cujusque nati Dæmonis inquisitione," in the second volume of Fludd's *Utriusque Cosmi Historia*, Oppenheim, 1619, 2 vols. folio. Watt's *Bibliotheca*, under the heads "Dæmon," "Devil," &c. contains many references. The first work named by me can be got at once, and will perhaps last until others can be heard of.

Milton's "splendid nonsense" will, I believe, be found to have little which is not of earlier date, in all that relates to the habits and doings of the infernal spirits. I have seen it stated that even the great guns which knocked down the gaseous angels with hard iron are older than *Paradise Lost*. That is, the splendour is Milton's, the "nonsense" is borrowed, if indeed it be nonsense.

A. DE MORGAN.

One of the most interesting ancient representations of Satan occurs in the MS. of Cædmon, in the Bodleian, Oxford. The whole series of illustrations has been well facsimiled for the *Archæologia*.

J. C. J.

#### SIR FRANCIS DRAKE.

(3<sup>rd</sup> S. iii. 506 ; iv. 189, 241, 271.)

Before quitting the subject of Sir Francis Drake's first marriage, and while giving my best thanks to your correspondent for his conclusive answer to my inquiry, I should like to correct a mistake into which he has inadvertently fallen.

I have not applied a single epithet of disparagement to Saltash. An ancient borough, and possessed of important jurisdiction, it was, as he says, a town of some consequence in Drake's time. But what then? There is no more connection between Saltash and the "out-of-the-way and humble village" of which I spoke, than there is between Westminster and Bermondsey: for, similarly, the two places lie actually in different counties, and on contrary sides of the dividing river. It was at St. Budeaux, in Devonshire, and *not* at Saltash, in Cornwall, that Drake married Mary Newman. At St. Budeaux, some thirteen and a half years later, Mary Drake was buried. It is quite needless to appeal to any resident in "the three towns" for a confirmation of the statement how exactly the description—"out-of-the-way and humble"—fits St. Budeaux; or of the assertion, that the village retains no traces of having been other than what it is at the present day—an obscure and retired spot.

No Englishman, and especially no west countryman, can fail to regard Sir Francis Drake as one of the foremost heroes in our annals; and yet this confessedly great man may not unjustly be thought to fall somewhat short of absolute perfection. In the minute portrait of Drake's cha-

racter, drawn by a contemporary hand, an ardent love of home is not, I believe,\* one of the qualities with which the Admiral is accredited. Your correspondent is a little hard upon me, when he asserts that there is absolutely no support for my remarks to the effect, that Drake's heart was so much absorbed in his enterprises as to induce the idea that he sat loosely to the ties of married life. On this point your correspondent shall answer himself. With reference to my note, that Drake's marriage took place July 4, 1569, he says:—

"He [Drake] seems to have snatched a temporary comfort in matrimony. I say 'temporary comfort,' because, in the autumn of the same year (1569), he made a secret voyage to the West Indies; and repeated it twice in the following year, 'to gain intelligence' of his enemies . . ."

I may be imagining too high a standard of conjugal affection; but (I ask any impartial person) do these voyages, waiting so immediately on marriage, indicate the ardour of a bridegroom, or even the ordinary attachment to home of a husband? Are they not rather signs of a master passion—of that high-souled courage, and that indomitable energy, which conquered fortune and won an everlasting fame? When to Drake's frequent and prolonged absences is added the fact of his wife having lived (in St. Budeaux village, as far as we can judge,) so obscurely as to have slipped out of memory altogether, and superadded the existence of a local tradition, which points at a woman left in lengthened uncertainty of her husband's fate, I think that my "insinuation" cannot be called quite baseless. With every respect for your correspondent's opinions, I may observe that the data on which to found an estimate of Drake's character are sufficiently patent to account for, if not to justify, diverse conclusions. But, although I have ventured to speculate on a particular topic, I am not a whit the less sincere in my admiration of the many rare gifts that so pre-eminently distinguished this brave and magnanimous sea-king.

JOHN A. C. VINCENT.

Plymouth.

Since my Note to you (*antè* p. 272) respecting Sir F. Drake, I have been looking over my notes respecting Plymouth, and I find that I have the following:—

"25<sup>th</sup> January, 1582. The *Lady Marie*, the wife of Sir Francis Drake, Knt., buried."

The words in italics are in red ink. This is an extract from the register of St. Andrew's church, Plymouth; which registers commence the year previous, viz. 1581. How can the entry of burial be recorded as above as well as at St.

\* As well as my memory serves me, for I have here no books to refer to.

Budeaux, as your correspondent J. A. C. VINCENT, states? Were such double entries common in former days? And if so, can any other instance be pointed out? Lysons's *Devon* (p. 89) says St. Budeaux is a daughter church to St. Andrew's, Plymouth. As the entry is so peculiarly written in the St. Andrew's register, I should think it most probable that the body of the Lady Marie was *there* interred. Can her tomb or grave be pointed out in either church or yard?

G. P.

### ST. ANTHONY OF PADUA PREACHING TO THE FISHES.

(3rd S. iv. 289.)

Though I have many works on the Lives and Legends of the Saints, I find the sermon of St. Anthony of Padua to the fishes given at length in only one, which is in Portuguese, with the following title:—

"Flos Santorum, Historia das Vidas e obras insignes dos Santos. Pelo Padre Frey Diogo do Rosario da Ordem dos Pregadores. Em Lisboa, 1620."

But as this saint was a native of Lisbon, and is so highly venerated in Portugal, a lengthened detail of his life and miracles would be most likely to be given in a Portuguese work of saints' lives. The account states that the saint, preaching at Rimini, and being unable to make any impression upon several heretics there, walked down to the sea, and called upon the fishes to come and hear the word of God, since those men refused to listen to him. A multitude of large and small fishes immediately raised their heads out of the water, and arranged themselves in order before the saint, who preached to them in these words, which I translate from the Portuguese work:—

"My brethren ye fishes, you are under a great obligation to return thanks to our Lord, as far as you are capable, for he is your Creator, and you are his creatures, who have received from his hand being and life, and also so noble an element for you to live in; and that you have sweet and salt waters according as he has disposed them for you. He has also given you many places where you can escape the fury of tempests, and provided that your element should be transparent and clear, so that you may better see the ways by which you have to go and to come, and the inconveniences which you have to avoid. Also that he has provided you with fins, and power to move in what direction you please. You, at the creation of the world, were blessed by God, and through his blessing you received power to multiply. You, at the deluge which destroyed so many living creatures, were preserved without any destruction. To you it was committed to preserve the prophet Jonas, and after the third day to cast him upon the land sound and safe. You paid the tax and tribute for our Lord Jesus Christ when living as a poor man upon earth, he had not wherewith to pay, offering in your mouth pay for Christ and St. Peter. You, before and after the resurrection, were eaten by the eternal King Jesus Christ; so that for these and many other things you are bound to praise and glorify God."

At these and other words of the saint, the fishes opened their mouths, and gave signs of joy; all bowing their heads, and praising God in the best manner they could; and, after receiving the holy man's blessing, they replunged into the deep. The miracle led to the conversion of all those who before had obstinately refused to listen to the saint.

F. C. H.

I cannot at this moment refer to an authentic copy of this sermon; but MR. DALTON will find a description of the congregation in *Des Knaben Wunderhorn*, and moreover distinct evidence of the excellent frame of mind with which it was received by each individual of it. What gives an air of truthfulness to the story is, that the sermon seems to have had precisely the effect of two-thirds of those of our own day:—

"Die Predigt geendet,  
Ein jedes sich wendet:  
Die Hechten bleiben Diebe,  
Die Aale viel lieben.  
Die Predigt hat gefallen,  
Sie bleiben wie alle."

"Die Krebs gehn zurucke,  
Die Stockfisch bleiben dicke,  
Die Karpfen viel fressen,  
Die Predigt vergessen.  
Die Predigt hat gefallen,  
Sie bleiben wie alle."

G. H. KINGSLEY.

The sermon will be found in Addison's *Travels in Italy*. Salvator Rosa's fine picture on this subject is in Earl Spencer's collection at Althorpe, Northamptonshire. (*Vide* Moule's *Heraldry of Fish*, p. 289.)

JOHN WOODWARD.

New Shoreham.

Let me inform MR. DALTON that there is a version of St. Anthony's sermon to the fish in the 4th chap. of part ii. of a book much read in Wales, and entitled, *Drŷŷ y Prif-Oesoedd, or View of the Primitive Ages*, by Theophilus Evans, a Brecknockshire vicar, where it is quoted as from Addison's *Travels into Italy*, p. 26. If MR. DALTON cannot procure this last work, which of course will bring him one step nearer to the original Italian, I will translate the discourse as it stands in the Welsh, and forward it to "N. & Q."

I can assure your readers that the saint improved the occasion to the utmost, and displayed in a wonderful degree the power, so rare among modern homilists, of exactly adapting his ideas and expression to the intelligence and circumstances of his audience. It is quite a model of a practical *sermonette* (for it is by no means lengthy), and must have gone straight home to the hearts of the hearers.

It does begin "Dearly beloved Fish," and it ends with an injunction to the finny congrega-



tion, "though they cannot sound forth the glory of God with their tongues to express their reverence in the best way they are able, namely, by bobbing their heads." This they did, and dispersed in the most orderly manner.

I await the expression of Mr. DALTON's wishes and your own. G. C. GELDART.

#### BED-GOWN AND NIGHT-DRESS.

(3rd S. iv. 246.)

The circumstances described by Fielding (*Joseph Andrews*, bk. i. chap. v.) imply that Lady Booby had some dress on, and that the word *naked* is not to be taken absolutely but relatively; which is confirmed by the description of Parson Adams (bk. iv. chap. xiv.), who is said to be naked whilst he is "standing in his shirt." The same chapter, in describing Didapper's adventure, distinguishes the shirt from the night or dressing gown, and we may infer from its diamond buttons and laced ruffles that he slept in his day shirt. The night-gown of Fielding was probably the modern dressing-gown, as appears from John Evelyn (died 1706), who, in describing "ladies dresses," says:—

"Twice twelve day-smocks of Holland fine,  
With cambric sleeves, rich point to joyn  
(For she despises Colbertine).  
Twelve more for night, all Flanders lac'd,  
Or else she'll think herself disgrac'd.  
The same her night-gown must adorn,  
With two point waistcoats for the morn."

The night-gown was called also night-rail; the word *rail*, according to Horne Tooke, being Anglo-Saxon for *to cover*, to *cloak*, thus carrying back its use many centuries; but *rail* was not appropriated to night-dress exclusively. It was worn at day time also in the streets, in the reign of Anne:—

"Amongst many other ridiculous fashions that prevailed in this country, since the reign of Queen Anne, was that of the ladies wearing bed-gowns in the streets about forty years ago. The *amateurs* of Dublin were so disgusted with this fashion, or perhaps deemed it so prejudicial to trade, that they tried every expedient to abolish it. They insulted in the streets and public places those ladies who complied with it, and ridiculed it in ballads. But the only expedient that proved effectual was, the prevailing on an unfortunate female, who had been condemned for a murder, to appear at the place of execution in a bed-gown." (Walker's *Historical Memoirs of the Irish Bards*, 1818.)

Although women wore night-rails, the men did not in Middleton's time,\* for in his *Mayor of Quinborough* it is said, "Books in women's hands are as much against the hair, methinks, as to see men wear stomachers or night-rails." (Fairholt, *Costume in England*, p. 570.)

The night-shirt or bed-gown was distinct from the dressing-gown, for Louis XIV. (1643-1715),

on retiring, was presented by the Dauphin with his "chemise de nuit," which was aired by a valet of the wardrobe, and his majesty then rose out of his chair to put on his robe de chambre, bowing to his courtiers as the signal for their dismissal. In the morning after breakfasting, Louis took off his morning gown (robe de chambre), and the Marquis de la Salle assisted him in taking off his night-vest (chemise de nuit) by the left-hand, while Bontemps was similarly employed on the right. (*Penny Mag.* 1841, p. 34, 35.)

Lord Hervey, in describing the bedding of the Prince of Orange with the eldest daughter of George II. says (*Memoirs*, i. 310):—

"But when he was undressed, and came in his night-gown and night-cap into the room to go to bed, the appearance he made was as indescribable as the astonished countenances of everybody who beheld him. From the shape of his brocade gown, and the make of his back, he looked behind as if he had no head, and before as if he had no neck and no legs."

In the *Gentleman's Magazine* (April, 1736, vi. 231), the marriage of her brother, the father of George III. is thus described:—

"Their majesties retiring to the apartments of the Prince of Wales, the bride was conducted to her bed-chamber, and the bridegroom to his dressing-room, when the Duke undressed him, and his Majesty did his Royal Highness the honour to put on his shirt. The bride was undressed by the Princesses; and being in bed in a rich undress, his Majesty came into the room, and the Prince following soon after in a night-gown of silver stuff and cap of the finest lace, the Quality [nobility] were admitted to see the bride and bridegroom sitting up in the bed, surrounded by all the royal family. His majesty was dressed in a gold brocade turned up with silk, embroidered with large flowers in silver and colours, as was the waistcoat; the buttons and star were diamonds. Several noblemen were in gold brocades of 300*l.* to 500*l.* a suit."

T. J. BUCKTON.

Your correspondent W. P. will find many references on this subject in Mr. Halliwell's *Archæic Dictionary*, in voce "Naked Bed." To these I would add *Othello*, IV. 1, and the chapter of *Joseph Andrews* succeeding to that he has quoted (vi.), p. 26. (My references are to the 2nd edition, 1742.) This phrase would seem to have lingered much later than the custom which occasioned it. Beau Didapper retained his shirt (vol. ii. p. 279), though we are told (p. 278) that he had "disencumbered himself from the little clothes he had on"; and Parson Adams was endued with the same garment (p. 286), though he had "jumped out of bed without staying to put a rag of clothes on" (p. 279). If W. P. will turn up his *Tristram Shandy*, at the scene of the hero's baptism (ed. 1761, vol. iv. chap. xiv), he will find additional proofs that at least as far back as a century ago our ancestors had attained to a sleeping-dress.

J. D. CAMPBELL.

\* Elizabeth, James I., and Charles I.

## QUAINT SURNAMES.

(3rd S. iv. 163.)

The number of curious surnames is legion. A pamphlet of twenty or thirty pages, in which every other word would be a queer surname, might be written. But these sort of names, like most things in the present age of progress, seldom mean what they seem, and may be generally accounted for with very little research. Thus in such names as Image and Marriage, the last syllable is from *wich*, a dwelling-place; whilst such names as Balaam and Sneezum are compounded of *ham*, of the same meaning. Death, Dearth, and Dark are from De Ath, De Arth, and D'Arques, in France. Bottle is from the Sax. *botl*, *bold*, an abode, dwelling. Names ending in *sel*, *sell*, *saul*, *shull*, *sole*, *hall*, *all*, are generally from the Sax. *heal*, D. *hal*, *saal*, G. *saal*, Dan. and Sw. *sal*, Fr. *salle*, It. Sp. *sala*, all from the L. *aula*, Gr. *αὐλή*. Cf. the surnames Bentall, Bramhall, Counsell, Gomersall, Mansell, Minshall, Mothersole, Plimsaul, Plimp-sall, Plimsol, Plimsoll, Shrubsole. Grief is i. q. Greave, i. e. Reeve, from the Sax. *gerefa*, G. *graf*, a bailiff; Comfort, from the Cornish *com-rordh*, the great way; Stiff is from Stephen; Simper from St. Pierre; Rainbird from Rambert, the inverse of Bertram, by corruption, Bertrand. Tubb and Tubbs may, like the Cornwellian Tubby, be nicknames of Thomas; Perfect is probably from some place named Pierrefitte in France; Coward is doubtless i. q. Goward, a patronymic of Gow or Gough, from the W. *gof*, a smith; and Cobbell is a diminutive of Cobb. I take it that Bugg is i. q. Bach, from G. *bach*, a brook, or *backe*, a hill; hence, as French diminutives, Bacot, Bacon, by corruption, Buggin. *Sig*, *Sigg*, *Seak*, *Sug*, in names of Gotho-Teutonic origin, is generally = to the Greek *vik* in Nicander, and the Latin *vic* in Victoria; and is derived from the A.-S. *sige*, O.-N. *sigr*, victory; hence Segar, Sigar, Siggers, Seager, Sugar, Sigbert, Sigmund, Sigismund, Sigrist, Sigwin, Seakins, i. q. Siggins. Stott may be from *stot*, a horse; in the Scottish, a young bullock, a steer, from the Sax. *stotte*; hence Stotter may mean one who has the charge of *stots*; hence also as patronymics, Stoddard, var. Stoddart, Stodhart, Stothard, Stothert, Stothurd, Studdard, Stutard. Although we have many names from beasts, and some few from birds, I doubt much whether we have a single one from the finny tribe, notwithstanding the existence of some forty names which would appear to be so derived. Thus Dace is i. q. Days, i. e. David's; Roach means a rock; Whale is a foreigner; Turbot is for Tebbut, corrupted from Theobald; Gudgeon, Sturgeon, and Mullet are diminutives of Gouge, Sturge, and Mull; and Chabot is another diminutive. Gurnard and Pilchard are patronymics. Dolphin is possibly of

Cornish origin; Burt may be the same as Bright, and Wilks is from Wilkins, a diminutive of Will; Maid is doubtless the same as Mead and Meadow. Jack is not from Jacques, as some assert, but from Jannock, a diminutive of Jan, i. e. John; Luce seems to be from Lucius; Eel is probably from Eli; and Tench is doubtless the same as Dench, and the Gaelic name Tainsh; Far is from Pierre, whilst Herring and Whiting are either patronymics, or compounded of *ing*, a meadow. Among very many names relating to the medical world we have Bark, Bowell, Brain, Fever, Glister, Gumboil, Lance, Lancet, Morter, Motion, Pestel, Physick, Pill, Plaster, Truss, Whitlow. Brain is corrupted from an Irish name; Bowell is probably i. q. Powell, i. e. Ap-Howell; Fever is the same as the Fr. name *Le Fevre*, "the smith"; Motion is a diminutive (perhaps of Mote or Mott); Gumboil is corrupted from the German name Gumpold or Gumbold; Physick is from a Cornish local name; Pill is the same as the Peck-sniffian name Peel, signifying a fortification; Truss is probably from Theresa, and Whitlow may mean the white mound. R. S. CHARNOCK.

## DON QUIXOTE.

(3rd S. iv. 227.)

Your reference to the new Catalogue of the Library of the British Museum has probably put CANON DALTON in the way of obtaining the information sought for in the queries above quoted, but the following jottings may possibly supply an occasional fact otherwise overlooked. CANON DALTON asks in the first place for the titles and dates of the Latin, Danish, and Portuguese translations of Don Quixote. The title and date of the Portuguese version are given in Brunet (new ed. p. 1750) as follows:—

"O ENGENHOZO fidalgo D. Quixote de la Mancha, traduzido em vulgar. Lisboa, 1803, 6 vols. in-8."

This is probably a reprint of the Portuguese translation mentioned by Navarrete, the title of which he gives more fully:—

"O engenheiro Fidalgo Dom Quixote de la Mancha. Por Miguel de Cervantes Saavedra. Traduzido em vulgar. Lisboa, na tipografia Rollandiana, 1794. 6 tomos, 8o."

An exceedingly interesting dramatic version in Portuguese, of *Don Quixote* is given in the *Teatro Comico Portuguez* of the unfortunate Antonio José da Sylva (Lisbon, 1759, t. 1), under the following title:—

"Vida do grande D. Quixote de la Mancha, E do Gordo Sancho Pança, que se representon no Theatro do Bairro Alto de Lisboa no mez de Outubro de 1738."

An excellent French version of this drama by M. Ferdinand Denis is given in the *Chefs d'Œuvre des Théâtres Etrangers* (Paris, 1827).

For the biography of poor José da Silva himself, see also the *Resumé de l'Histoire Littéraire du Portugal* (Paris, 1826), by the same writer, and the *Histoire de la Littérature Brésilienne* of Ferdinand Wolf, which has been just published at Berlin by that indefatigable Spanish and Portuguese scholar. (Berlin, 1863, p. 31.)

As to the Danish translation, it would appear from Brunet (p. 1754) that two translations of *Don Quixote* have appeared in that language; one by C. D. Biehl, Copenhagen, 1776, 4 vols. in-8, and another by F. Schaldemose, Copenhagen, 1829-31, 4 vols. in-8.

Brunet makes no mention of the Latin version, of which among my own books I can discover no trace except what may be inferred from the passage of Ticknor extracted by CANON DALTON, and the following reference to the subject by Navarrete in his *Life of Cervantes*, already quoted:—

"Algunos curiosos nos han dado noticia de una traducción latina del Quijote hecha por un literato alemán; de otra en lengua danesa por una dama de Copenhague, y aun de algunos en Sueco y Ruso; pero no constándonos estos hechos por noticias tan positivas como las que hemos dado anteriormente, nos parece propio manifestarlo así con franqueza para satisfacción de los lectores."—*Vida de Cervantes*, p. 529.

With regard to the edition of *Don Quixote*, published at Boston in 1836 by Francisco Sales, it is evidently an educational book intended for students, the notes being compiled from the standard Spanish editions, which are all mentioned by Mr. Ticknor. CANON DALTON will find that Mr. Sales has not been overlooked by the distinguished author of the *History of Spanish Literature*, if he refers to vol. ii. p. 191 of the old edition of that invaluable work, or to vol. ii. p. 229 of the new. Mr. Ticknor, speaking of Lope de Vega's *Estrella de Sevilla*, which has been twice reprinted in the United States by Mr. F. Sales (Boston, 1828, and 1840), the last time, he says, with corrections kindly furnished by Don A. Duran of Madrid, adds the following interesting remark:—

"A curious fact in Spanish bibliography, and one that should be mentioned to the honour of Mr. Sales, whose various publications have done much to spread the love of Spanish literature in the United States, and to whom I am indebted for my first knowledge of it."

The copious references given in your note to CANON DALTON's queries relative to the Rev. John Bowle, leave little to be added. I may mention that in my copy of the remarkable and still valuable edition of *Don Quixote* published by him (Salisbury, 1781, 3 vols. 4to), the name of his vicarage is given "Idemestone," and not "Idmiston," as at present. The *Anotaciones a Quixote* (tome iii. p. 167), are thus somewhat curiously dated and signed:—

"IDEMESTON, en su Estudio,  
y Octubre 26, M.DCC.LXXX.

"JUAN BOWLE."

The "*Tolondron. Speeches to John Bowle*, about his edition of *Don Quixote*, together with some account of Spanish Literature," by Joseph Baretti, London, 1786, is certainly one of the most whimsical and splenetic of satires. It commences with the following Macaronic verses, which may be interesting to M. Delepierre:—

"*Ad Doctum Milordum. Epistola Coccaiana.*

"O Macaronel Merlini, care Milorde,  
Qui joca fautor amas, capriciosque probas!  
Cui debata inter, Parlamentique facendas,  
Gustum est privatis ludere quiquiliis!  
Hunc tibi commendo, preclare Milorde, libellum  
Scarabochiatum poco labore meo.  
Impertinenzas narrat, magnasque bugias  
Commentatoris serio-ridiculi:  
Qui multas linguas et multa idiomata noscens,  
Nescit quam didicit matris ab ore puer.  
Qui bravo binas Quixoto præcedit aures,  
Nasum Sanchoni sanguineumque dedit:  
Qui, tamquam auctor veteramentarius esset,  
Johnsono impegit scommata foda sopho:  
Qui, sine vergognæ grano, quasi rana, coaxat,  
Innocens operas vilificando meas."

A work which commences so singularly is kept up for 338 pages in the same spirit, and terminates not inconsistently with the following passage:—

"To conclude and make an end of this paltry subject, I now pull my night-cap off my white-haired noddle, and making a most reverential bow to Mr. John Bowle, *alias* Querist, *alias* Anti-Janus, *alias* Izzard Zed, *alias* Coglion, *alias* Jack, *alias* Tolondron, and wishing a merry Christmas to you all, there goes to the Devil his edition and my pen, quite worn to the stump. *Valete omnes.*"

D. F. MAC-CARTHY.

Dalkey.

P.S. I forgot to add in the proper place that CANON DALTON will find, at p. 116 of Prescott's *Critical and Historical Essays* (a volume which, it may be noticed, was dedicated to Mr. Ticknor), an elaborate criticism on the American edition of *Don Quixote* by Mr. Sales, which gives ample means of forming an opinion as to its "merits and character."

EDWARD HARLEY, 2ND EARL OF OXFORD (3rd S. iv. 286.)—Your correspondent is premature in stating that in Mr. Pink's *History of Clerkenwell* no mention is made of the earl's residence in that parish, inasmuch as only about half of the *History* has at present been published.\* Mr. Pink died before his work was finished, and left the whole of his MS. in a very confused state. I commenced editing it after the first chapter had appeared before the public in a local newspaper, and the illustrated monthly parts had been promised. I have to work hard to get each number ready for the press. Many matters must of necessity appear in an appendix to the *History*; amongst

[\* Nevertheless, the account of Newcastle House, accompanied with an engraving, had already appeared at pp. 97-101.—Ed.]

them will be particulars of the Earl of Oxford. I think your correspondent is right in his conjecture that the earl's residence was Newcastle House. He was son-in-law to John Holles, Duke of Newcastle. But more of this in my appendix.

THE EDITOR OF *The History of Clerkenwell*.

"GOD SAVE THE KING" IN CHURCH (3<sup>rd</sup> S. iv. 288.).—Many years since I used to be an occasional deputy for the organist at the chapel of the Royal Hospital, Chelsea, better known as Chelsea College; and it was then the custom to play as a concluding voluntary, every Sunday afternoon, five verses; or "God save the Queen," five times repeated. This also brings to my recollection a story that is current about Danby, the glee composer, who often officiated at Chelsea College as deputy-organist. The "old heathens," i. e. the pensioners, as the Chaplain-General Gleig used to term them, were in Danby's time much addicted to roaring out the Old Hundredth psalm; five verses being regularly sung every Sunday, even down to the time when I played there; and as Danby had a perfect horror of the Chelsea veterans' melody, he invariably played the first verse in A. Then, by a very long interlude (all the organ music used to be long in the College Chapel, there being a middle voluntary at both services of ten minutes duration, so that the congregation had ample time to note who was present, and stare at each other,) he managed to get the next verse into B flat; another interlude landed him in C, the next in D, and the last and fifth in E. Danby well knew that the old men must leave off long before he came to the last verse, and he was repeatedly accosted by some of them; who asked him, "How it was, they never could sing more than two verses of the tune when he played?" To which he invariably made one reply: "You all are so fond of the tune, that you exert yourselves too much; and I am obliged to play very long interludes to give you breathing time."

M. C.

INNOCENTE COAT (3<sup>rd</sup> S. iv. 286) is, I apprehend, a white coat. Convicts going to be hanged, and who protested their innocence to the last, were accustomed to wear a white jerkin (sometimes a nightgown) in addition to the cap and nosegay. There is an allusion to the practice in *Feveril of the Peak*, and one can scarcely understand how Sir Walter could have jumped so easily at the conclusion, that "innocents" meant "mourning."

G. A. SALA.

TERRIER (3<sup>rd</sup> S. iv. 126, 300.).—In old sporting manuals, all dogs taking the earth are mentioned as "terriers." The word comes to us, I think, from Normandy. The small patrician-landholder, or gentleman-farmer—a class almost annihilated at the Great Revolution—was called "un gentilhomme-terrier." In other provinces he was

termed "un hobereau." The most recent instance within my observation of the use of the first title, was in a French translation of M. Ivan Tourgénéff's *Scenes from Russian Life*. The middle class Russian landholder (of noble blood however) was there rendered as "gentilhomme terrier."

G. A. SALA.

Bailey gives, as the primary sense of the word in its hunting relation, the hole itself; and hence the dog who drags the beast out of it.

What is the derivation of the name of our old friend Dog Tray? so familiar to our childhood, and now again revived. May it not be a corruption of "terri," which name occurs accompanying a small hound couched at the feet of Lady Cassy, on her brass at Deerhurst?

VBBNA.

SKETCHING CLUB OR SOCIETY (3<sup>rd</sup> S. iv. 248.) There is in this county an Anastatic Drawing Society. The subscription is 10s. per annum, and each member has a book of original drawings (multiplied by the Anastatic printing process) annually. The Secretary is the Rev. J. M. Gresley, Over-seile, Ashby-de-la-Zouch, who will, I am sure, gladly give every particular.

T. NORTH.

Leicester.

I beg to thank \* \* \* for noticing my query respecting the Sketching Society, but it was not my intention that the members should adjourn to the country or locate in any fixed spot in the summer. What gave rise to the society in my mind was the fact, that some years ago there was a society composed of a few members who would meet occasionally at each others' houses, and spend the evening in the execution of some drawing, the whole of those produced to be the property of the host. This might not be practicable now for want of room, if the thing was carried out to any extent, but instead of meeting at private houses, a room could be engaged, which would answer the purpose. A few years since there was an amateur exhibition annually in Pall Mall, and I well remember some of the drawings being of a first-class character: how has this not been continued? probably for want of funds. Why not then institute the society again, and have a small subscription to pay the expenses of the room annually? I merely throw these hints out in the event of some one, having the time to spare, devoting himself to the work of reorganising the society, which would certainly be the means of cultivating a taste for the fine arts, and promote a good feeling among many amateur artists.

E. ROBERTS.

EXECUTIONS FOR MURDER (3<sup>rd</sup> S. iv. 268.).—Your correspondent J. P. D. will find a clue to the information he seeks by consulting the *Judicial Statistics*, annually presented to Parliament. I believe the form of making the returns has been

altered more than once within the years named, 1839 to 1862; but in the one now before me for 1861, the particulars of the fifteen cases in that year, where executions followed the capital convictions, are given, viz. the county, the name and age of the condemned, and particulars of the murder. I have not access at this moment to the returns for the previous years; but J. P. D. will find the two murders of police constables he names as occurring in East Suffolk, quite exceptional cases. In 1861, there was no capital conviction, I believe, for the murder of a police officer: certainly no execution for such offence. The papers may be consulted at the British Museum; or purchased for a small sum at the office for the sale of Parliamentary papers, Westminster.

There were fifteen executions in 1861: fourteen for murder, and one for an attempt to murder. This latter is the only case in which the extreme penalty has been inflicted for twenty-one years, where the murder has not been actually accomplished; and is the last that can take place for less than murder, as the alteration of the law which came into operation on the 1st of November, 1861, virtually abolishes the punishment of death for all offences but treason and murder. The one case referred to was for a very brutal attempt to murder; that of Martin Doyle, aged twenty-six. He attempted to murder a woman with whom he cohabited; but she survived, and was the means of convicting her assailant.

The returns of commitments and convictions, &c., were known at one time as Redgrave's Tables; and this will be sufficient to indicate the sources from which J. P. D. may gather the information he seeks. T. B.

Your correspondent will have some difficulty in obtaining all the information he desires, but as far as his queries relate to the general subject of convictions and executions in Great Britain and Ireland, he will find full statistics, from 1828 to the present time, in the *Companion to the British Almanac*, 1828 to 1863. D. M. STEVENS.

**BERNARD GATES, TUNER OF THE REGALS** (3<sup>rd</sup> S. iv. 204.)—The regals was a small portable organ much used during the fifteenth and sixteenth centuries. The instrument belonging to the royal chapel, being carried with the other chapel furniture from place to place on every removal of the sovereign, was no doubt in frequent need of tuning, and hence the appointment of a "Tuner of the Regals." The office of tuner was continued long after the instrument was disused, but was abolished, I believe, about seventy or eighty years since. It is probable that after the office became a sinecure the appointment was given to some other officer of the chapel as a

means of increasing his salary; like as the office of Lutenist was for a long series of years after the duties ceased held by the Master of the Children.

Will MR. WING kindly oblige me with a copy of the inscription on the tablet in North Aston church "to the memory of Bernard Gates, the musical composer"? I am desirous of knowing what relationship existed between him and Bernard Gates, Gentleman, and Master of the Children of the Chapel-royal, who died November 15, 1773, aged 88, and was buried in the cloisters of Westminster Abbey. W. H. HUSK.

**ST. LUKE, THE PATRON OF PAINTERS** (3<sup>rd</sup> S. ii. 188, 234, 274; iv. 220.)—It is stated in *Loretto and Nazareth*, two Lectures by William Anthony Hutchinson, Priest of the Order, 1863, that the blessed Virgin Mary once appeared to a certain Alexander de Georgio, the Curate of the Parochial Church of St. George at Tersatto, and told him, among other things relating to the holy house at Loretto, that the cedar statue preserved therein was an image of herself, made by St. Luke the Evangelist. In Feb. 1797 the Commissaries of the French Directory seized upon this relic and removed it to Paris. In the French Catalogue it was described "as a statue of some eastern wood, and as belonging to the Egyptian-Jewish school."

This image was restored to the Church of Loretto in 1802, and is now an object of much superstitious reverence. See pp. 7, 43.

LUCY PEACOCK.

Bottesford Manor.

**ARMS OF MILAN** (3<sup>rd</sup> S. iv. 210.)—The arms of the Duchy of Milan are, Argent, a thrice bent serpent azure, crowned, with a child gules in its jaws. This is from the description of a coin of Maria Theresa (1778) in Dr. L. Fliesbach's *Münzsammlung seit dem Westphälischen Frieden bis zum 1800*, &c. These are the present arms of Milan, for I remember seeing them painted in the Exhibition. I suppose the ancient arms were the same, although curiously enough, my *Nürnberg Wappenbuch* (1605) does not give them, perhaps because it did not consider Milan German, then being under Spanish rule.

JOHN DAVIDSON.

**UM-ELIA: AMELIA** (3<sup>rd</sup> S. iv. 270.)—The statement that the mother *always* takes, in the East, the name of her first-born with the prefix *um*, mother, is evidently a mistake. It is not taking a new proper name, but only a new character, that of a mother; as we speak of the mother of Wellington, Buonaparte, Newton, &c. The statement, however, if not generally true, is so in particular instances where the distinction of the son may give a new name to the mother—as Saba was named Um-khalid. (Stanley's *Sinai*, 271.) It is certainly so as respects the father, who is

sometimes best or only known by his son's name, with the prefix *aboo*, father. Thus we have, *Aboo-taleb*, *Aboo'l-feda*, *Aboo-beker*, *Aboo'l-kasem*, *Aboo-omrabbîn*, *Aboo-omar*, &c. Like instances occur in Hebrew names. See a judicious article, "Name," by Ewald, in *Kitto's Biblical Cyclopædia*. The Arabs give to their boys usually the names of Mahomet, or some of his family or companions; of some of the early patriarchs and prophets (Abraham, Isaac, David, Solomon, &c.); and lastly, names formed from the attributes of God. Girls are mostly named after the wives of Mahomet, and others of his family; and are sometimes distinguished as "be-loved," "blessed," "precious," &c., and sometimes by the name of a flower, or other pleasing object (*Lane's Mod. Egypt*, i. 78). Emma, Emily, and Amelia, belong not to the Shemitic, but to the Indo-European family of languages.

T. J. BUCKTON.

However possible your correspondent's theory may be regarding some of our English names, yet respecting the one in question it is powerless: for Amelia is, without doubt, the feminine of *Æmilius*; which, so thoroughly Roman, can, I think, never have been derived from the *Saracena*.

JEAN Y—.

ROBERT DAVENPORT (3rd S. iv. 291.)—As D. DALE asked *where*? it may be as well to add to the interesting information contained in the subjoined reply, that in *Doddsley's Old Plays*, vol. xi. p. 263, several particulars in text and notes are gleaned, regarding which references are given. Some statements are there made, too, which are not included in the reply; e. g. his being licensed for *The Histoire of Henrie the First*, April 10th, 1624; that along with Thomas Drue he wrote *The Woman's Mistaken*. A *New Tricke to cheat the Devil* and four other plays are therein also attributed to him.

SAMUEL NEEL.

A review of this writer's tragedy *King John and Matilda*, will be found in the *Retrospective Review*, 1st S. vol. iv. p. 87. Davenport is likewise the author of a "very agreeable facetious comedy," entitled *A new Trick to cheat the Devil*, 4to, 1639; besides several plays which have never been printed. In *Heber's Catalogue*, pt. iv. p. 245, we also read, "*The Bloodie Banquet*, by T. D., probably R. Davenport, 1639;" but according to the *Biog. Dram.*, ed. 1782, p. 33, "by some ascribed to Thos. Barker."

JOHN A. HARPER.

THIRD BUFFS (3rd S. iv. 287.)—The 3rd (or East Kent) regiment of foot is called "the Buffs." It received this designation from the fact of its being the first regiment in the service that wore accoutrements, such as sword-belts, pouch-covers, &c., made of leather prepared from the buffalo. In after time, its waistcoats, breeches, stockings, and facings were made to correspond with the buff

colour of the appointments. When the 31st regiment was raised in 1702, it was clothed in buff vests, breeches, and stockings, and so acquired the name of the "Young Buffs," which has long since fallen into disuse. As long as the "Young Buffs" retained its name, the 3rd, for the sake of distinction, was styled the "Old Buffs." Its old title of "the Buffs," given to the regiment in military playfulness and familiarity, is now a recognised designation, and may be seen in any Army List. See *R. Mil. Chron.* 1811, ii. 119; and Cannon's *Hist. Record of the 3rd Regt. of Foot*, 1839.

M. S. R.

Brompton Barracks.

THE REV. PETER THOMPSON (3rd S. iv. 289.)—In my collection of books relating to Yorkshire and Yorkshiremen, I find a volume entitled—

"Sermons occasioned by the sudden Death of the Rev. Peter Thompson, late Minister of the Scotch Church, Leeds. To which is prefixed a Memoir of his Life. By Adam Thompson."

This work was published in Leeds by Edward Baines, 1807. The author was a brother of the deceased; and the brief memoir states that the Rev. Peter Thompson was a native of Coldstream, a small village in the south of Scotland; being born there on August 11, 1778, and was the eldest of a large family. He went to the college in Edinburgh in 1792; he was licensed to preach on April 9, 1799, and commenced his ministry at his native village. He was appointed on December 11 of the same year to the pastoral charge of a small congregation at Whitby, where he remained until he removed to Leeds in 1804; where he remained as pastor of the congregation at Albion Chapel until his death on February 17, 1806.

The memoir is a very meagre one, giving no particulars beyond the statement that he "married a young lady with whom he had been long and intimately acquainted; she bore him three sons in his lifetime. The first could hardly be said to have lived. The other two survived him, and a fourth was born about four months after his death."

I shall be very happy to answer any specific inquiry so far as the information given will permit, or I will leave at your office, for the use of S. Y. R., the volume in my possession on his giving to you his name and address, and intimating, through your columns, his desire to look at it.

I have referred to the *History of Leeds* by Edward Parsons, published in 1834, but I find no reference whatever to the Rev. Peter Thompson. The name of the chapel where he presided is given, which was in that year under the care of the Rev. R. W. Hamilton.

Mr. Thompson seems to have been much beloved by his congregation at Whitby, and also at Leeds, and very acceptable as a preacher. T. B.

RIDDLE (3<sup>rd</sup> S. iv. 188, 277.)—I am quite perplexed to know how *gas* can be said to "apportion things of earth by line and square." I never heard the answer. The following has been suggested to me by a lady—*mile-stone*. Here *Stone* is the late Frank Stone the painter, whose works were held to be excellent delineations of the passions; and the *mile-stone* does show in many ways (*i. e.* roads) how everybody *fares* (in the old sense, *i. e.* goes). If this be not the answer, it is a very good echo. The riddle was given many years ago.

A. DE MORGAN.

MRS. COKAIN OF ASHBURNE (3<sup>rd</sup> S. iv. 305.)—Doubtless a relation of the *soi-disant* Sir Aston Cockain or Cokayne, who was baptised at Ashbourne. Why not his mother or sister? Donne was a friend of his.

"*Donne*, Sackling, Randolph, Drayton, Massinger, 'Habbington, Sandys, May, my acquaintance were.'"

J. H. K.

Arms, Boteler, impaling, three cocks: Cokaine. Crest of Boteler.

"Here lies the body of Sir Francis Boteler, late of Woodhall, in Bishops-Hatfield, descended from the Right Noble House of Botelers, Barons of Oversley, Wemur, and Sudley. Knighted by King Charles the First, at York, May the 1<sup>st</sup>, 1642. His first wife was Dame Anne Cokaine, of the ancient and honourable families of the Cokains of Ashborne, in Derbyshire, where she is interred: by whom he had a son that died young, and two surviving daughters, Julia and Isabella. He departed this life the 9<sup>th</sup> Oct., 1690, in the 80<sup>th</sup> year of his age, in hope of a joyful resurrection."—See Clutterbuck's *Herts*, vol. ii.

A. B.

Guildford.

PARTY (3<sup>rd</sup> S. iv. 269.)—There is very good reason for believing Swift to have originated the dictum "Party is the madness of many, for the gain of a few." It appears at the end of the second volume of *Miscellanies* published by Motte & Bathurst in 1736, as the first paragraph under the heading of "Thoughts on Various Subjects." The closing paper of the first volume bears the same title, and is moreover further distinguished by ☞, the hieroglyphic signature of Swift. The chapter from which I quote the saying in question does not contain this identifying mark, but as it is also called "Thoughts on Various Subjects," it may fairly be assumed to be a continuation of the subject treated in the first volume, and may, without straining a point (due allowance being made for typographical inaccuracy), be assigned to the witty but cynical Dean of St. Patrick's.

Keswick.

WILLIAM GASPEY.

MAJOR RUDYERD (3<sup>rd</sup> S. iv. 289.)—The Rudyerd who died at Chatham, October 3, 1793, was named Richard. His death is recorded in the *Gent. Mag.* 1793, vol. lxiii. part ii. p. 961, wherein

he is styled Major; and is stated to have been twenty-eight years town major at Gibraltar. He was buried in Gillingham churchyard, north-east of the church; and his resting-place is marked by a plain headstone, bearing this inscription:—

"In Memory  
of Richard Rudyerd, Esq<sup>r</sup>,  
who departed this Life  
the 8<sup>th</sup> of Oct., 1793,  
Aged 84 Years."

I have looked through the Annual Army Lists in my possession for 1756 to 1794, and can find no mention of any Rudyerd in the 36<sup>th</sup> regiment of foot, or as filling the office of town-major at Gibraltar. If he ever was in the service, it must have been before 1756. Supposing this, and taking it for granted that he held the town-majorship for twenty-eight years, he must, when appointed to the office, have been only about eighteen years of age! This is extremely improbable; and the inscription on his headstone makes it tolerably certain that he never held military rank.

From 1756 to 1793 two Rudyerds only, as far as I can make out, were in the service. These were Henry and Charles William Rudyerd; the former died when lieutenant-general at Hammer-smith, October 18, 1828, aged eighty-eight; and the latter (son of the former), when lieutenant-colonel, at Gibraltar, October 19, 1813. Both were in the corps of Royal Engineers.

Richard Rudyerd of Whitby, in Yorkshire, and Henry Rudyerd, Lieut.-General of the Engineers, were brothers, sons (by the second wife) of Benjamin Rudyerd, third in descent from the celebrated Sir Benjamin Rudyerd. See Burke's *Patrician*, iv. 66.

It still remains to be proved whether Richard Rudyerd of Whitby is the Richard Rudyerd who died at Chatham in 1793.

M. S. R.

Brompton Barracks.

SIR BERNARD DE GOMME (2<sup>nd</sup> S. ix. 221, 252.) It may not perhaps be too late to inform D. W. S., that Mr. Charles Haliday, of Dublin, has printed for private circulation a very interesting document, entitled—

"Observations Explanatory of a Plan and Estimate for a Citadel at Dublin, designed by Sir Bernard de Gomme, Engineer-General in the Year 1678, with his Map, showing the state of the Harbour and River at that time, Exhibited to the Royal Irish Academy, at their Meeting on Friday the 15<sup>th</sup> of March, 1861." (5 pp. 4to.)

The paper has not appeared in the Proceedings of the Royal Irish Academy, of which Mr. Haliday is a member, but has been reprinted in the columns of the *Irish Times* newspaper.

For a reference to Sir Bernard's "design of building a fort royal on the strand, near Ringsend," in the vicinity of Dublin, see the report of Mr. Jonas Moore, drawn up in the year 1675, and printed in *Letters written by Arthur Capel*,

*Earl of Essex, Lord Lieutenant of Ireland, in 1675, p. 167 (4to. London, 1770).* ABHBA.

"PHILOMATHIC JOURNAL" (3rd S. iv. 291.) — For MR. NEIL's information, I beg to say that I numbered two old friends in the list of contributors, Mr. Jonathan Dawson, father of the gifted lecturer, Geo. Dawson, and Joseph Bounden, the author of two pleasing poems—"The Deserted City," and "Eva." I may add a living one, whose name there is no reason to conceal, my friend J. A. Heraud, so well known in a very varied literature. Perhaps I should scarcely name myself, as I had no hand in its conduct, but merely furnished one light review on *Poems by Miss Garret*, with several small poems of my own. I had my old friend Bounden's copy (left me), but it was by mistake sold among 1500 more some years ago to my own great regret. I quite forget the publishers or printer. J. A. G.

ZINCOGRAPHY (3rd S. iv. 290.) — I cannot speak positively, but I believe the facsimiles to which WM. DAVIS refers, as shown in the Exhibition of 1862, were produced by the Anastatic process, which is identical with zincography only so far as both processes may be called printing from zinc plates. The preparation of the metal for receiving the impression in each case is very different. The Anastatic process is suited for the reproduction of old books, drawings, engravings, &c., and it does not necessarily destroy the originals, but it endangers them, requiring great care in the manipulation, and in all cases impairs the tenacity of the paper. In some volume of the *Art Journal* WM. DAVIS will find the information he seeks, but I have not the means of referring to it. T. B.

GREEK PHRASE (3rd S. iv. 319.) — The passage in Diodorus Siculus is in the second book, p. 162, of the first vol. of Wesseling's edition, Amsterdam, 1746; chap. l. according to the Latin version of Rhodomanus, p. 94, of Stephanus's edition. The verb ἀποσφενδαίνω, and not only the verbal ἀποσφενδαίνωται, is in Plutarch, but I cannot at present give the reference. LYTTELTON.

BOOTERSTOWN, NEAR DUBLIN (3rd S. iv. 276.) — With reference to the REV. DR. TODD's very interesting communication on this subject, I send you four lines from Mr. William Scribble's recent pamphlet, entitled *Hurrah! the Fleet! or, Greetings from the Shore*, p. 4 (Dublin, 1863): —

"Free Booterstown, of bad renown,  
With Sandymount along,  
In lengthened row, to Ringsend low,  
All join the welcome song."

Mr. Scribble has evidently adopted the wrong explanation of the name; but with Dr. Todd's satisfactory letter within our reach, no one in future will fall into the same mistake. If he does, he certainly will be without excuse.

I may add that the name "Booterstown" is of rather older standing than Dr. Todd supposes, as reference to Dublin newspapers (for example) of the last century will show; but this is a point of minor consequence. "Butterstown" was the more common appellation. ABHBA.

THE BHAGAVADGITA, ETC. (3rd S. iv. 166, 238, 279.) — The word *khokhol* does not appear to be Arabic, or to have any connection with *kohl*, eye-powder. But I find in a Turkish Vocabulary (Barker, p. 38) the words *توتلمتی*, *kohlama*, and *توتولمتی*, *kohlumak*, meaning *to smell*; the terminal *mak* is the Tartar form of the infinitive of the verb, the remainder, *koku*, will, I infer, form the substantive, *smell* or *scent*. (Pfizmaier, *Grammaire Turque*, p. 224.) T. J. BUCKTON.

SWING (3rd S. iv. 271.) — You are quite correct in your reply to the Query of GEORGE LLOYD; but you do not state how it was that the term *Swing* became first applied to this species of outrage. If my recollection serves me, the rick burnings at the outset were preceded by threatening letters, sent to the persons whose property was in danger, and signed "Swing." It was a cognomen assumed, as Captain Rock was taken in Ireland. T. B.

BLACKGUARD (3rd S. iv. 295.) — They appear serving with their proper weapons in a passage in Holinshed, descriptive of a fray between the servants of Henry VI. and of the Earl of Warwick; where the former set upon the Earl, "the yeomen with swords, the blackguard with spits and fireforks." VEBNA.

### Miscellaneous.

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### Notices to Correspondents.

CPL. For the origin of the ins-sign "Pig and Whistle," consult "N. & Q." 1st S. ix. 261; x. 23; and the Athenaeum of Sept. 12, 19, and 26, 1868.

LIALLAWA. There is no account of the canal near Lochryd in Phillips's History of Inland Navigation.

\*\*\* For the translations of Faust consult Böhm's *Lowndes Bibliographer's Manual*, art. "Goethe," pp. 906, 907.

W. E. A. Many thanks for the particulars, which it is thought advisable to withhold.



R. W. Dixon. The query respecting George Bright appeared in our last number, p. 306.

C. C. (Oxford). Bishop Gastrell's *Notitia Cestriensis*, edited by Canon James, is vol. viii. of the works published by the Chesham Society, 4to. 1845.

ERRATUM.—Asst p. 306, col. ii. line 16, for "IDALEN" read "I & DALEN."

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LONDON, SATURDAY, OCTOBER 31, 1863.

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## Notes.

NOTES ON THE LIFE OF ROBERT ROBINSON  
(1785—1790.)

There are some men, known in their day by striking personal qualities, who gradually disappear from everything but the routine of literary history. From Rees’s *Cyclopædia* or Gorton we shall learn that Robert Robinson, the Baptist minister who preceded Robert Hall in the chapel of St. Andrew’s Street, Cambridge, was an “eminent dissenting divine,” an “able reasoner,” an “eminent controversialist.” We shall also find the titles of his works, and their general purport: and we shall see made to stand out a learned *History of Baptism*. But all this gives no picture: or, at most, suggests a grave man in a very modest dwelling, seated at a table covered with books. We want a work like that of Granger in title, a “help to the knowledge of portraits,” not of the engraver, but of the contemporary friend or critic, or better still, of the man himself in his writings.

Cambridge has, almost within our own period, had the extremes of nonconformist notoriety settled in the town, and, for different reasons, the resort of university men. On the one hand, Robinson and Hall; Robinson, pronounced by Dr. Price, with the approbation of all who heard it, the best colloquial preacher he had ever listened to; Hall, of whom many are left to confirm the

character given in the biography. On the other hand, Johnny Stittle, as he was called, who preached fiercely against classical literature, and exclaimed with triumph, “D’ye think *Paul* knew Greek?”

The life of Robert Robinson was written by the simple-minded George Dyer, the G. D. of Charles Lamb, of whom an account, written by me, will be found in the Supplement to the *Penny Cyclopædia*. Dyer’s life of Robinson was pronounced by Samuel Parr one of the best biographies in the language: and Wordsworth expressed the same opinion. Parr objected to Boswell that he gave the “drippings” of Johnson’s mouth; and declared that he himself had intended to give the history of his mind. But the drippings of the mouth and of the pen give the very mind itself: and he who now writes biography without them will live on the upper shelf, for reference only. If George Dyer could have given more of them, his book would have been reprinted to this day; but there is enough to set out an image of the man.

I shall begin with two of Robinson’s letters, which go far to make a picture:—

“To the Rev. Thos. Dunscombe, Bampton, Oxfordshire.

“Chesterton, Nov. 14, 1785.

“Dear Sir,—I own it gives me a great deal of pleasure to see any of the ministers of our churches address themselves to honest employments in life; there are many reasons to induce us to do so. Idleness is abominable, and the pretence of study is a joke, where a man hath not more books than he can read over in a month. Besides, what is there to find out? A Catholic had need be a subtle dog, and furnished with all the lore of the schools, to make the New Testament speak in favour of *his* church; but a Baptist, whose whole religion lies in believing a few plain facts, and in imitating that very plain example, Jesus Christ,—what hath he to do to rack his invention, and to assemble all apologies, ancient and modern, to justify him for doing so. Oh! but there are some beautiful readings, and fine criticisms, and strokes of oratory, which deserve the study of a minister of Christ! Well, God forgive me, poor sinner that I am! I feel three pounds, gained honestly by the sale of a fat bullock, produce more fire in my spirit, than all those pretty but poor tassels and spangles can give me. With three pounds I can set fire to ten cold hearts, frozen with infirmity and widowhood, poverty and fear. Half a guinea will purchase the native eloquence of a grateful old woman; and she, if I set her to read, will give me a criticism of the heart, and the finest reading in the world. Oh! bless the old soul! what honied accents she pours into my ear! If I can honestly get, and afford to give away three pounds, it will always be my own fault if I be not very happy. Now then set me to preach. How is it possible I should be dull! The luxury of living to the glory of God and the good of society; the joy of having saved a forlorn and forgotten cripple from hanging herself in despair; the felicity of setting fire to incense that burns to the glory of God; these are preparations for the pulpit, which the cold consumer of midnight oil never derives from his accents and quantities. I was the other night in our vestry with several gownsmen just before the lecture. In comes one of my sister Abigaila. ‘How do you do, Sarah? I am glad to see you returned safe from visiting your family at Soham.’—‘Bless the Lord, Sir, I am. We heard

Mr. Watts on the Lord's day, and were very much edified indeed. But the day after we were coming out of town, my husband saw him—and, poor creature, he was so shocked! O Sir!—Thunderstruck at all this, I trembled, expecting to hear before the gown that my poor brother Watts was seen drunk, or some such thing. Lord, thought I, happy is that man who hath not a foolish babbling good woman in his congregation. I looked pale. Sarah went on—'O Sir! there was the poor man on the top of a ladder a thatching a rick.' I laughed, but stamped, and said—'Have I bestowed so much instruction upon you and your husband for nothing? Are you yet in a state of infancy? I honour the man, and must be acquainted with him.'—'Dear Sir, he works five days, and has only Saturday to study.' 'Well, Sarah, I shall try to convince him that he ought to work six days: for one day will never make him a scholar, and his people are only a set of turf-diggers; and fourteence more in his pocket every Lord's day will make him preach with more vigour, and rattle the gospel with more power into the turf-men's souls. I appeal to these learned gentlemen.' After all, the prejudices of the common people are very great against the secular employments of ministers; and while we pursue them, we should take care and not give any unnecessary offence. This last seed-time I was in my field along with a young gentleman who looks after my farm, and he was digging a water-furrow across a land. It was a strong clayey soil, and he groaned, so that in pity I took the spade and went into the ditch, which was very dauby, and presently groaned too, at which he fell a laughing. 'What do you laugh at?'—'Pardon me, Sir, I recollected that a minister lately said in his sermon that preaching was the hardest work that was done under the sun.'—'I wish the fool was in this ditch; he would soon learn that some of his authors had taught him to tell fibs.' Farewell, my most affectionate friend; industry, plenty, frugality, prosperity, generosity, and piety be with you.—Amen. Yours ever,

"ROBERT ROBINSON."

Now this man, while running on against a learned clergy, was collecting the materials for his *History of Baptism* (1790), a work which all grades of opinion pronounce learned, and showing very varied reading. He was allowed the use of the college libraries, which must be honourably mentioned: for though in our day the colleges would not think a loan of books to a learned non-conformist anything on which greatly to plume themselves, it might have been otherwise in 1789. The following letter could not have been a sample of every day. I give these letters entire, Dyer's book being scarce:—

"To Henry Keene, Esq.

"Chesterton, May 26, 1784.

"Old Friend,—You love I should write folios: that depends upon circumstances, and if the thunderstorm lasts, it shall be so: but what a sad thing it is to be forced to write when one has nothing to say. Well, you shall have an apology for not writing,—that is, a diary of one day.

"Rose at three o'clock; crawled into the library, and met one who said 'Yet a little while is the light with you: walk while ye have the light—the night cometh when no man can work—my Father worketh hitherto, and I work.' Rang the great bell, and roused the girls to milking; went up to the farm, roused the horsekeeper; fed the horses while he was getting up; called the boy to suckle the calves and clean out the cowhouse; lighted

the pipe, walked round the gardens to see what was wanted there; went up the paddock to see if the weanling calves were well; went down to the ferry to see whether the boy had scooped and cleaned the boats; returned to the farm; examined the shoulders, heels, traces, chaff, and corn of eight horses going to plough; mended the acre-staff; cut some thongs; whippedcord the boys' plough-whips; pumped the troughs full; saw the hogs fed; examined the swill-tubs, and then the cellar; ordered a quarter of malt, for the hogs want grains and the men want beer; filled the pipe again, returned to the river, and bought a lighter of turf for dairy fires, and another of sedge for ovens; hunted up the wheelbarrows, and set them a trundling; returned to the farm, called the men to breakfast, and cut the boys' bread and cheese, and saw the wooden bottles filled; sent one plough to the three roods, another to the three half acres, and so on; shut the gates, and the clock struck five; breakfasted; set two men to ditch the five roods; two men to chop sads, and spread about the land; two more to throw up muck in the yard; and three men and six women to weed wheat; set on the carpenter to repair cow-cribs, and set them up till winter; the wheeler to mend up the old carts, cart-ladders, rakes, &c. preparatory to hay time and harvest; walked to the six-acres, found hogs in the grass; went back, and set a man to hedge and thorn; sold the butcher a fat calf, and the suckler a lean one; the clock strikes nine; walked into barley field; barleys fine, picked off a few tiles and stones, and cut a few thistles; the peas fine but foul; the charlock must be topped; the tares doubtful, the fly seems to have taken them; prayed for rain, but could not see a cloud; came round to the wheat-field; wheats rather thin, but the finest colour in the world; sent four women on to the shortest wheats; ordered one man to weed the ridge of the long wheats, and two women to keep rank and file with him in the furrows; thistles many; bluebottles no end; traversed all the wheat-field; came to the fallow-field; the ditchers have run crooked; set them straight; the flag-sads cut too much, rush-sads too little, strength wasted, show the men how to three-corner them; laid out more work for the ditchers; went to the ploughs, set the foot a little higher, cut a wedge, set the coulter deeper, must go and get a new mould-board against to-morrow; went to the other plough; picked up some wool, and tied over the traces; mended a horse-tree, tied a thong to the plough-hammer; went to see which lands wanted ploughing first; sat down under a bank [time, I think]; wondered how any man could be so silly as to call me *reverend*; read two verses, and thought of his loving kindness in the midst of his temple; gave out 'Come all harmonious tongues,' and set Mount Ephraim tune; rose up; whistled; the dogs wagged their tails and on we went; got home; dinner ready; filled the pipe; drank some milk; and fell asleep; woke by the carpenter for some slats which the sawyer must cut; the Rev. Messrs. A. in a coat, B. in a gown of black, and C. in one of purple, came to drink tea, and to settle whether Gomer was the father of the Celts and Gauls and Britons, or only the uncle; proof sheet from Mr. Archdeacon; corrected it; washed; dressed; went to meeting and preached from 'The end of all things is at hand, be ye faithful and watch unto prayer'; found a dear brother *reverence* there, who went home with me, and edited us all out of Solomon's Song, with a dish of tripe out of Leviticus, and a golden candlestick out of Exodus. Really and truly we look for you and Mrs. Keene and Mr. Dove at harvest; and if you do not come, I know what you all are . . . Is not this a folio? And like many other folios . . ."

Well done, historian of Baptism! And what a guarantee for his references is the proof that he

knew so well the worth of the eye of the master ! He wrote the *History and Mystery of Good Friday*, a tract which, though distasteful to episcopals of even moderate adhesion, was greedily bought and often reprinted. But his *History and Mystery of May 26, 1784*, would have been even more sought for, if it had been separately published. The first of the two letters was provoked by some "godly boobies," as he called them—colleagues in the ministry, it would seem, who objected to his farming as unclerical. He was systematically satirical upon his brethren, which he called "pricking the bladder." Preachers, said he, are too full of wind, and it is mercy to let it out. The following was written to Mr. Dunscombe, on the state of some of the congregations :—

"It is really deplorable to see the condition of some of these churches; some sapling of a minister collects and embodies weaklings like himself; a sort of insipid chit-chat is made the test of a Christian; and as men of sense will not disgrace their understandings by chaunting such stuff, they are left. Not one of these church-babies foresees that in human societies, human frailties must produce disagreeables; not one, therefore, is prepared to meet such things, but in the moment of a difference, void of all prudence, moderation, or decency, out they set a crying, scaring themselves, and bellowing up the multitude, as if the world were at an end: when nothing is the matter, only Billy the baby has broken Billy the baby's doll."

I will add, from Dyer, that Robinson had no hand in the article on Bunyan in Kippis's *Biographia Britannica*, though the contrary has been asserted. The passage signed B. was written by Broughton; that signed T. by Dr. Towers.

George Dyer himself was at one time a student under Robinson, and was, for a while, a Baptist minister. It was a joke against him—but only the readers of *Elia* can fully enjoy it—that he was obliged to resign his ministry from awkwardness in his office; that he attempted baptism only once, upon an old woman, and held her under water in a fit of abstraction until she was drowned. This Dyer used to deny with the same placid good faith with which he denied that he had walked into the New River, and with which he would have denied that he had been seen baptizing the moon. His remarks on the two letters which I have quoted are made with such simple gravity, and the intent of the letters is so calmly explained, that it is clear he did not feel the humour of either. Oh for the memoranda of some third person of moderate slyness who had seen Robinson and Dyer together !

One of the same name, but not a relative, Mr. Henry Crabbe Robinson, collected a few of the anecdotes which his intercourse with Robert Robinson's friends had furnished, and published them in the *Christian Reformer* for 1845. Some of these I abbreviate.

The undergraduates frequently interrupted the services. One of them wagered that he would stand on the pulpit stairs with an ear-trumpet through the whole sermon, as if deaf. He did so for a time, to the great amusement of his congeners. Robinson took no notice until, having to say that God's grace might reach any one, however worthless, he added, placing his hand on the young man's head, "I hope it may one day be extended to this silly boy." Down went trumpet, gown, and all, to the loss of the wager. I may add, from Dyer, that the congregation, in a public letter to Dr. Farmer, acknowledged that never, in one single instance, had they been interrupted by a graduate. But the undergraduates, at one time, made a permanent practice of it: they subjected the women to gross insult; and, on one occasion, paraded a bad woman in the aisle, dressed as an undergraduate. The heads of houses promised to put a stop to the nuisance, but did not succeed: perhaps they saw that sharper remedies would be required than their feelings would allow them to employ on behalf of Dissenters. They deserve the reflection, for when, after long suffering, Robinson tried the use of an act of parliament, a fine of 50*l.*, good-naturedly commuted into a public apology, procured for the Dissenters of the University town the freedom from annoyance which, as was remarked at the time, was enjoyed by their brethren in the seaports. The misconduct has been repeated in our own day, and actual imprisonment of some offenders has been found necessary. But for this I should not have recalled the old story. It will strengthen the hands of that large majority of the existing race of undergraduates on whose opinion, more than on anything else, the absence of such disorders depends, to be reminded from without that the University is not merely their affair and that of their tutors, but also of all those who are scattered through the world, having once been what they are now.

An elderly officer told a friend of Mr. H. C. Robinson that he was once in a coach with R. Robinson, who, after a time, began to interlard all his stories with the exclamation "Bottles and Corks!" On being asked why he did this, with the remark that the stories were not improved by it, he said that he had observed his querist used certain exclamations which he considered irreverent at least, if not sinful; that he piqued himself on his stories, and desired to use every innocent means of improving them.

"Do you deny," said D.D., "that the Scarlet Lady is a type of Rome?"—"Not in the least, Doctor, if you will acknowledge the Church of England to be a common strumpet." A Presbyterian roared with laughter. "I did not mean, Sir," continued Robinson, in a more serious tone, "to give you a triumph. I reverence the Holy

Scriptures too much to like to hear them employed to express our bad passions; but if we are to make use of an image not suited to our manners, I would say *all* I think on the subject. It is my opinion that the Church of Rome is the scarlet —; the Church of England, a common strumpet; and the Church of Scotland, a lady of easy virtue."

Arguing with a defender of what he deemed corruptions in the Church, Robinson was met with a repetition of "I don't see that."—"No?" said Robinson; "do you see this?" writing "God" on a card.—"Of course I do, — what then?"—"Do you see it now? I suspect not," said Robinson, covering the word with a half-crown. The opponent was one who had an interest in the matter. This story is also told of Robert Hall, with reference to an old colleague who had gone over to the Establishment, and got a living: in this way, no doubt, the razor is keener.

It was suspected that Robinson did not believe in the personality of the Devil, which in his day was considered something like Socinianism, if not Atheism. At a meeting of ministers, he heard a whisper to this effect. "Brother! brother!" he cried out, "don't misrepresent me. How do you think I can dare to look *you* in the face, and at the same time deny the existence of a devil? Is he not described in holy writ as the accuser of the brethren?" On another occasion, a good but not very wise man, asking him in a tone of simplicity and surprise, "Don't you believe in the Devil?" Robinson answered him in like tone, "Oh dear no! I believe in God; don't you?"

The late William Nash, of Royston, ten years younger than Robinson, was one of his most intimate friends. If any one could say what Robinson was personally like, he could. He and Mr. Crabbe Robinson once went to hear the well-known Wm. Huntingdon preach, the notorious S.S. It is, by the way, a curious illustration of that planing down to which I alluded at the beginning, that Gorton's article has not a word about S.S., the distinctive mark of the man. On leaving, Mr. Nash said, in a tone of real mortification, "I am very sorry I came here. I am sadly afraid, from all I have heard of this man, that he is a —; and, of all the men I ever knew, dear Robert Robinson was the very best. Now, they are so alike, that it is quite shocking. He has Robinson's voice, and his manner, and his style. It is the very man over again. How two persons so different internally should be so alike externally is quite a mystery!"

Perhaps this recapitulation may produce more authenticated anecdotes.

A. DE MORGAN.

#### AMERICAN MAJOR-GENERALS.

I cut the following from the *Boston* (U. S.) *Commonwealth* of September 11, 1863. I wish you would reprint it in your pages. The list will be very useful to future historians; and if not preserved in "N. & Q." it will certainly not be accessible on this side the Atlantic:—

"The list of Major-Generals now stands as follows:—George B. McClellan, John C. Fremont, Henry W. Halleck, Ulysses S. Grant, with one vacancy. Within the past year Major-General Wool has been retired.

"The army corps are now commanded as follows:—1st. General John Newton; 2nd. General Winfield S. Hancock; 3rd. General Daniel E. Sickles; 4th. Consolidated with others; 5th. General George Sykes; 6th. General John Sedgwick; 7th. Consolidated with others; 8th. General Robert C. Schenck; 9th. General John C. Park; 10. General Quincy A. Gilmore; 11th. General Oliver O. Howard; 12th. General Henry W. Slocum; 13th. General E. O. C. Ord; 14th. General George H. Thomas; 15th. General Walter T. Sherman; 16th. General Stephen A. Hurlbut; 17th. General James B. McPherson; 18th. General John G. Forster; 19th. General N. P. Banks; 20th. General Alex. McDowell McCook; 21st. General Thomas L. Crittenden; 22nd. General Samuel P. Heintzelman; 23rd. General George L. Hartsuff; Cavalry corps, General Stoneman.

"The list of Brigadier-Generals in the regular army is now as follows:—Irwin McDowell, Robert Anderson, William S. Rosecrans, Philip St. George Cooke, John Pope, Joseph Hooker, George G. Meade, with two vacancies. Of these, McDowell, Rosecrans, Pope, Hooker, and Meade, are Major-Generals of volunteers. Within the past year Brigadier-General Harney has been retired, and it is reported that General Cooke has been summoned before the Retiring Board.

"The regular army, in addition to the above grades, now consists of an Adjutant-General's Department, with Brigadier-General Lorenzo Thomas at the head; a Judge Advocate-General's Department, with Col. Joseph Holt at the head; an Inspector-General's Department, a Quartermaster's Department, a Subsistence Department, a Medical Department, a Pay Department, and an Ordnance Department, a Corps of Engineers, six cavalry, five artillery, and nineteen infantry regiments.

"There are now seventy-one Major-Generals of volunteers, and 194 Brigadier-Generals.

"The following is the present list of the military geographical departments and their commanders:—

"Department of the Tennessee—Major-General U. S. Grant.

"Department of the Cumberland—Major W. S. Rosecrans.

"Department of the Ohio—Major-General A. E. Burnside.

"Department of New England—Major-General John A. Dix.

"Department of the Gulf—Major-General Nathaniel P. Banks.

"Departments of North Carolina and Virginia—Major-General John G. Foster.

"Department of the Northwest—Major-General John Pope.

"Department of Washington—Major-General S. P. Heintzelman.

"Department of the Monongahela—Major-General W. T. H. Brooks.

"Department of the Susquehanna—Major-General Darius N. Couch.

"Department of Western Virginia—Brigadier-General B. F. Kelley.

"Department of New Mexico—Brigadier-General James H. Carleton.

"Department of Key West—Brigadier-General J. M. Brannan.

"Department of Kansas—Major-General James G. Blunt.

"Middle Department—Major-General Robert C. Schenck.

"Department of the South—Brigadier-General Q. A. Gillmore.

"Department of Missouri—Major-General John M. Schofield."

EDWARD PEACOCK.

#### WILLIAM STEWART ROSE.

This accomplished scholar, the translator of *Ariosto*, the author of the *Letters from the North of Italy*, and the friend of Sir Walter Scott, Canning, the Freres, Lord Holland, and Hallam, is surely entitled to a place in any general biography.

In reply to an inquiry from a correspondent, you state (3rd S. iv. 280) that Mr. Rose died April 30, 1843: referring to a biographical notice of him prefixed to his translation of the *Orlando Furioso*, in *Bohn's Illustrated Library*, and which was written by his friend the Rev. Charles Townsend, Rector of Kingston-upon-the-Sea.

It is surprising that Mr. Rose's death is not recorded in the *Gentleman's Magazine*, the *Annual Register*, or the *Necrological Table of the Companion to the Almanac*.

From Mr. Townsend's brief but able biographical sketch, we learn that after being educated at Eton, where he was distinguished, Mr. Rose was for a short period at Cambridge.

It appears, from Mr. Stapylton's *Eton School Lists* (a very useful work, which we think has not yet been noticed in your columns), that he was in the upper division of the fifth form at Eton in 1791 and 1793. Mr. Stapylton gives only the initials of his Christian name, and seems to have been unconscious of his literary eminence; but mentions his contribution to *Muse Etonenses*. As he was never matriculated at Cambridge, we have had some difficulty in ascertaining his College. We find, however, that William Rose of Middlesex, from Eton, was admitted a pensioner of St. John's College, March 3, 1794. His age is not given in the admission book. Notwithstanding this, and the suppression of the second Christian name, yet, having regard both to the date of the admission and his school, there can, we think, be no reasonable doubt that the William Rose so admitted is identical with the subject of this notice; who, being born in 1775, would then be about nineteen.

The following curious allusions to the University of Cambridge occur in his "Court and Parliament of Beasts:"—

"And next (for he would cultivate diversity  
Of genius) the Dog cast the firm foundation  
Of a far-fam'd and learned university,  
Where every beast obey'd his own vocation;  
And from old brutes, in various arts profess'd,  
Studied that art alone which pleas'd him best.

"The tenure of this body was a charter,  
Renewable at each two hundred years;  
Like that of company, enroll'd for barter.—  
O Cambridge, nurse of Princes and of Peers!  
Thus renovated, thou would cease to doat,  
Nor thy cramm'd wranglers wrangle still by rote.

"But some prefer what goes against the grain,  
Upon the principle we drive a pig;  
And hence they say, that with immortal strain,  
This Cambridge has been often big.  
Has turn'd out Milton, Dryden, Prior, and Gray,  
Frere, Coleridge, and Lord Byron, in our day."  
Canto II. Stan. 48—51.

Information respecting Mr. Rose and his works may be derived from Lockhart's *Life of Scott*; Scott's Introduction to the first canto of *Marmion*; *Quarterly Review*, xxi. 486, 627; xxii. 357; xxvi. 191; xxx. 40, 151, 590; xxxiii. 597; xxxvi. 302, 603; lvi. 400; lviii. 465; lxiii. 131; Lowndes's *Bibl. Man.*, edit. Bohn, 386, 1334, 2129; Watt's *Bibl. Brit.*; *Bodl. Cat.*, iii. 313; *Biogr. Dict. of Living Authors*; Chambers's *Cycl. Eng. Lit.*, ii. 672; *Muse Etonenses*, edit. Herbert, ii. 149; *Gent. Mag.*, lxxviii. 196; lxxxviii. (2) 446; Lord Byron's *Works* (one vol. edit.), 25, 144, 530; Moore's *Life of Byron* (one vol. edit.), 377; and Martin's *Bibl. Cat. of Privately Printed Books*, (2nd edit.), 468. C. H. & THOMPSON COOPER.

#### ORIGIN OF THE CARRIAGE CALLED "A FLY."

The London cab is elsewhere called "a Fly," and I have frequently wondered what may have been the origin of the name. For, although it would seem that the name had been given to this vehicle from its flying, or having a greater speed than its predecessors; yet I have heard it said, on the contrary, that it was so called from its slow, crawling, fly-like movements. Indeed, such a connection existed between the vehicle and the insect in the mind of a lady-friend of mine, who had lived so long upon the continent as well nigh to forget her mother-tongue, that, having occasion to order a fly, and just at the moment not precisely remembering the particularly insect whose name she should use, she utterly confounded the waiter of the hotel by requesting him to order a *beetle* to be brought to the door to convey her to the railway station.

Again, I have heard that the word originated in slang, where "fly," as a verb, means "to raise, or lift;" and hence, one who "had a lift" in the vehicle, would be said to ride in the fly. A reference to the Indices to the volumes of "N. & Q." shows that the origin and meaning of this word

have not yet been elucidated in these pages. Four years ago (2<sup>nd</sup> S. viii. 451), a correspondent asked, "what was a fly-boat of the reign of Elizabeth?" but this cognate query has not yet been replied to; though I may say, that Bailey's definition of "a fly-boat, a large vessel with a broad bow, used in the coasting trade," does not apply to the modern "fly-boats" used on canals. Hone's *Table Book*, ii. 560, gives a description and illustration of a boat on wheels, driven like a stage coach, and called "the Malton, Driffield, and Hull fly-boat."

The subject appears to possess sufficient interest to warrant me in transcribing for your pages the following passage from the *History of Brighthelmston*, the twelfth and concluding part of which was published at Brighton, in December, 1862, its pains-taking and talented author, Mr. John Ackerson Erridge, having dropped dead on Nov. 5, aged 52, "whilst talking cheerfully to the publisher." But his *History of Brighton* was completed, and is a valuable and entertaining work, to which, however, an Index might usefully be added.

"During the erection of the royal stables, in Church Street, in 1809, a carpenter who lived in Jew Street, named John Butcher, uncle to Mr. Butcher of the present firm, Messrs. Chessman and Butcher, chinamen, North Street, accidentally fell and injured himself. Upon his recovery, not being able to resume the heavy work of his trade, he constructed a machine of a similar make to the sedan chair, and placed it upon four wheels. It was drawn by hand, in the same manner as Bath chairs, while an assistant, when the person being conveyed was heavy, pushed behind. Its introduction was quite a favourite feature amongst the nobility, and a second fly in consequence was soon constructed. These two vehicles were extensively patronised by the Prince of Wales and his noble companions; and, from being employed by them on special occasions of a midnight 'lark,' they received the name of 'fly-by-nights,' and soon entirely superseded sedan chairs, except for invalids on their conveyance to and from the baths. Butcher, from the great success which attended his project, being desirous that his fly should have a more elegant appearance than his ability in the ornamental could effect, sent one of them, for the purpose of being repainted and varnished, to Mr. Blaker, coachmaker, Regent Street, and he, having an eye to business, purloined the design, and improved upon it by making two or three to be drawn by horses."—P. 192.

A note on a college club called "The Fly-by-nights," appeared in "N. & Q.," 2<sup>nd</sup> S. xii. 289.

CUTHBERT BEDE.

#### JACK PRESBYTER.

I think the following spirited verses, which form a sort of prelude to a curious tract in my possession, worthy of reprinting in "N. & Q." The title of the tract is eminently characteristic of the time, and as I am not aware that it has been edited, I subjoin it *verbatim et literatim* :—

"A Proper Project for Scotland. To Startle Fools and Frighten Knaves, but to make Wise Men Happy. Being a Safe and Easy Remedy to Cure our Fears and Ease our

Minds. With the undoubted Causes of God's Wrath, and of the present National Calamities. By a Person neither Unreasonably Cameronian nor Excessively Laodicean, and Idolizer of Moderation; but, entre deux, avoiding extremes on either hand: that is, a Good, Honest, Sound Presbyterian, a Throwpac'd, True-blue Loyalist; for God, King, and Country: And why not for C—t too? Printed in a Land where Self's Cry'd up, and Zeal's Cry'd down; And therefore, In a time of Spiritual Plagues and Temporal Judgements. Anno Dom. 1699.

"Unto all Courts, Spiritual and Temporal; the Humble and Serious Advice of the Author.

"Jack Presbyter, if you would thrive,  
Then take my Counsel while it's time;  
All Achans you must quite out-drive,  
Least others' sins become our Crime.

"Old Perjuries, which still doth haunt  
Us like a Ghost, where e'er we go,  
For Breach of Solemn Covenant,  
Though now forgot by high and low.

"All Jesuit Priests, and Papist Posters,  
Which still infest this Ruin'd Nation,  
With Anti-Covenanting Testers,  
Heart Enemies to Reformation.

"All Atheists, Deists, Debauchees,  
The Brood of Hell, spew'd from the Pit,  
And Trembling Quakers' Blasphemies,  
All which, old Nick has you B——.

"All Aw-less, Law-less, God-less Captives,  
The Plague and Scandal of our Land,  
Deserving not the name of Natives,  
Whose Souls the D. keeps in Pand.

"All who condemn Church Disciplin,  
Such bold and impudent Pretenders,  
Go punish by your Laws Divine  
As highly Obstinat Offenders.

"And hiss out from all place of Trust,  
Who, Jehu-like, drives Curs'd Self:  
For all their Oaths they'll break and burst!  
If once you offer Bribe or Pelf.

"When you have sweep'd this Rubbish out  
From Church and State, there yet remains  
Much to be done, beyond all doubt,  
By Great and Small, well worth your pains.

"All what's Committed to your Care,  
In Matters purely Ecclesiastick,  
See for your souls, you Quit on Hair  
Or hoose, to such as are Erastick.

"With zeal and Courage then go on;  
Stand up for Truth and its professors,  
Advancing what you have begun,  
Like to your Noble Predecessors.

"Brave Publick Sp'rits (a thing so rare  
In this degenerat sordid Age),  
See that you Cherish everywhere,  
Before that you drop off the Stage.

"Ah! do not stop a Work Divine,  
The great Work of your Generation,  
Till you arrive at Fortie Nine: (Query, 1649).  
And then, O then! thrice Happy Nation,

"Then Scotland's Mourners, Young and Old,  
Shall shout and Sing forth Zion's Sonnet,  
When they with Joyful Hearts behold  
A Glorious Cape-Stone put upon it.

"So shall your poor Posteritie,  
When you are Crumbled into Dust,  
Proclaim your Fame, both far and nigh,  
As Faithful Men, True to your Trust."

The mention in this tract of "drowning" as one of the cruelties practised against the Covenanters, and "young girls of fifteen," as victims of the "King's Party" in the late unhappy reigns, goes to swell the evidence in favour of the Blednoch Martyr story; but it is not required.

The anonymous writer —

"recommends to the serious perusal" of luke-warm Presbyterians, with the alternative of sharing the fate of "Belshazzar and Magor Missabib" (Pashur, Jerem. xx. 3) "two small books in octavo, next to the Bible, and its most fit and proper" [Companion, or Commentary?] "for such desperat hardened Sinners; the one called *Sighs from Hell, or the Groans of a Damned Soul*; the other is that excellent and useful piece, *Allein's Alarm to the Unconverted*."

J. D. CAMPBELL.

#### THE SONS OF THOMAS BUSBY, MUS. D.

More than half a century since, the wits were merry at the expence of Dr. Busby and one of his sons. Every reader of *Rejected Addresses* must recollect "Architectural Atoms," by Dr. Busby, to be recited by the translator's son; and the more recent editions contain a note, relating how the son once took possession of the stage at Drury Lane, and began to recite his father's famous address, which is said to have thus commenced: —

"When energising objects men pursue,  
What are the prodigies they cannot do?  
A magic edifice you here survey,  
Shot from the ruins of the other day."

An article on *Rejected Addresses* in the *Quarterly*, thus concludes: —

"In one single point the parodist has failed.—There is a certain Doctor Busby, whose supposed address is a translation called 'Architectural Atoms, intended to be recited by the Translator's Son.' Unluckily, however, for the wag who had prepared this fun, the *genuine serious absurdity* of Doctor Busby and his son, has cast all his humour into the shade. The Doctor from the boxes, and the son from the stage, have actually endeavoured, it seems to recite addresses, which they call *monologues and analogues*,—and which, for extravagant folly, tumid meanness, and vulgar affectation, set all the powers of parody at utter defiance."—*Quarterly Review*, viii. 181.

The *Monthly Magazine* for July, 1811, contains the following puff: —

"Dr. Busby (Mus. D.) has issued proposals for publishing his new *Translation of Lucretius*, in rhyme, by subscription, in two elegant volumes in quarto: the price to subscribers four guineas, to be paid on the delivery of the work. We formerly announced that Dr. Busby had invited the literati of the metropolis to his house in Queen Ann's Street, West, on successive Saturday evenings, to hear this Translation recited by his son, Dr. Julian Busby. Nothing could have been more brilliant

than these assemblages, or more gratifying to the genius of the translator; they also did credit to the taste of the town, and indicated that the author would be liberally required for a labour which has occupied the intervals of a long life."—*Monthly Mag.*, xxxi. 558.

Lord Byron, in October, 1811, satirised Dr. Busby and his son in a "Parenthetical Address by Dr. Plagiary, to be spoken in an inarticulate voice by Master P. at the opening of the next new theatre." Moreover, in the introduction to "The Waltz," his Lordship makes Horace Hornem refer to assistance received from Dr. Busby, whose recitations he says he had attended, being monstrous fond of Master Busby's manner of delivering his father's late successful "Drury Lane Address."

George Frederic Busby has a poetical serenade in the *Monthly Magazine* for June, 1812 (xxxiii. 450); and in that *Magazine* for June, 1813, is an article thus entitled: "Proem to Dr. Busby's Translation of Lucretius, written by George Frederic Busby, Esq., and recited by him at the Public Readings in Queen Anne Street" (xxxv. 392).

In the Preface to his *Translation of Lucretius*, the Doctor refers to three annual series of recitations in Queen Ann Street, and to the very favourable manner in which the efforts of the reciter were received; mentions his own and George Frederic Busby's introduction to the Duke of Sussex; and thus concludes: —

"Impressed, not only with the sensations of a father, but with those of one individual benefited by the exertions of another, I cannot conclude my catalogue of obligations without mentioning the extensive aid this version of *Lucretius* has derived from the repeated readings by Mr. G. F. Busby; whose style of conveying the sense of the author afforded every advantage to the language of the translator. If any farther credit be wanting to him with my friends, on account of the service he has rendered me, it will not be withheld when I acquaint them that, to promote my great object, he has from time to time voluntarily withdrawn his attention from a work on which he is himself sedulously engaged: An Entire Translation of the *Thebais* of Statius."

In the *Monthly Magazine* for Dec. 1814, is this announcement: —

"Mr. George Frederic Busby is preparing a lecture, to be delivered by him at Willis's Rooms in the course of the present month, founded on a work by Dr. Busby, which will speedily appear under the title of 'Junius Discovered.' "—*Monthly Mag.*, xxxviii. 452.

We have not found any subsequent notice of George Frederic Busby.

A Memoir of Dr. Busby (evidently autobiographical), in *Public Characters* of 1802-3, gives the following information as to his family: —

"Dr. Busby has had seven children: five of whom, three sons and two daughters, are still living. They have been all educated at home; and to their instruction Mrs. Busby has, by her talents and accomplishments, considerably contributed—the Doctor and herself having been their only preceptors.



"The Doctor's third son is intended for the musical profession; and though little more than eleven years of age, already evinces powers of the maturity of which the highest expectations may be justly formed. He now takes the organ at the Cecilian Society's concerts held at Painters' Hall. His execution as an organ or pianoforte performer is truly astonishing."

Charles Augustine Busby, architect, a son of Dr. Busby, died at Brighton, Sept. 18, 1834. He was the inventor of the hydraulic orrery, for which he had the gold medal of the Society of Arts; and took out two patents (one of which, by-the-bye, is omitted in the Alphabetical Index published by authority).

Dr. Busby died at Pentonville, May 28, 1838, in the eighty-third year of his age. He, in 1801, took the degree of Mus. D. at Magdalen College in this University; and in the Combination Room of that college is a fine portrait of him by Lonsdale, which was presented by his daughter.

We are desirous of information on the following points:—

1. Had Dr. Busby a son named Julian?
2. What was the name of his third son referred to as intended for the musical profession, and who was little more than eleven in 1802 or 1803?
3. What more is known of George Frederic Busby, or of his projected translation of *Statius*?

C. H. & THOMPSON COOPER.

Cambridge.

### Minor Notes.

**SQUARE NUMBERS.**—Some doubt has been expressed by scientific bibliographers of the existence of the following work, which I find bound up in a volume of MS.: *A Table of Ten Thousand Square Numbers*, small folio, London, 1672. At the end:—

"Having the two, three, or four last figures of any Square Number to exhibit, as many of the last figures of its side is a New Question: To which the just answers are manifold, and not obvious. A particular account of them is ready for the press when it shall be desired. By *John Pell*."

WM. DAVIS.

Oscott.

**ALEXANDER SELKIRK'S CUP AND CHEST.**—The following cutting I have taken from the *Hull and Eastern Counties Herald* newspaper of this date. Perhaps you may think it worth a place in "N. & Q."

"The cup and chest of Alexander Selkirk, the world-famed Robinson Crusoe of Defoe, has now become the property of Mr. James Hutchinson, a person residing in London. These interesting relics have up to this time remained in possession of Selkirk's descendants, in Largo, Fife, where he was born. The cup was put upon a stalk and mounted with silver by Sir Walter Scott. It is made out of a cocoanut, and rudely carved. The chest is very heavy, and is very curiously dovetailed."

B.

Hull, Oct. 8, 1863.

**INKSTAND.**—There is a sort of inkstand, of which there are some in England, introduced from abroad; but the sort is not generally known: and if they can be procured, I should like to know where; if not, I think that public notice would cause them to be made. This inkstand has two points of superiority over most others. First, the cup which protrudes from the side of the cylinder, and from which the pen is filled, is not level with the bottom of the cylinder, but a little higher up: the consequence is that the pen does not come in the way of the sediment; this of course sinks to the bottom, below the cup. Secondly, the cup is filled or emptied, according as the implement is or is not in use, by a contrivance which cannot get out of order. The cylinder has a lid, which need not be air-tight, through which works a screw: the screw ends in an internal cylinder, which is raised or depressed with the screw itself. The depression of the internal cylinder raises the ink into the cup, and, as the internal cylinder need not fit very closely, into the interval between the two cylinders. This apparatus is perfectly simple and permanent: and it would be very easy to bring a linen strainer between the cup and the body of the inkstand, so that every drop of ink should be strained before it is used. In the inkstands I have seen, the whole cylinder stands in a saucer, which has pen-receivers, and a roll of sponge encircling the cylinder. This saucer of course is to be kept full of water.

A. DE MORGAN.

**PETER WALTER.**—This great usurer, who left 300,000*l.*, they say, at a time when one cipher less made a good city fortune, is fixed in the mind by two lines of Pope:—

"What's property, dear Swift, you see it alter,  
From you to me, from me to Peter Walter."

He is said to have died in 1746. If so, the following satire was published during his life:—

"Some papers proper to be read before the R.— Society, concerning the terrestrial Chrysippus, Golden-foot, or Guinea; an insect, or vegetable, resembling the Polypos, which hath this surprising property, that being cut into several pieces, each piece becomes a perfect animal, or vegetable, as complete as that of which it was originally only a part. Collected by Petrus Gualterus, but not published till after his death. London: Printed for J. Roberts, near the Oxford-Arms, in Warwick Lane. [Price Six-pence.] 1748." 8vo, pp. 31.

Mynheer Gualterus is represented as a Dutchman, and the paper is supposed to be written by him in French. The satire seems to be divided between Walter and the writer on the polypos in the *Philosophical Transactions*: large extracts are made which seem to have no relation to the guinea, and have little meaning, unless it be insinuated that the polypos is little better than such a fiction as might be made out of the guinea. I suspect that the main object of the satire is the

polypus, to which Walter, though intended for sarcasm, is secondary. This seems to be confirmed by the large number of passages in italics and in capitals, which cannot be twisted into allusion to the guinea by any forcing process whatever.

The whole is by Fielding, and the tract is a reprint from the second edition of the first volume of his *Miscellanies*, also published in 1743. It is a true reprint, differing in type from the volume.

A. DE MORGAN.

**MERCHANT TAYLORS.**—In Dr. Hessey's letter upon my dear friend, the Rev. T. H. Campbell, he says that he was captain of Merchant Taylors. This is a mistake. I don't know whether, among other innovations, this term and office have crept into Merchant Taylors' School during Dr. Hesse's head mastership, or no. My dear friend was head monitor, President of the Honourable Table, as it was then called—"Primus inter aequales," having a casting vote in all disputes, but no more. I much regret the abolition of old school terms and customs. In our day we had no wish that the school should copy others; we thought it and its customs the best we knew. Many then as now wished to alter its citizen character, and oligarchical government; but certainly they were not its most loyal and affectionate members. X.

**PEAL OF BELLS OF EAST WOODHAY CHURCH, HANTS.**—We have a very pretty peal of bells here, and an old inhabitant informed me the other day that "the lady who stands in the chancel, when the bells were being cast, took to the founder a lapfull of old silver which she had saved up, to improve their tone." The "lady" referred to was a Mrs. Goddard, whose effigy, with that of her husband, habited in the costume of the days of Queen Anne, stands on either side of a monumental urn in the chancel of the church. The tomb is a very fine and valuable specimen of carving in alabaster, and both figures are doubtless portraits. My old informant also told me that the "lady" resided at a place called "Stargroves," and was, at the time the bells were cast, the only resident of note in the parish. I have since been informed that Oliver Cromwell slept at this house the night before the battle of Newbury. The house has, however, been pulled down, the only part remaining being a portion of the stables to the present building. This note may be of use to the future historian of Hampshire. N. H. R.

**CROQUET.**—The history of this popular game is well worthy of investigation. A notice of the "new game of croquet" meeting the eye of a Leicestershire nobleman, he entered the shop to assure the toymen that it was no novelty, for it had been played in his family more than thirty years ago. A friend having seen it in Germany, balls and mallets were made by the village car-

penter under her direction, which are still in existence to testify to the fact. How much further back can it be traced?

"N. & Q." having afforded essential service to photography by helping to bring it to maturity, might perform the same good office here. Its pages would form a very suitable "arena" for a game at croquet, where the balls might be knocked about with much advantage. There is a great difference of opinion as to the terms and rules; and where is the author, philosopher, or archæologist who would not be interested in the discussion? ROVER.

**MARSUPIES MILLERI.**—In July of this year I found at Ramsgate, in the new railway cutting, a specimen of the *Marsupites Milleri*, which is common in Sussex, but has only been found, I believe, in a fragmentary state in Kent previously. I should like to know whether I am right in this surmise.

J. C. J.

**DOSSITY: CLARE'S POEMS.**—I was talking this morning with a Huntingdonshire cottager, who was liberating her soul by giving me a long catalogue of her ailments. She told me that she had fainted more than once: had been very weak, and unable to do her work. "I feel," she said, "as though I had no *dossity* in me."

The parish, in which I heard this word used, borders upon Northamptonshire; and I find that Mr. Sternberg, in his *Northamptonshire Glossary* has given the word, with its meanings, thus:—

"*Dossity*, s. Life, or spirit:—

'She sat herself down soon as got in the house,  
No *dossity* in her to stir.'

Clare's *Fill. Min.*, p. 156.

Among Batchelor's *Distortions*, we find it written '*dossiti*,' and rendered '*sharpness*.' In Leicestershire, according to Dr. Evans, it signifies '*ailing, infirm.*'"

What is the derivation of the word? Has *dorsum-dossuarius* anything to do with it? We talk of a person "*wanting back-bone.*" It will be seen that my Huntingdonshire woman used the word as Clare did. I am tempted to add another Query: When shall we have Clare's Poems published in their collected form, and in a satisfactory manner? I have been told that the Messrs. Routledge wish to give a practical answer to this Query; but that Clare's friends have placed insuperable obstacles in the way. If so, it is a thousand pities: for Clare's Poems are thoroughly English, and are filled with the freshest and healthiest descriptions of rural life; while his versification is generally correct and pleasing to the ear, and always to the mind. The Christmas-book illustrators, who have already used up so many major and minor poets both living and dead, would find abundant inspiration for their pencils in the compositions of Clare; who still lives, at seventy years of age, a harmless lunatic

in the Northampton Asylum, wherein the last twenty years of his life have been passed.

CUTHBERT BEDD.

**EARTHQUAKES.**—I know of no better reference for a list of remarkable earthquakes, than to that contained in a book which every one who can have it should possess, I mean Haydn's *Dictionary of Dates*. Though given with the utmost brevity, it occupies there nearly a page and a half of small octavo print, and I do not think that I am beyond my calculation in saying, what will probably startle some readers, viz., that it would account for at least a million of lives lost by these terrific visitations. At the same time we have to be thankful that there is no record of any life lost in these realms thereby, and the recent shock was attended by the same immunity. "Hæc loca," &c. (Virg., *Georg.*, ii. 140.)

The most violent earthquake noticed in Scripture was that in the time of Uzziah, between 800 and 900 years before Christ. There is no *absolutely historic* account of it, which I am aware of, but it is specially alluded to by Amos the prophet, who gives it as a known epoch:—"Two years before the earthquake," i. 1. He wrote B.C. 787. The record of the same event is filled up by the prophet Zechariah, B.C. 518, when describing the second coming of Christ, and its tremendous accompaniments on the Land of Judæa (xiv. 4, 5), he says,—

"And ye shall flee, like as ye fled from before the earthquake, in the days of Uzziah, king of Judah; and the Lord my God shall come, and all the saints with thee."

While on the subject, as a matter of *physical* interest, and in the remembrance that mariners at sea have described their vessels as affected by the recent shock, I venture to put forth the query, whether any *water-mark*, higher than usual, has been traced on our coasts. I have not seen the subject noticed in any of the large correspondence on the subject.

FRANCIS TRENCH.

Islip, near Oxford.

Since writing the above I have seen the same question as that with which this note concludes, asked by Mr. Lowe, in *The Times*.

**THE KALEIDOSCOPE.**—D'Israeli states it as a known fact that the kaleidoscope is to be found in the *Natural Magic* of Baptista Porta. This I find to be altogether a mistake. In book xvii. ch. 3, he explains, as known to the ancients, that mirrors, presented to each other, will give multiplication of images; as in an octagon room, for instance, walled with reflecting glass. A model of such a room, with one side open for the spectator's eye, was made to give pleasing effects; and Porta describes modifications which have some ingenuity. But there is nothing which at all resembles the circle of images produced by *two* mirrors placed at an aliquot part of four right angles, or the

method of producing variations of patterns without end. Even if what Porta says on the subject suggested the kaleidoscope, there was no more of suggestion than has been the precursor of nineteen inventions out of twenty. Nothing should be looked at with more caution by unlearned readers than these statements about the forestalment of discoveries.

A. DE MORGAN.

**STOLEN MSS.**—The following should be in "N. & Q.," if it were only for facility of reference at any future time:—

"The Ambrosian Library, at Milan, has just suffered a heavy loss. An entire case, containing the autograph correspondence of the Medici with the Dukes of Milan from 1496 to 1510, has disappeared from the very study of Dr. Gatti, the conservator. . . . As it is possible they may be conveyed to France or England for sale, I request you to give, through your intelligent publication, notice, &c. M. Panizzi, of London, will be on the watch on his side. I have just been apprised of this deplorable incident by one of your constant readers, the Marquis d'Adda of Milan, one of the greatest amateurs in Europe, whose library, certainly one of the most remarkable, and of the richest in scarce and valuable books, I had the pleasure of visiting last year.

"F. FEUILLET DE CONCHES."

Oscott.

WM. DAVIS.

**THE TERMINATION "STER."**—A query appears on this point in the Birmingham library, where a book is provided for the reception of Queries and Replies; one of the local imitations of "N. & Q." The termination *er* in English means the *actor* or *doer* of something, and is of constant occurrence, there being 1500 to 2000 instances. The termination *ster* is only a variation of this form, occurring in about eighty instances, as gamester *quasi* gamist-er, songster *quasi* songist-er, youngster *quasi* youngest-er, drugster *quasi* druggist-er, deemster *quasi* deemist-er, spinster *quasi* spinist-er, punster *quasi* punist-er, tapster *quasi* tapist-er, whipster *quasi* whipist-er, maltster *quasi* maltist-er; like sophist-er, palmist-er, chorist-er, barrist-er, jest-er, forest-er, twist-er, and a few similar words which serve to show that the terminal *er* in *ster* is distinct from the *st*, which belongs to the root of the word.

T. J. BUCKTON.

### Queries.

"ALBION MAGAZINE," "MONTHLY RECORDER." I am very desirous of possessing, at all events of seeing, the first number of the *Albion Magazine*, published in 1835, probably at Ludlow, as the editor, Mr. J. B. Revis, was then residing at Gordon House, in that town. Can any correspondent of "N. & Q." favour me with the loan of it for a few days, or tell me where I can see a copy?

I should also feel obliged by being informed where I can consult a copy of the *Monthly Recorder* for June 1792?

WILLIAM J. THOMS.

40, St. George's Square, Belgrave Road, S.W.

**ANGELIC VISION OF THE DYING.**—The Rev. David Brown, D.D., in his recently-published *Commentary on the Gospels*, Glasgow, 1863, in the course of his remarks on the parable of the Rich Man and Lazarus, and in connection with the fact that the latter "was carried by the angels into Abraham's bosom" (*vide* Luke xvi. 23), observes:

"How beautiful is the view here given us of the ministration of angels, especially at the death-bed of the saints. Often do they tell us, they see them waiting for them and smiling on them. They are ready to stretch out their arms to them, to signify their readiness at that moment to be taken up by them; and they ask us, sometimes, if we do not see them too. Of course we don't, for we live in a world of sense. But they are then leaving it; it has all but closed upon them, and they are getting within the precincts of heaven. Who, then, shall say that they see not what is hidden from us; and since what they affirm they see is only what is here represented as a reality, who, with this parable before him, shall say that such sights are but the fruit of a distempered imagination, a picture of the fevered or languid brain?"

My object in sending you the above extract is, to solicit any of your numerous and learned correspondents who may be possessed of information on the subject, to oblige me with a reference to any published records of such cases, or, better still, an account, however brief, of any that have come within their own personal experience. The whole subject of what may be called the "clairvoyance of the dying" is most curious and interesting, and has more than once been touched upon in "N. & Q.," but not, I believe, this particular aspect of it.

W. MAUDE.

Birkenhead.

**BAYLY OR BAYLEY FAMILY.**—Wood, *Athen. Oxon.*, ii. 530, says,—"Nicholas Bayly was the bishop's younger son, a military man, and a major in Ireland. He died in May, or June, 1689." I shall be very thankful to any one who will give me any further particulars of Nicholas Bayly, or his family.

CPL.

**CRAPAUD RING.**—Among some family jewels bequeathed about 180 years ago, I find one mentioned under this name, with special instructions for its preservation. *Crapaud* being French for a toad, one is reminded of the "precious jewel" which that animal was once supposed to wear in its head. Perhaps some of your readers may be able to explain more distinctly what these articles were and why so called.

J.

**CAST OF A HEAD IN BELL METAL.**—In the lumber closet of an old house in this town, was lately found, partially imbedded in the wall, the cast of a head in bell-metal: well executed, in bold relief, encircled with the garter and motto, thus written—"Hony soy quy mal y pense"—in Old English characters, with a rose between each word, the head very much resembling the print of Henry VII., by Geo. Vertue. It is round, and

seventeen inches in diameter; and has the appearance of having been suspended, but the ring is broken off. Can any of your readers give any information respecting it, whence it probably came, and what head it can be; as the gentleman in whose house it was found has only the slight recollection of having seen it when quite young about fifty years ago?

QUERRO.

Thetford.

**DANCING IN SLIPPERS.**—In a MS. Diary of a maid of honour of the time of George III., the following passage occurs:—"The evening concluded with a ball which the Prince and Princess began. She danced in slippers very well, and the Prince better than anybody." What is the meaning of dancing in slippers?

L. S.

**DEAN: DECANUS.**—By a patent, 3 King James, the king granted the Improprate Rectory of B— to L. B. and W. B. And the grantees agree, at their own expenses, to find and provide a curate or minister at the chapel of S— (which was chapel-of-ease to B—, the mother church); and two deans ("duos decan."), viz. one at B—, and the other at S—, to celebrate divine service there ("ad divina servic. ibidem celebrand."), and whatever else "ad divin. cultum pertinet ibidem peragend."

Will one of your correspondents inform me what was the office of the *decanus*, as above mentioned?

P. H. F.

**DE VERES, EARLS OF OXFORD.**—Will some of your readers inform me which of the De Veres first adopted the motto *Vero nihil verius*? \* Also, where I can find a drawing of the coat of arms of the last earl of that family, John de Vere, who died in 1526?

G. W. J.

**THE EXEMPT JURISDICTION OF NEWRY AND MOURNE.**—In what publications may be found particulars of the history of the Exempt Jurisdiction of Newry and Mourne? The Earl of Kilmorey is the Lord Abbot; and the district is situate in the counties of Down and Armagh.

ABHBA.

**EX PRÆDÂ PRÆDATORIS.**—A cup with this motto, made of the plate stolen from the house of Glengarry by the Royal troops after Culloden, was in the possession of Sir J. A. Oughton, K. B. Commander-in-chief in Scotland, about the middle of last century. Can any one tell me if the cup is in existence, and where?

z. o.

**SIR JOHN FORTESCUE'S MSS.**—Can any of your readers inform me where are to be found copies of

[\* These words are said to have been pronounced by Queen Elizabeth in commendation of the loyalty of the family of Vere. — Elvin's *Handbook of Mottoes*, 1860, p. 211.—Ed.]

the following unprinted works of Chancellor Sir John Fortescue (*temp.* Henry VI.)? —

1. Defensio juris Domus Lancastriæ.
2. A Defence of the House of Lancaster.
3. Genealogy of the House of Lancaster.
4. Of the Title of the House of York.
5. Defence of the House of York.
6. Genealogia Regum Scotia.
7. A Dialogue between Understanding and Faith.
8. A Prayer Book "which saureth much of the times we live in."\*

KAPPA.

**GOLDEN CANDLESTICK OF THE TEMPLE AT JERUSALEM.**—What is the origin of the story that this candlestick, taken in the capture of Jerusalem by Titus, was thrown over the Pons Milvius on the retreat of Maxentius after his battle with Constantine? We may conclude from Procopius (*De Bello Vandalico*, ii. 9) that it was among the spoils transferred from Rome to Carthage by Genseric.

S.

**GRINLING GIBBONS.**—Although the biographies of Grinling Gibbons, the sculptor, state that he died at his own house in Bow Street, Covent Garden, on August 3, 1721, yet they are silent as to whether he left any children.

There was a Joseph Gibbons, who died in July 1808, at Mount Row, South Lambeth. I should like to know where he was born, and whether he was a descendant of the sculptor?

MARTHA LAYCOCK.

**IRVING'S GREEK TESTAMENT.**—To what edition of the Greek Testament did Irving allude when he says—"I have got a noble New Testament, in Greek, with all the glosses and scholiæ of the Fathers, with which I delight myself." (Oliphant's *Irving*, vol. i. 241.) By-the-bye, I fear the plural *scholiæ* will hardly pass muster as good Greek, Latin, or English.

C. W. BINGHAM.

**THE KAISER-SAAL AT FRANKFORT.**—The walls of the Kaiser-Saal in the Roemer at Frankfort-on-the-Maine, are ornamented with the full-length portraits of all the Emperors of Germany. Accompanying each portrait is the Wahl-spruch, or motto, of the emperor represented. Has any list of these ever been printed? If so, where?

J. WOODWARD.

New Shoreham.

**LIZARS: LIZURES.**—Since my queries about these names (2nd S. xii. 434) were printed, I have

\* There appears to be some uncertainty respecting the fate of a portion of the manuscripts of Sir John Fortescue. According to Casley's *Catalogue of the King's Library*, p. 321, the first six articles (with four others) were bound in one volume, and formerly marked Otho, B. I., and which, according to Casley, was burnt in 1784. In Smith's *Catalogue*, 1696, it is marked "Deest;" but in the MS. Report in 1703, this volume is noticed as one of the manuscripts restored to the library. No. 7, "A Dialogue between Understanding and Faith," is in Bibl. Cotton. Vitellius, E. X. 176.—[Ed.]

heard that the family of Lizars in Scotland allege that they are descended from a French family, which came into Scotland with Mary of Guise, or Mary Queen of Scots. This upsets my conjecture that Lizars was really the Norman Lizures. Can any one inform me if the name appears among the French attendants of either of the Marys? Mr. C. Innes, in his book *Concerning some Scotch Surnames*, says that *Lizars* or *Lisours* is a name derived from the name of a Scotch place. What place? Does Michel mention the name? z. æ.

**MANORIAL RIGHTS.**—I find it stated in a little French book, upon the history of the origin of the French law, that the "bannalités des fours, des moulins, des pressoirs," are traceable in Columella.

The same writer, continuing the same idea, remarks that every Roman *possessor* had a mill, &c., for his *coloni*.

Perhaps some of my readers, who are familiar with Columella, will say whether the Roman author bears out the assertions of the French author.

C.

**MAR FAMILY.**—I find in Douglas's *Baronage of Scotland* the following passage:—

"William Leith married a daughter of Donald, twelfth Earl of Marr (omitted in the *Peerage*, p. 460), and in consequence had the cross-crosslets (being part of the arms of that noble family) added to his own armorial bearing." [Circa 1350.]—Douglas, vol. i. p. 224.

On referring to Douglas's *Peerage of Scotland*, there is no mention, as before stated in the *Baronage*, of a daughter married to William Leith. Donald, twelfth Earl, is there shown to have had only two children, viz., *Thomas*, thirteenth Earl, who died childless; and *Margaret*, who succeeded to the title. She married William Douglas, and had issue *James*, Earl of Douglas and Mar, who died childless, and *Isabel*, Countess of Mar on her brother's death, who married twice, without issue. The title, then, instead of devolving on the surviving daughter of Donald, twelfth Earl of Mar, and her descendants, the Leith family, reverted, singularly enough, to *Eleyne*, sister of Donald, twelfth Earl, and great aunt of Isabel, the preceding countess. It is through this *Eleyne* that the title was claimed by the Erskine family, who obtained it. I believe archives of the Mar family exist, which may most probably afford information about the daughter of Donald, twelfth Earl, married to William Leith. Could any of your readers be able to give assistance?

TYRRELL DE LETS.

**MELANCHTHON.**—The following is from *An Enquiry into the History of Demoniacks*, London, 1749:—

"Melanchthon relates that he saw at a village near Dresden, a young woman who could neither read nor write in her ordinary state, but who, when possessed of the devil, spoke both Latin and Greek correctly, and in the latter

tongue (the words of which he gives) predicted the coming war, and the league of Smalkald," p. 26.

No reference is given. I shall be obliged by one, and especially by the Greek words.

A. A. R.

MONUMENTS AT HAMPTON, VIRGINIA. — Mr. Russell, LL.D. in his interesting *Diary, North and South*, vii. pp. 172-175, mentions a visit which he paid to the town of Hampton, Virginia: —

"The church is rendered interesting by the fact, that it is almost the first church built by the English colonists in Virginia. On the tombstones are recorded the names of many subjects of his Majesty George III., and familiar names of many persons born in the early part of the last century in English villages, who passed to their rest before the great rebellion of the colonies had disturbed their notions of loyalty and respect to the crown."

Have these inscriptions been published; if so, where? The present posture of affairs renders their destruction probable. If they are not already in type, some wandering Englishman would do well to send them for preservation to "N. & Q."

A LORD OF A MANOR.

CAPTAIN THOMAS PYMAN, of the merchant service, a resident at Whitby published *A Set of Tables for showing the exact bearing and distance of Light or any other visible Object at Sea*, Whitby, 4to, 1802. I shall be glad to know when and where he died.

S. Y. R.

QUOTATION WANTED.—I want to know where the following lines are to be found: they relate to the Greek fire: —

"Ignis hic efficitur tantum per paganos,  
Ignis hic exurit tantum Christianos;  
[ ] namque est per illos profanos,  
Ab hoc perpetuo, Christe, libera nos!"

The Confederate States will heartily assent.

A. DE MORGAN.

QUOTATION WANTED: LATIN TRANSLATION.—Where are the following lines to be found? —

"Not to my wish, but to my want,  
Do Thou thy gifts apply;  
Unask'd, what good Thou knowest, grant,  
What ill, though ask'd, deny."

I have long been in the belief that they were a portion of Pope's "Universal Prayer," but on consulting several copies of that composition, I do not find them in it. Let me ask also, whether there is any Latin translation of that Prayer in print?

DUBIUS.

[\* The authorship of these lines was unknown to James Montgomery, who has printed them in his *Christian Psalmist*, edit. 1825, p. 156. They are the conclusion of a hymn entitled "Trust in Providence," which thus commences: —

"Author of good, to Thee I turn;  
Thy ever wakeful eye  
Alone can all my wants discern,  
Thy hand alone supply."—ED.]

RHYMES ON PLACES. — I have been for some years collecting local rhymes with a view to publishing them in a collected form. I wish to know whether the ground is preoccupied, and, if so, what is the title of the compilation, when published, and by whom? W. I. S. HORTON.

DR. LEONARD SNETLAGE. — I give the title of a work by Dr. Leonard Snetlage? What is known of him as an author or otherwise? —

"Nouveau Dictionnaire Français: contenant les expressions de nouvelle Création du Peuple Français. Ouvrage additionnel au Dictionnaire de l'Académie Française et à tout autre Vocabulaire. Par Leonard Snetlage, Docteur en Droite en l'Université de Göttingue. A Göttingue, chez Jean Chretien Dieterich, Libraire, 1795."

A preface of fifteen pages, and definitions of party names, &c., very full. Small octavo, 250 pp. exclusive of preface. J. A. G.

SAINTS OF BRETAGNE. — I have just been reading in the *Christian Remembrancer* for October, 1863, an interesting article on "French Ecclesiology." At p. 439 occur the following names of Saints peculiar to Bretagne, viz., S. Bihi, S. Bili, S. Ignoron, S. Gomla, S. Moulf, and S. Pazanne. Can some of your correspondents refer me to any work in French or English, which gives an account of these saints, whose names are as strange as many of our own Cornish saints.

JOHN DALTON.

Norwich.

LAURENCE STERNE. — As I am about going to press with a Life of this famous humorist, I am sure you will allow me to use a corner of your column to ask — as clergymen do in the case of deserving charities — for literary subscriptions to this subject. I think I have explored nearly every likely quarter, but I am convinced there are many unpublished letters of Sterne's among the papers of families in these kingdoms. There is a Mr. Watson, who is mentioned by Nichols as having such things. There is "the gentleman at Bath," who has Sterne's original Journal to Eliza, but whose name Mr. Thackeray has forgotten. Any information — but which, to be of practical use, must be speedily imparted — will be most welcome. A fair life of Sterne, not partial, but clearing from much slander and intentional misrepresentation, will I am sure appeal favourably to the sympathies of all who have interest in Shandean humour. P. F.

DISCOVERY OF THE TYRIAN PURPLE. —

"Ces pauvres chiens! quels services n'ont ils pas rendus à l'humanité! Hercules, au moyen de son chien Murex, découvrit la pourpre. Il suivait la nymphe Tyro, dont il était amoureux; son chien, qui cherchait à manger, brisa un coquillage, et sa gueule se teint en rouge. Tyro dit au Hercules: 'Faites moi cadeau d'une robe de cette couleur, et je suis à vous.' Aujourd'hui certaines dames disent: 'Donnez moi un cachemire.' La mode est toujours la même; on a varié seulement sur les expressions." — Blaze, *Histoire du Chien*. Paris, 1843, p. 212.

Where did Blaze meet with this legend, which I do not remember to have read in Ovid? Probably he may have found it in Hyginus, or in Pliny's *Natural History*. Like the best of the French authors, as Gibbon observes, "he quotes nobody."

Was this Tyro the celebrated daughter of Salomoneus, or was she the other Tyro, the mother of the Syrian Venus, according to Cicero, *De Naturâ Deorum*, iii. 23? W. D.

JOHN VENEER of Worcester College, Oxford, B.A. June 28, 1715, became rector of St. Andrew in Chichester, and published *An Exposition of the Thirty-nine Articles*, London, 8vo, 1725; 2nd edit., with very large additions, London, 2 vols. 8vo, 1730; *A New Exposition of the Book of Common Prayer*, London, 8vo, 1727. The date of his death will oblige. S. Y. R.

### Queries with Answers.

WEDDING SERMONS.—I have been requested by a "book collector under difficulties," a clergyman in one of our distant colonies, to procure a set of Wedding Sermons: "as many as possible, and the more curious and ancient the better." I have made out the following list to assist me in the research. Can any of your readers add to this?—

- Massie (Wm.), Sermon at the Marriage of a Daughter of Sir Edmund Trafford. 1586.
- Hackett (B.), Marriage Present, a Sermon. 1607.
- Whateley (Wm.), preacher of Banbury: The Carecloth, a Wedding Sermon. 1624.
- Humphries (John), Wedding Sermon. 1742.
- Wedding Sermons, by various Authors, collected. 12mo. London, 1732.
- Meggott (R.), Sermon on Gen. ii. 18. 1656.
- Secker (Wm.), A Wedding Ring fit for y<sup>e</sup> Finger. 1707.
- Shepherd (Thos.), A Wedding Sermon on Gen. ii. 18. 1713.
- Ford (John), Two Sermons on Gen. ii. 18. 1735.
- Shuttleworth (John), A Sermon. 1712.
- Lewis (Ellie), A Wedding Sermon. 1716.
- Fisher (Josh.), A Wedding Discourse. 1695.
- Cockburn (J. D. D.), A Wedding Sermon. 1708.
- Rogers (Danl.), Matrimonial Honour. 1642.

The above are all single Sermons. The following will be found in volumes amongst other discourses:—

- Dr. Donne's Sermon at a Marriage, vol. iv., Alford edit., p. 1.
- Skelton (P.), Two Sermons on Gen. ii. 18, in vol. iv. of Lynam's edit.
- Manton (Thos.), A Wedding Sermon, in a volume entitled, "Several Discourses." 1695.
- Gataker (Thos.), Marriage Prayer, in vol. i. of his collected Works. 1637.
- Sandys (Archbp.), in Parker's Society's edition of his "Sermons," p. 818.
- Cosin (Bp.) on John ii. 1, 2: "Works," i. 44.
- Thompson (Edw.), in a volume of Sermons, published, 1838.

There is also a similar Sermon to these in Jerome's *Works*, i. 404; and in the *Sermons* published by the famous Dr. Samuel Johnson.

JUXTA TURBIM.

[In Straker's Catalogue, 1850, appeared a very curious collection, bound in one vol. 4to, viz.:—"5295. Marriage Sermons, viz. Gataker's Marriage Duties briefly couched together:—Good Wife God's Gift.—Bradshaw's Marriage Feast.—Whateley's Bride Bush, or Directions for Married Persons.—Care Cloth, or a Treatise on the Cumbers and Troubles of Marriage. Thomas Taylor's Good Husband and Good Wife, published by John Sedgwick.—Meggott's Rib Restored, or the Honor of Marriage, 1620—1656." We must not omit Jeremy Taylor's two excellent Sermons on "The Marriage Ring; or the Mysteriousness and Duties of Marriage," in his *Works*, by Bp. Heber, v. 248, and republished separately in 1851. Consult also Watt's *Bibliotheca Britan.*, Index of Subjects, arts. Marriage and Wedding.]

NORWICH BISHOPS ALSO ABBOTS.—I wish to know whether it is a fact (as I have often heard asserted), that the Bishops of Norwich are mitred Abbots of St. Benet's at Holme, or Hulme, and entitled as such to a seat in the House of Peers, independently of their bishoprics? If this is the case, why was the abbacy retained when the abbey and its establishment were swept away? F. D. H.

[It appears, according to Blomesfield (*Hist. of Norfolk*, iii. 547, ed. 1806), that "William Rugg, Abbot of St. Benedict at Hulme, was one of those Cambridge divines that took abundance of pains to procure Henry VIII. such a judgment from the University, about his divorce from Queen Katharine, as he desired, which at last he effected; and thereby so pleased the king, that he determined to honour him with the title of this bishoprick, and at the same time make him contented with the revenues of his abbey only. Accordingly, Feb. 4, 1535, the see being void, he obtained an Act of Parliament to be then passed, whereby, under the specious pretence of advancing the see, he severed the ancient barony and revenues from it, and annexed the priory of Hickling, and the barony and revenues of the abbey of Hulme thereunto, in lieu thereof; in right of which barony the Bishop of Norwich sits now in the House of Lords as Abbot of Hulme, the barony of the bishoprick being in the king's hands, and the monastery being never dissolved, only transferred by the statute before the general dissolution; the Bishop of this see is the only abbot at this day in England.]"

TROLLOP'S MONUMENT.—The *Beauties of England*, 1803 (v. 177), describe a monument (or mausoleum), at Gateshead, with some curious verses upon it. Is anything more known of this Trollop, or of the way in which the present possessors of the burial-place acquired it? J. M'C. B.

Hobart Town.

[Robert Trollop, architect of the town-hall at Newcastle, 1659, prepared his own tomb, a heavy square pile; the lower part brick, the upper stone, sometime ornamented with golden texts beneath the cornice. On the north side, according to tradition, stood the image of Robert Trollop, with his arm raised, pointing towards the town-hall of Newcastle, and underneath:—

"Here lies Robert Trollop,  
Who made yon stones roll up,  
When death took his soul up,  
His body filled this hole up."

In the Gateshead registers are the following entries:—  
"Mr. Robert Trollop, Masson, buried 11 Dec. 1686."  
"Ellnor, wife to Robert Trollop, 17 Dec. 1679." "Isabel,  
daughter of Mr. Robert Trollop, buried 28 Aug. 1678."  
"Henry Trollop, free-mason, 28 Nov. 1677." According  
to Lambert's notes, Trollop's burial-place came by de-  
scent to the family of Harris of Gateshead, whose heiress  
married the Rev. William Lambe.—Surtees' *Durham*,  
ii. 120.]

CHARLES I.: MILTON.—There is a very abu-  
sive little work, entitled *The Life and Reigne of*  
*King Charls, or the Pseudo-Martyr discovered*,  
printed at London in the year 1651, 12mo. It is  
a singularly curious, but most abusive production.  
The copy before me has been in possession of two  
red-hot Royalists—whose notes, on the foot and  
the margin of many of the pages, are sufficiently  
pithy. As for instance, one on the title, where  
the author is said to have been "a base villaine."

One of the strongest passages is as follows:—

"Quære, whether the cutting off of our bloody and  
blood-thirsty Prince, together with the exclusion of his  
whole posterity, can be a sufficient expiation in the eye  
of Heaven for the blood of a million of poor innocent  
souls slaughtered for the satiating of one Prince's lustfull  
will and pleasure," &c.—P. 48.

At the foot of the page, which concludes thus—

"Iratu Deus dedit iis regem,"—

there is this note in an old hand:—

"The author of this was Miltoen, who lost Paradise."

Is there any corroborative evidence of this  
assertion? The reference to this immortal poem  
indicates that the note must have been written  
after its appearance. J. M.

[This work is ascribed to Milton in the Bodleian  
Catalogue, ii. 749, from a manuscript note on the title of  
that copy. But on a copy in Dr. Bandinel's library  
being lent to Dr. Routh, who had never seen or heard of  
it before, the latter gave his opinion that the expressions  
were too low and the style too coarse for Milton. On the  
title of Dr. Bandinel's copy is written, in a contemporary  
hand, "*By a rebellious Rogue.*"]

SIR ANTHONY BROWNE, K.G.—Were any por-  
traits of the above "standard bearer" to Henry  
VIII. saved from the fire at Cowdray in 1793?  
If so, in whose possession are they now?

J. M'C. B.

Hobart Town, Tasmania.

[It appears that *all* the portraits, from the rapid pro-  
gress of the flames, were irretrievably lost when the  
noble building of Cowdray House was destroyed on Sep-  
tember 24, 1793. See Dallaway's *Western Sussex*, ii. 246,  
for a Catalogue of the curious portraits; consult also  
*Archæologia*, iii. 239—272; and *Genl. Mag.* vol. lxiii.  
pt. ii. pp. 858, 951, 996. Dallaway states that at Lumley  
Castle, Durham, is a half-length portrait of Sir Anthony  
Browne, extremely curious and well-finished.]

KINDLIE TENANT.—What was the "Kindlie  
Tenant Right?" H. E. N.

[A man is said to have a *kindlie* to a farm, or posses-  
sion, which his ancestors have held, and which he has  
himself long tenanted. Hence the designation *kindlie*  
*tenants*. Keith (*Hist.* p. 521) says: "Some people think  
that the easy leases granted by the kirk-men to the *kindly*  
*tenants* (i. e. such as possessed their rooms for an un-  
determined space of time, provided they still paid the rents)  
is the reason that the kirk-lands throughout the king-  
dom were generally the best grounds."—Jamieson's *Dic-  
tionary*, Supplement, ii. 17, 4to.]

"MATHEMATICAL RECREATION."—Who was  
the "H. Van Etten," who wrote *Mathematical*  
*Recreation*? My copy wants the title-page, but  
I guess the date to be about 1660. The work is  
dedicated to "The Lord Lambert Verreyken,  
Lord of Hinden, Wolverthem," &c., by his "Ne-  
phew and Servant, H. Van Etten." D. BLAIR.  
Melbourne.

[H. Van Etten is a pseudonym; the real author of this  
work was Jean Leurechon, a Jesuit, who was born about  
1591 in the duchy of Bar, and afterwards Rector of the  
college there. Some account of him may be found in the  
new edition of the *Biographie Universelle*, xxiv. 383.  
Consult also "N. & Q." 1<sup>st</sup> S. xi. 504, 516; xii. 117.]

HALL FAMILY.—Where can I find any account  
of the family of Hall of Otterburn, co. Northum-  
berland, their pedigree, arms, &c.? John Hall,  
who was executed for taking part in the rebellion  
of 1715, was one of this family. W. HALL.  
Gibraltar.

[For the pedigree and notices of the Hall family, con-  
sult Hodgson's *History of Northumberland*, vol. i. pt. ii.  
pp. 118, 164; and vol. ii. pt. ii. p. 219, et seq.]

## Replies.

### THE POSTAL SYSTEM.

(3<sup>rd</sup> S. iv. 247.)

It appears difficult to assign any one date for  
the invention of postal intercommunication, or for  
its introduction into this country. A gradual  
improvement has taken place from the time of  
Esther, when "letters were sent by post on horse-  
back," to the refined and almost perfect system  
of to-day. At first it was doubtless a private  
transaction. Each had his own set of postmen;  
but to Cyrus has been ascribed the establishment  
of systematic couriers and post houses throughout  
Persia; and Augustus has the credit of intro-  
ducing post-chaises at Rome, though we find  
Cicero (*Ad Fam.* ix. 15, 1), speaking of a letter  
"quam attulerat Phileros tabellarius." In Ed-  
ward IV.'s reign, successive post-horses took  
stages to communicate to the king the latest in-  
telligence of the war with Scotland. In 1635, a  
running post was established between Edinburgh  
and London, "to run night and day, and to go  
thither and come back again in six days." This



was also done between the Metropolis and Ireland, Holyhead, Chester, and Exeter. Thomas Randolph was appointed postmaster in 1581. James I. established a post-office under Mathew de Quester or de l'Equester (*Latch. Rep.* 87; 1 *Black*, 327), and other offices were erected in 1643 and 1657. Mathew de Quester was succeeded by Lord Stanhope, Wm. Frizell, Thomas Witherings, and Philip Burlamachy. But our present system was first conceived by Edmond Prideaux, at one time Attorney-General, and afterwards Post-Master, and it is founded on the statute 12 Car. II. c. 35, and moderated, regulated, and improved by 9 Anne, c. 10; 6 Geo. I. c. 21; 26 Geo. II. c. 2 and 13; 4 Geo. III. c. 24; 5 Geo. III. c. 25; 7 Geo. III. c. 50; 24 Geo. III. st. 2, c. 37; 28 Geo. III. c. 9; 34 Geo. III. c. 17; 35 Geo. III. c. 53, &c. WYNNE E. BAXTER.

The word translated *post* in the Old Testament means *runner*. These runners were similar to the running footmen of a recent age. The same name *רָץ* *rats*, was applied also to those who were sent out on horses, mules, camels, and young dromedaries. (*Ester*, viii. 10.) They were properly a body-guard (1 Sam. xxii. 17; 2 Kings, x. 25, xi. 6; 1 Kings, i. 5, xiv. 27; 2 Sam. xv. 1), called sometimes runners, post, guards, and captains in our version. (See *Kitto on Ester*, viii. 10; 1 Sam. viii. 11.)

In the Old Testament there is no evidence of fixed stations for relays of horses or men, which is essential to our notions of posting and postal arrangements. Such arrangements were first regal; and it is only in modern times that they were made general for the accommodation of the public, as well as for the advantage of the state.

Herodotus (viii. 98) and Xenophon (*Institt. Cyr.*, viii. 6), mention that, among the ancient Persians, stations were appointed at intervals along the great roads of the empire, where couriers were constantly kept in readiness, night and day, to bear despatches and intelligence. Similar institutions, as we learn from Suetonius, were maintained amongst the Romans in the time of Julius Cæsar (57). These were royal posts. General posts were first instituted in modern Europe by Charlemagne, Louis XI. (19 June, 1464), by the Emperor Charles V., and by our Edward IV. (1481). In the reign of Henry VIII. men and horses were pressed for the post, sent not so often as twice in a month, at the rate of twelve pence daily to the government for one horse and man. Sir Brian Tuke was the first post-master (1533), succeeded by Sir Wm. Paget and John Mason, Esq., in 1545, their wages being 66l. 13s. 4d. a year, in addition to cost of carrying letters, of which they had to render accounts periodically for reimbursement. See *Encyc. Brit.*, art. "Post-Office.") The rail-

ways have effected a great change, and the old system of relays of horses and men, which gave the name of post to the conveyance of the mails of letters, is nearly superseded. Before the railways, the mail-bags were deposited in a receptacle above the boot, which opened at the top, and on which the Guard placed his feet when mounted on his iron chair behind, with his long metal horn in his hand, and a blunderbuss within reach. The four horses were changed at stations or inns about ten miles apart; the coachman or driver was changed after a spell of sixty or seventy miles, whilst the guard went about three times that distance.

T. J. BUCKTON.

The first institution of posts is ascribed to the Persians (see Diodorus Siculus, book xix.) They placed sentinels on eminences at different distances, who gave notice of public occurrences to one another with a very loud shrill voice, by which means news was transmitted speedily from one end of the kingdom to the other. But as this could not be made use of for private purposes, Cyrus, as Xenophon relates (*Cyropædia*, book viii.), set up couriers, places for post horses on all high roads, and offices where packets were delivered from one to another. This, says Xenophon, they did night and day, neither rain nor hard weather stopping them. Herodotus (book viii.) gives similar testimony; and he tells us also, that Xerxes, in his expedition against Greece, planted posts from the Ægean Sea to Shushan at the distance which a horse could go with speed. The Greeks borrowed the use of posts from the Persians, and in imitation of them called them *εγγυροί*. In the Roman empire the Emperor Augustus first set up public posts; which were running footmen, afterwards changed into post chariots and horses for the greater expedition. Adrian reduced them to regularity: he also discharged the people from the obligation they were under of finding horses and chariots. They fell with the empire. About 807, Charlemagne endeavoured to restore them; but was not successful, and his successors did not follow up his intentions.

In France, Louis IX. set up posts at two leagues distance through the kingdom. In Germany, Count Taxis made a postal arrangement; and, in 1816, he had the office of Postmaster-General conferred on him and his heirs for ever.

In our own country, Postmasters existed in very early times; but their duty was only to find post-horses for persons who wished to travel expeditiously, and dispatching extraordinary packets upon special occasions. In the time of James I. a government post office was created, under the control of one Matthew de Quester, or L'Equester, for the conveyance of letters to and from foreign parts. This was claimed by Lord Stanhope; but was continued to William Frizell and

Thomas Witherings by King Charles I., 1632, for the better accommodation of the English merchants. In 1635, Charles I. erected a letter office for England and Scotland: and the same Thomas Witherings settled the rates of postage and directed it. The postmasters on the road were to find horses for the mail at the rate of 2½d. per mile. This Witherings was found guilty of abuses in 1640, and Philip Borlamachy exercised his power under the Secretary of State. On the breaking out of the Civil War great confusion was occasioned; but the outline of the present postal system was conceived by Mr. Edmund Prideaux, who was Attorney-General to the Commonwealth after the murder of King Charles. He was chairman of a committee, in 1642, for considering what rates should be set upon inland letters, and afterwards was appointed Postmaster by an ordinance of both Houses (see *Commons' Journal*). He first established a weekly conveyance of letters into all parts of the kingdom. The Common Council of London endeavoured to oppose his post office, and Parliament declared it had the disposal of posts. One Manley afterwards farmed the office in 1654. The Protector and his Parliament modelled it nearly the same as it continued until the reign of Queen Anne. After the Restoration a similar office, with some improvements, was established by statute 12 Car. II. c. 25. The rates of letters were altered, and other regulations added, by 9 Anne, c. 10. Alterations were made by Georges I. II. and III., and penalties were exacted to confine the sending of letters by post only. The privilege of sending letters free through post, or franking, was claimed by Members of Parliament in 1660; when the post office was regulated nearly as it has continued, except some slight alterations regarding weight, franking, &c., until the present Penny Postage was introduced by the great benefactor of letters—Rowland Hill.

W. I. S. HOBSON.

The literal translation of רָצָץ, Job ix. 25, is, than a *runner*, or courier; and does not of necessity imply the existence of anything corresponding to our postal system.

In Esther viii. 10 and 14, however, we find the definite article employed, הַרָצָצִים, "the couriers;" and these couriers appear to have been mounted on horses and other swift animals, though it is by no means certain what those animals were.

Houbigant translates thus: "Missæque sunt per cursores litteræ vectos equis celeribus." &c. This verse certainly appears to support the idea that there was a certain class of men who were usually employed in this specific occupation.

C. J. ELLIOTT.

Winkfield Vicarage.

## HOOPS AND CRINOLINES, ETC.

(3rd S. iv. 85, 238, &c.)

"Pars minima est ipsa puella sui."

This line which, incorrectly quoted by J. L. in p. 238, jars so unpleasantly on the musical ear of LORD LYTTLETON (p. 260), was prefixed by Addison to the *Tatler*, No. 116; in which he lashes with no sparing hand the then prevailing mode of wearing large petticoats, which "monstrous inventions" he appears to have detested as much as the modern *Tatler*—*Punch* (for both the papers on this subject in the *Spectator* and *Tatler* are attributed to him): observing (*Spectator*, 127,) that the first time he saw a lady so attired, he could not help blaming her in his thoughts for walking abroad when "so near her time;" and insinuating, that the fashion was introduced by some crafty women, in order to conceal their condition and so escape the censure of the world. But the fact is, that this same fashion was far from being a novelty even in the Augustan age: for it is as old, if not older, than the time of Queen Elizabeth; whose august person, in common with that of Sir Roger de Coverley's great-grandmother (who, Addison tells us, wore "one of the modern petticoats"), was adorned with a *farthingale*—certainly the ancestor of the famed crinoline.

Farthingales, or fardingales, seem to have died out before 1640, as they do not appear in Holbein's dresses ("N. & Q.," 1st S. iii. 53). Queen Anne's era, however, revived them under another name; and they continued to be worn more or less either in ordinary, or court dress, till they were ignominiously expelled from St. James's by the "first gentleman in Europe;" who, as the "slave of buttons and tight breeches," strongly objected to so loose a costume.

In the *Gentleman's Magazine* for 1753 (p. 483), is a poem, styled "A Recipe for a Lady's Dress," in which the sex is enjoined to—

"Make your petticoat short, that a hoop eight yards wide,  
May decently show how your garters are ty'd."

About 1793 the hoop, or fardingale, took a peculiar form called the "pad," which excited the abuse of the scribblers of George III.'s reign, as much as its predecessor had done those of Anne. A farce was brought on the stage to ridicule it; and the press teemed with scurrilous pamphlets and lampoons, attributing the wearing it, as Addison had done before, to the worst of purposes.\*

\* The following is a *portion* of the title of a brochure of 1793: "Humorous Hints to Ladies of Fashion, who wish to appear perpetually Prolific. In Letters from Lady Tabitha Twins in London, to her Friends in the Country. Embellished with a portrait of a lady of extraordinary fecundity," &c. (Symonds, 8vo, 1798.)

It is odd that this fashion should have had its rise under Queen Elizabeth, been revived under Queen Anne, and, finally let us hope, reached its climax under Queen Victoria.

Let us console ourselves, however, that the introduction of hoops has at least not been followed by the revival of the other fashionable absurdities of a bygone day: such as pet monkeys, china monsters, musty snuff;\* and though last, not least, that monstrous abortion the perriwig.†

It is said that the "flowing peruke," worn by Colley Cibber in the character of Lord Foppington,‡ was so immense, that when it was carried across the stage in a sedan chair, his own absence from *under*, or rather *out of*, it was not discovered by the audience! In fact, to quote from the play itself, "it would serve him for hat and cloak in all weathers."

In the Prologue to *Haut Ton*, written by Geo. Colman, I find enumerated:—

"The Tyburn scratch, thick Club and Temple ties,  
The parson's feather-top, frizzed, broad, and high!  
The coachman's cauliflower, built tiers on tiers!"§

There were also "triple-bobs" and "bob-majors," &c.

Although I fear my paper is much too long already, I cannot resist transcribing the following observations, of Addison's at the end of the "Petticoat Trial" (*Tatler*, 116):—

"I consider," says he, "woman as a beautiful romantic animal, that may be adorned with furs and feathers, pearls and diamonds, ores and silks. The lynx shall cast its skin at her feet to make her a tippet; the peacock, parrot, and swan, shall pay contributions to her

\* "A great quantity of musty snuff was captured in the Spanish fleet which was taken, or burnt, at Vigo, 1708: it soon became fashionable to use no snuff but what had this musty flavour."—Nichols's *Tatler*, No. 27, note.

"Sincerity in love," say Lady Betty Modish, "is as much out of fashion as *sweet snuff*; nobody takes it now."—Cibber's *Careless Husband*, A.D. 1704.

† The dandies of Queen Anne's time used to carry a comb in their pockets, and it was considered a *fast* thing to comb the perwig in public! This monstrously absurd custom is frequently alluded to in contemporaneous literature. Molière, in the *Impromptu de Versailles*, giving directions to La Grange how to enact the part of a *Marquis ridicule*, bids him remember to enter "avec cet air qu'on nomme le bel air, *peignant votre perruque*, &c. It is noticed in the *Tatler*, and, not to multiply instances, in the following extracts from *Some Observations on the Answer to [Echard's?] Enquiry into the Grounds of the Contempt of the Clergy*, by J. B., 1696:—

"As having nothing (poor heart) to say against the clergyman, he combs his peruke at him."

"It is no such easy matter, upon my word, to judge how much of the handkerchief shall hang out of the coat pocket, and how to poysse it exactly with the *tortoiseshell comb* on the other side," &c.

‡ In Vanbrugh's *Relapses*, better known as altered by Sheridan, *A Trip to Scarborough*.

§ Comp. Juvenal, *Sat. VI.* 500:—

"Tot premit ordinibus, tot ad huc compagibus altum  
Edificat caput."

muff; the sea shall be searched for shells, and the rocks for gems; and every part of nature furnish out its share towards the embellishment of a creature that is the most consummate of it. All this I shall indulge them in; but as for the PETTICOAT I have been speaking of, I neither can nor will allow it."

H. S. G.

#### NEWSPAPER FOLK LORE.

(1<sup>st</sup> S. vi. 221, 338, 466; ix. 29, 84, 276, 523.)

The early numbers of "N. & Q." recorded many supposed cases of reptile wallowing. They are of course fictitious. The following cutting from the *Leeds Mercury* of August 19, shows that the superstition is current in Sweden as well as Britain:—

"A Peasant from Trehärningssjö 'Kapell,' says a physician at Öernkildsvik, in his official report to the Royal Swedish Sanitary College, 'visited me at the beginning of this year to consult me regarding an unwelcome guest that had got into his stomach, namely, a snake. During a journey, he had slept one night in a peasant's cottage in a wicker basket which stood upon the floor, and at once he woke, feeling something which resembled a cold live body sliding down his throat. He remembered that he had seen some large and half-decayed logs brought in for the fire-place, and at once bethought himself that very likely a snake might have lain in one of the holes in these logs, and during the night have come out to seek a warmer dwelling by sliding down the sleeper's open mouth into his stomach. This idea became quite rooted with him. When he got home he took Epsom salts and aloes in enormous doses, but the snake, which had at once notified its presence by suckings just below the navel and bites in the abdomen (!), was not brought to light. After this the poor sufferer drank at once half-a-gallon or more of warm mare's urine, but of no avail. Had he had more, he said, he should have drank more. Now he drank a quartern of nitric acid mixed with three pints of water, but equally unavailing; the snake only grew more restive. Next a sort of soup was made of thin sour ale and the juice from tobacco pipes which had not been cleaned for more than a year. Cold sweatings, retchings, and at last vomiting followed, but the man only got worse. He now tried, assisted by two friends, to kill the snake by squeezing it to death; and he and his friends continued during nine hours to knead away, and the snake really became more quiet for about twenty-four hours, but that was all. After having drunk several quarterns of turpentine to no use, an attempt was made at angling for it. A sort of fish hook was made of iron wire, and a lump of dough composed of flour, white of eggs, treacle, and butter, was put on as bait. The hook, fixed to a string, was then swallowed, and after about half an hour, a 'bite' was felt, and the string was therefore hauled in, and the patient could distinctly feel how the snake clung to the hook; but unfortunately, just as it came to the gorge the snake let go its hold, and down it sank again into the stomach. The next attempt was still more unfortunate, as the hook got fixed in the throat, and it took long to get it loose again. It would have been thought that this would have induced the patient to give up any further attempts at angling; but no, a third attempt was made, and an extra tackle fixed at the hollow part of the hook, to be able to get it loose if it should fix again. This time the snake would not bite at all; the hook was drawn up bare, and all further attempts at angling relinquished. Quite in despair, the peasant now consulted

me (the physician spoken of above). I tried to reason with him, but it was no use; he clung to his idea. I have since heard that he has consulted both physicians and others, and was at last obliged to return home unrelieved. When he got home he became addicted to drink, which seems to have been the only remedy which after some time really has cured him.' The tale seems so wonderful that it is difficult to believe it, but as it is taken from an official report of a Swedish physician, there can be no doubt of its truth."—*Swedish Paper*.

GRIME.

## BISHOPS' ROBES.

(3rd S. iv. 267.)

The impression of J. B. regarding the dress of an Anglican bishop of the present day is not quite accurate. This dress consists of—(1) the cassock; (2) the sleeveless rochet; (3) the chimere, with lawn sleeves attached; (4) the scarf; (5) the trencher-cap. On each of these I propose to say a few words. The cassock when worn without the other episcopal vestments, is most improperly cut short at the knees, which has led to the vulgar error of calling it "the bishop's apron;" the same thing has occurred with the cassocks ordinarily worn by deans and archdeacons. At the present time, too, the bishop's cassock is black instead of purple, as it should be. Bishop Twells wore one of the proper colour.

The rochet is a linen vestment less ample than a surplice, but made in plaits, and having close sleeves like an alb. The lawn sleeves are the sleeves of the rochet, although now very improperly fastened to the chimere, and exaggerated to an almost ludicrous extent. The rochet was the canonical dress of a bishop in public until the Reformation, but was also worn by doctors of laws, canons of cathedrals, and other dignitaries, as may be seen from many brasses, tombs, and pictures. A priest too often wore a sleeveless rochet at baptisms, in order that his arms might be more at liberty.

The chimere is generally considered to be a sort of cope with holes for the arms: its colour was scarlet, and its material silk until the time of Bishop Hooper, who got the black satin chimere substituted for the more ancient one. A scarlet silk chimere is worn by the bishops at the meetings of convocation, and when the sovereign opens Parliament. Jebb says, "Perhaps, however, the origin of both the chimere, the Oxford habit, and Cambridge doctoral cope, and the episcopal *mantelletum* may all be derived from the *dalmatic* or *tunicle*, which was formerly a characteristic part of the dress of bishops and deacons." If this supposition be correct—which is very probable as the Greek *dalmatic* or *colobion*, as it is called by the Eastern Church, unlike the Roman vestment, has no sleeves—the chimere should not reach much below the knee, instead of extending to the feet,

as now usually worn. The Roman fashion has curtailed the *dalmatic* as it has all other ecclesiastical vestments—a practice which has quite spoilt their beauty (this is particularly noticeable in the *chasuble* and *surplice*), and is justly stigmatised by Jebb as corrupt.

Of the scarf but little need be said: it is worn by all cathedral dignitaries and chaplains as of right, and represents probably the choir tippet; the stole ought to be worn over it. The modern practice of the ordinary clergy wearing the scarf instead of the stole has, like many other customs, no warrant whatever.

I do not think that the trencher cap so much in vogue with our bishops was ever worn during divine service, although the *zuchetto* and *biretta* were so worn by priests. The proper head dress of a bishop during the divine mysteries is a mitre; and it is to be hoped that the use of this most ancient and symbolical ornament will become common once more. Some of the colonial bishops have revived its proper use, but the majority of our right reverend prelates are content to see it figured as an heraldic (*pace* Mr. Lower) embellishment, although it is by no means uncommon to find the marble effigies of deceased bishops adorned with mitres. York Minster furnishes numerous instances of post-reformation archbishops represented with mitre and pastoral staff.

J. B. is doubtless aware that by the rubric a bishop is bound to wear an alb or surplice over his rochet and a cope when celebrating the Holy Communion, and also to have his pastoral staff with him.

J. A. Px.

The *rochette*, according to Tyrwhitt, was a woman's loose upper garment. (Chaucer's *Romaunt of the Rose*). From Palmer's *Origines Liturgicæ* and the dress of Bishop Fox, represented in Fairholt's *Costume of England* (p. 275), it appears that the lower part is the *chimere*, and the upper part (breast and sleeves) is the *rochette*, defined as "a black satin dress, with lawn sleeves worn by Protestant bishops." "The word *rochette* is not of great antiquity, and perhaps cannot be traced back further than the thirteenth century." (Fairholt, p. 276). It was adopted by the clergy in the Middle Ages, and is still worn (*id.* p. 591). "The alb is the origin of all surplices and rochetts, and the former article only varies from it now in having wider sleeves." (*Id.* p. 409, and pl. at p. 50; Jebb's *Choral Services*, p. 219).

If the square cap of the universities was formerly that part of the amice which covered the head, and afterwards became separated from it, as Du Cange supposes, it was originally worn during divine service. (Fairholt, pp. 276, 410.) It was customary in France to wear the amice on the head from the Feast of All Saints until Easter, letting it fall back upon the shoulders during the

gospel. Anciently, as capuchon or hood, it was, according to Durand, typical of the helmet of salvation. (*Id.* 411.) A bishop of the time of Charles II. wears a cap approximating to the present square cap, as represented by Fairholt (p. 327).

T. J. BUCKTON.

Your correspondent J. B. inquires if the "square cap," now carried by bishops, was not at one time worn by them during divine service? I should say certainly not; for the cap in question is the ordinary out-door college cap, and is very different from the square priest's cap still worn by Roman Catholic clergy, and which was retained in our own church up to the last century. There is, or was, one of these square caps preserved in this town, which was unquestionably worn by a vicar of one of the parish churches about the time of the invasion of the Pretender. He must have been a high-churchman, for it is recorded of him, that he prayed publicly for "King James" during the occupancy of the town by Prince Charles Edward.

Derby.

The rochet is certainly an ancient ecclesiastical dress; a kind of surplice, but differing from it in having either close sleeves, or no sleeves at all. Wide sleeves were never any part of a rochet. Though it was originally worn by priests, and even sometimes by acolyths, it became afterwards, and long before the change of religion in this country, a vestment reserved for bishops.

The square cap began to be used in the fifteenth century: it was worn on the head at certain parts of the divine offices, but not at others, as it still is in the services of the Catholic Church.

F. C. H.

BRIAN KING AND MARTYR (3<sup>rd</sup> S. iv. 304.)—I presume that the martyr king in question is no other than the celebrated Brian Boromhe, or Boru, slain by the Danish admiral, Bruadair, at the battle of Clontarf. The battle was fought on Good Friday, A.D. 1014. The aged Brian was slain whilst earnestly engaged in prayer, and while the shouts of his victorious soldiers were ringing in his ears. "Brianus, rex Hiberniæ, Parasceve Paschæ, sexta feria 9 calendas Maii, manibus et mente ad Deum intentus necatur" are the words used by the chronicler. The monks of St. Patrick kept watch over the dead monarch for twelve days and nights, commending his soul to the mercy of God. If this be the Brian sought for by HIBERNICUS, it certainly does seem strange that he should be commemorated March 12, and not on April 23, the day of his murder.

W. BOWEN ROWLANDS.

JOSEPH FOWKE (3<sup>rd</sup> S. iv. 287.)—"Died at Bath, aged eighty-four, Joseph Fowke, Esq. (May 16, 1800)." See *Gentleman's Magazine* for 1800, vol. lxx. part i. p. 493.

'Allice.

Dublin.

PRAYERS FOR THE DEAD (3<sup>rd</sup> S. iv. 188.)—The following extract from a note appended to Cardinal Wiseman's *Lectures on the Principal Doctrines and Practices of the Catholic Church*, delivered in Moorfields in 1836, will throw light upon the observation of Daillé, that the Church of Rome has utterly abolished the custom of praying for the saints departed, of which LORD LYTTELTON seeks an explanation in your columns:—

"Dr. Pusey's opinion is—1st. That in the ancient church, prayers were offered for all the departed, including apostles and martyrs, in the same manner. 2ndly. That such prayers had reference, not to the alleviation of pain, but to the augmentation of happiness, or the hastening of perfect joy, not possessed by them till the end of time. 3rdly. That the 'cruel' invention of purgatory is modern. 4thly. That the English Church allows prayer for the dead, in that more comprehensive and general form. As to the first, there is no doubt that, in the ancient liturgies, the saints are mentioned in the same prayer as the other departed faithful: from the simple circumstance, that they were so united before the public suffrage of the church proclaimed them to belong to a happier order.\* . . . Dr. Pusey, too, is doubtless well acquainted with the saying of the same father (St. Augustine), that 'he does injury to a martyr who prays for a martyr,'—'Injuriam facio martyri, qui orat pro martyre.'"

It is well known that the Church of Rome distinguishes between those who die in a state of grace, but have yet to satisfy (as she teaches) in purgatory for the temporal punishment due to their sins; and "the perfect," who (to use the words of Liguori) "leave this world purified from all stain by patience and holy works."

There is a difference of opinion in the Church of Rome with regard to the former, whether they can pray for others or not. Thomas Aquinas maintaining the affirmative, and Bellarmin and others the negative; but with regard to the saints "reigning together with Christ," in the words of the Council of Trent, the Roman Church teaches that they are undoubtedly to be invoked and their intercession to be sought.

I may add that whilst Berington and Kirk, in *The Faith of Catholics*, appeal to the same passage of Epiphanius—which is cited by Daillé, as proof of the practice of the ancients—they omit that portion of it in which Epiphanius makes mention of the Apostles, Evangelists, and Martyrs.

C. J. ELLIOTT.

Winkfield Vicarage.

MRS. HEMANS'S FAMILY (3<sup>rd</sup> S. iv. 323.)—I have always supposed "The Graves of a Household" to be imaginary. Is there evidence to

\* The italics are mine.

show that it actually describes Mrs. Hemans's family, as MR. KELLY seems to mean? and can he tell me the particulars about the other members? It would add greatly to the interest of one of the most beautiful of poems. LYTTELTON.

SINAITIC INSCRIPTIONS (3rd S. iii. 448, 497.) — Q. E. D. has made strange blunders in his reply on this subject to the inquiry of J. H. E. The alphabet was not discovered by "the late Herr Tuch," but by Professor Beer of the University of Leipzig; and if No. 77 of the 3rd S. of "N. & Q." should fall into the hands of Herr Tuch, he will be somewhat astonished at the intelligence of the "early death," which is said to have put a stop to his researches. At all events it will be *news* to him! Q.

EDMUND PRESTWICH (3rd S. iv. 168) did not graduate in Cambridge University. A search amongst the matriculations is not practicable until the date of his birth be ascertained.

C. H. & THOMPSON COOPER.

BOCHART OR BOSHART (3rd S. iv. 109, 157.) — We learn from La Chenaye des Bois (*Dict. de la Noblesse*) that the Bochart family trace back to "Guillaume Bochart, Seigneur de Noroi, Gentilhomme, servant du Roi Charles VII., qui étoit de Vezelai en Bourgogne." The correct pronunciation of the name may depend on its signification, the language from which it was derived, and the stem from which it was formed; for inasmuch as Bochart is not a local name, it is most probably a patronymic. If so, Bochart (*Boch-art*) would signify "descendant or son of Boch or Bock"; probably derived from the Ger. *bock*, cervus, caper, aries. De la Chenaye gives a French family named Bock, as originally from Franconia.

R. S. CHARNOCK.

SATIRICAL BALLAD (3rd S. iv. 271.) — These "Lenten Letanies" seem to have been common in the days of the Commonwealth. Another will be found in —

"Martial his Epigrams, translated with Sundry Poems and Fancies, by R. Fletcher. London: Printed by T. Mabb, 1656."

Fletcher entitles his Litany —

"A Lenten Letany, composed by a confiding Brother, for the Benefit and Edification of the Faithful Ones."

The stanza quoted by C. W. is not in it, but the idea running through the following stanzas is not unlike: —

"From a vinegar priest on a crab-tree stock,  
From a foderding of prayer four hours by the clock,  
From a holy sister with a pittiful smock,

Libera nos.

"From the nick and froth of a penny pot-house,  
From the fiddle and cross and a great Scotch louse,  
From committees that chop up a man like a mouse.

Libera nos."

C. T. RAMAGE.

DRINKING SONG (2nd S. viii. 185.) — It is not yet settled what this drinking song is; that is, which is the true version. I join those who do not attribute it to Walter Mapes: a recent examination of his undoubted works has satisfied me that both the matter and the manner are not his. One version is given by Wright, in the volume of the Camden Society, from a Sloane manuscript. Another has been handed to me by a friend, as found in Methfessel, *Allgemeines Lieder und Commersbuch*, Hamburg, 1831. The two agree substantially in the first tetrastich, and differ in all the rest. The two verses which BARNABEE, JUN. gives, apparently as the whole song, and which Leigh Hunt translated, are the first two verses of the Hamburg version, which appears to me much superior to that given by Wright. As it seems to be little known, I give it entire. I suppose the truth to be that different songs, with the same opening, were in circulation: perhaps other versions may be produced: —

"Mihi est propositum in taberna mori,  
Vinum sit appositum morientis ori;  
Ut dicant, cum venerint, angelorum chori,  
Deus sit propitius huic potatori.

"Poculis accenditur animi lucerna,  
Cor imbutum nectare volat ad superna;  
Mihi aspit dulcius vinum in taberna,  
Quam quod aqua miscuit præsulis pincerna.

"Suum cuique proprium dat natura munus,  
Ego nunquam potui scribere jejunos;  
Me jejunos vincere posset puer unus,  
Sitim et jejuniū odi tanquam funus.

"Tales versus facio quale vinum bibo,  
Neque possum scribere nisi sumpto cibo;  
Nihil valet penitus quod jejunos scribo,  
Nasonem post calices carmine præibo.

"Mihi nunquam spiritus prophetiæ datur,  
Non nisi cum fuerit venter bene satur;  
Cum in arce cerebri Bacchus dominatur,  
In me Phœbus irrui ac miranda fatur."

A. DE MORGAN.

PISCINÆ NEAR ROODLOFTS (3rd S. iv. 270.) — There is in the parish church of Eastbourne, Sussex, a piscina in a precisely similar position to the one your correspondent mentions at Maxey, and singularly it is also a fourteenth century insertion in the spandril of a twelfth century arcade; however I do not suppose this situation for a piscina is near so uncommon as STAMFORDIENSIS imagines.

PETERBURGIENSIS.

Will you allow me through the medium of "N. & Q." to inform STAMFORDIENSIS that the piscina near the roodloft at Maxey is not unique, although in such a place it is very rare. In our own parish church of St. John Baptist, which is now undergoing restoration, a very beautiful trefoil headed decorated piscina has been discovered on the south side of the rood loft (in the tower), which is, I believe, of older date than the piscina.

The description of the piscina at Maxey corresponds almost exactly with that here. The opening to the rood loft on the north side here is now made use of as a window, and another opening on the south side leads into the tower; between this opening and the chancel arch is the piscina, at one time it was very beautifully illuminated, great portions of the colour still remains. It is nearly twenty feet from the floor of the church.

WM. C. PENNY.

Frome-Selwood.

I very much question whether there ever has been an altar in the position "STAMFORDIENSIS" names, in his account of the piscina lately discovered at Maxey, Northamptonshire, if indeed it can be proved to be a genuine piscina, for the height from the ground being fourteen feet, it is evident that the altar must have been in the roodloft; and considering its use, it is rather improbable to find an altar there, more especially on the nave side.

My own opinion is, that it has been used as a recess for an image of the Blessed Virgin, or as a receptacle for holy water, as frequently found in porches and other places in old churches. In either case it is not improbable that it may have been an old piscina built in the wall for that purpose.

Being of the *Decorative* period, and placed in Norman work, it is certainly not part of the original, and at that height from the ground it is rather improbable that the drain would have been made to the ground as required for a piscina, and without that it would have been useless for the purpose; and as the general height from the floor to the basin of a piscina is not more than two feet, it would make the height of the roodloft twelve feet.

The height of the opening, however, from the basin to the crown of arch, would enable one to form a more correct and decisive opinion upon it, especially if there were any marks remaining of the woodloft's exact height. R. M.

QUOTATIONS, ETC. (3<sup>rd</sup> S. ii. 306.)—I have much pleasure in sending F. the following:—

5. *St. Augustine*.—A passage to this effect will be found in the *De Civ. Dei*, xxii. 5:—

"Piscatores Christus cum retibus fidei ad mare hujus sæculi paucissimos misit, atque ita ex omni genere tam multos pisces, et tanto mirabiliores quanto rariores etiam ipsos philosophos cepit."

5. *Anonymous*.—See a noble passage in Plato, *Thætetus*, 176. A. περιπασαι χρη ἐνθένδε ἐκείσε φεύγειν ὅ τι τάχιστα· φυγὴ δὲ ὁμολογίσι θεῶν κατὰ τὸ δυνατόν· ὁμολογίσι δὲ δίκαιον καὶ δεινὸν μετὰ φρονήσεως γενέσθαι.

19. *Anonymous*.—There is a curious parallelism to this quoted from St. Bernard, *Serm. II.* in Corn. A. Lapide, *On the Minor Prophets*, p. 3, "in terrenis lynces, in cœlestibus talpæ."

6. (p. 408.)—This alludes to Aristotle's blank despair when he treats of death, *Eth. Nic.* iii. 6, 6. φοβεράτατον δ' ὁ θάνατος· πῶς γάρ, καὶ οὐδὲν ἔτι τῷ τεθνῆσθαι δοκεῖ οὐτ' ἀγαθὸν οὐτε κακὸν εἶναι.

PELAGIUS.

RECOVERY FROM APPARENT DEATH (3<sup>rd</sup> S. ii. 25, 114.)—A woman, supposed to be dead, was a few days back removed to the hospital of Blidah in Algeria, for the purpose of being subjected to a post-mortem examination, her disease having appeared inexplicable to the medical men who had attended her. As the surgeon was about to make use of the scalpel, and commence her dissection, the supposed corpse uttered a loud shriek, and sat up. She had been in a state of lethargy, and awoke just in time. It will be remembered that Abbé Prevost, the author of *Manon Lescaut*, was less fortunate. It is known he died from wounds inflicted by the dissecting-knife under similar circumstances. (*Galignani*.)

W. I. S. HORTON.

FORMS OF PRAYER (1<sup>st</sup> S. ix. 407.)—A reference as above is made to an important collection of prayers formed by Dr. Niblock, and your note may be completed by stating that a list of those in his possession will be found in the *Gentleman's Magazine* for 1829, Part II. p. 32. S. O.

LAWS OF LAURISTON (3<sup>rd</sup> S. iii. 486; iv. 31, 76, 132, 214, 295.)—McClellan for McClellan, is evidently a clerical error of your correspondent E. M. C., or possibly of the printer; and, in referring to it, A. T. Lee would seem to evade the real point, which is, that Capt. Lee did not, as MR. LEE stated, marry Margaret Hay. He married Margaret McClellan, who was daughter of Mrs. Wingate McClellan, and granddaughter of Dr. Hay's daughter Margaret Carruthers, née Hay. This is beyond doubt, for I take it from an authenticated pedigree of the Laws of Lauriston, of which I hope soon to be able to send you a sketch. A.

GIBRALTAR (3<sup>rd</sup> S. ii. 427.)—The contemplated cession of this fortress is mentioned in the *Mémoires du Duc de St. Simon*. I do not recollect in which of the later volumes; but as there is a copious Index, I suppose it could be easily found. Edit. Paris, 1829. F. C. B.

OBSCURE SCOTTISH SAINTS (3<sup>rd</sup> S. iv. 111.)—*Rume*, or *Rome's Cross*. The name of Rume, or Rume, has sometimes been associated with St. Paulinus; indeed, some historians have gone so far as to say that "Rum, the son of Urien of Reged, on the expulsion of his family from the throne, went to Rome; where he was ordained by Gregory, received the name of Paulinus, and afterwards was sent back to Britain with other missionaries." The connection of Paulinus with King Edwin is well known, yet one historian

assures us that that monarch was baptised by one Rum. Supposing, therefore, that Paulinus and Rum are one and the same person, it would be easy to imagine how the chaplain of a king, whose dominions extended far northwards, beyond *Edwin'sburgh* and far into the lowlands of Scotland, might carry a mission even into the distant Forfarshire; and where, his Latin name sounding strange to the half-savage heathen, he would recall the old familiar Rum, for Paulinus ever overcame all that seemed obstacles in the way of making converts.

Possibly A. J. may think it rather daring to associate "Rume's cross" with St. Paulinus; but, for my own part, I do not see that it is so.

JEAN Y.—

**MUTILATION OF SEPULCHREAL MONUMENTS** (3<sup>rd</sup> S. iv. 286.)—The language of your correspondent is unnecessarily strong. I am not aware of the circumstances of the case to which he alludes, but I think I may assume that the slabs in question have been overlaid by tile-paving, more suited to the sacred character of the spot than memorials sacred only to man. What more could possibly be done than to retain them in their places, and preserve a record of their existence? Your correspondent could have said no more, had they been broken up to mend the roads. Allow me to add, that he is unfortunate in his selection of a signature, the characters which he has placed at the end of his communication being far more sacred than the tombstones, the concealment of which he laments.

VEENA.

**CHARLES MARSH** (1<sup>st</sup> S. x. 367; 3<sup>rd</sup> S. iii. 431, 478.)—This once famous orator, the reputed author of *The Clubs of London*, was admitted a pensioner of St. John's College, Cambridge, Oct. 5, 1792. His admission states that he was born at Norwich, and educated in the school there under Dr. Forster. He did not graduate in this University. We hope this renewed mention of him may elicit the date of his decease.

C. H. & THOMPSON COOPER.

Cambridge.

**FAST** (3<sup>rd</sup> S. iv. 215.)—I have heard a servant say that a jug was *fast* when it contained something that was not to be poured out, and therefore was useless for the time.

**Hitch** is used in Norfolk as a *stop*, as well as a *remove*. "Hitch a little further;" "There's a hitch in that bargain."

**Cleave** has two meanings more distinct. The butcher *cleaves* the joint of meat; the husband is exhorted to *cleave* to his wife; and the tongue *cleaves* to the palate. The first meaning is from the A.-S., whence is the last? F. C. B.

**DERIVATION OF ALCOHOL** (3<sup>rd</sup> S. iii. 155; iv. 166, 238.)—Does not the following throw a light upon the derivation of the word *alcohol*?—

"Alcohol. 1. The powder of lead ore, a fine impalpable powder with which the Eastern ladies tinged their hair. 2. Any powder reduced to the highest state of purity. 3. Spirits of wine, or any other fermented liquor rectified to the highest state of perfection."—*Paracels. de Tartar.*, from Crabb's *Technological Dictionary*.

I believe the powder (1), *kohhl*, is made from antimonite and soot, not from galena. Will your correspondent, who said a similar powder is used by the women in India (iv. 239), refer me to where I can find the name, or other particulars about it?

JOHN DAVIDSON.

**POLITICAL CARICATURES** (3<sup>rd</sup> S. iv. 87.)—F. M. will find both special information and agreeable reading in *England under the House of Hanover, illustrated from the Caricatures and Satires of the Day*, by Thomas Wright, 2nd edit. 2 volumes, London (Bentley), 1848. The question is asked, When did political caricatures come into fashion? In effect, Mr. Wright tells us that they are as old as the plagues of Egypt. C.

**SERJEANTS-AT-LAW** (3<sup>rd</sup> S. iv. 180, 252.)—In Michaelmas Term, 1846, Edward Vaughan Williams, Esq., of Lincoln's Inn, was called to the degree of the coif, and gave rings with the motto, "Legum servi et liberi;" and was immediately afterwards appointed one of the Justices of the Court of Common Pleas, which appointment he still holds.

D. M. STEVENS.

Guildford.

**SHAKESPEARE GENEALOGY** (3<sup>rd</sup> S. iv. 261.)—Before answering C. W. B.'s inquiry whether an esquire for the king's body was really an esquire and a gentleman, I think I am entitled to ask of him *where* in your pages has he (as he asserts) read instances of testators and others styling themselves "husbandmen," who were undoubtedly of gentle birth, and entitled to coat-armour?

M. N. S.

### Miscellaneous.

*The Feasts of Camelot, and the Tales that were told there* By Mrs. T. K. Hervey. (Bell & Daldy.)

To the *Idylls of the King*, we are unquestionably indebted for the renewed interest which has been awakened in the Arthurian cycle of Romance; and if we owe these quaint and graceful little stories to the same source, it is another obligation which the Laureate has imposed upon the reading public.

*Arnold Delahaize; or, The Huguenot Pastor.* (Bell & Daldy.)

In this imaginary Biography of Arnold Delahaize, the authoress (for from many womanly touches in it, we cannot doubt that this tale is from the pen of a lady), furnishes a picture of the cruel persecutions to which the Huguenot martyrs were exposed during the reigns of Louis XIV. and his successor. It is an interesting and well-told story.



*Hand-Book to the Cotton Cultivation in the Madras Presidency, &c.* By J. Talboys Wheeler. (Virtue Brothers.)

Looking at the importance of the subject of Cotton Cultivation in India not only to India itself, but also to this country, the value of a work like the present, "in which the principle contents of the various public records and other works connected with the subject are exhibited in a condensed and classified form, in accordance with a resolution of the Government of India," can scarcely be over estimated.

*Essays, in a Series of Letters on Decision of Character, &c.* By John Foster. Thirtieth Edition. (Bohn.)

The two words, "thirtieth Edition," in the present title-page, supply the best criticism which can be offered on the work before us.

*German Fairy Tales and Popular Stories as told by Gammer Grethel. Translated from the German of M.M. Grimm.* By Edgar Taylor. With Illustrations from Designs by George Cruikshank and Ludwig Grimm. (Bohn.)

There wanted but one thing to make this book perfect, namely, that Mr. Bohn should have secured the coppers and given us the original etchings by George Cruikshank, the finest things that great artist has ever done.

*Census of the British Empire: compiled from Official Returns for the Year 1861, with its Colonies and Foreign Possessions. Arranged Alphabetically, Numerically, and Comparatively.* By Charles Anthony Coke. In Three Parts. Part I., "England and Wales." (Harrison.)

Mr. Coke is doing good service by condensing and producing in this compact and accessible form, the valuable materials for our Social History contained in the voluminous Census Returns presented to Parliament.

**SHAKESPEARE BOOKS.**—Either from the interest excited by the proposed Shakespeare Commemoration, or from publishers believing that the study of his writings increases by what it feeds upon, the number of announcements of forthcoming Shakespearean books is almost startling. In addition to the *Cambridge Shakespeare*, of which the first volume is already before the public, an edition of his works is announced by the Rev. Alexander Dyce, with a text very materially altered and amended from that published by him in 1857; an edition from the original text, without note or comment, is to appear under the supervision of Mr. and Mrs. Cowden Clarke; as is also a Memorial Edition, to be called *The Reference Shakespeare*, superintended by Mr. Marsh; and, lastly, there is a new issue of Mr. Staunton's edition. A further portion of Mr. Booth's admirable reprint of the *Editio Princeps* is to appear in the course of November, and in the course of the same month Messrs. Longman will publish the first portion of a lithographic fac-simile of the *First Folio*; and lastly, we are promised *Shakespeare, his Birthplace, Home, and Grave*, by the Rev. J. M. Jephson, illustrated by a series of photographs by Ernest Edwards.

**THE QUARTERLY REVIEW.**—The new Number (228) of the *Quarterly Review* has one great recommendation in our eyes, namely, it is less political and even more literary than usual. The papers on "Co-operative Societies," and that on "Japan," are those most nearly approaching to politics; that on the "Anti-Papal Movement in Italy" being only indirectly so. The article on the "Progress of Engineering Science" is one to be read with attention by non-professional as well as by professional readers. "The Antiquity of Man"—a subject to which recent discoveries, geological and archaeological, have given renewed interest—is discussed in a very able paper. A laudatory paper on "Froude's Queen Elizabeth;" a very genial sketch of "rare" "Thomas Hood, his Life

and Writings;" and an article on "The Church of England and her Bishops," based on the biographies of Bishops Wilson, Stanley and Blomfield, make up an excellent number of *The Quarterly*.

**HOOPER'S ETRUSCAN HYACINTH AND FLOWER VASES.**—While Miss Malins and other lovers of Flowers have been teaching us to grow them, Messrs. Hooper have very wisely been turning their attention to an improvement in the form and material of the vehicles for growing and exhibiting them. Their *Etruscan Hyacinth and Cut Flower Vases* are not only in themselves objects of great taste and beauty, but admirably calculated for the purpose for which they are intended.

## BOOKS AND ODD VOLUMES

### WANTED TO PURCHASE.

Particulars of Price, &c. of the following Books to be sent direct to the gentleman by whom they are required, whose name and address are given for that purpose:—

MACHIEL'S (HECTOR) POEMS. 2 Vols. 12mo. 1812.  
STATUTES AT LARGE. Vol. XIII. of Remington's edition. 4to.  
LEYDEN'S COMPLAINT OF SCOTLAND 8vo. of 410, 1801 (two or three copies.)  
FASC SOCIETY PUBLICATIONS. Nos. 1, 4, 6, 8, 11, 17, 22, 28, 36, 43, 62, and 66.  
ENGLISH HISTORICAL SOCIETY PUBLICATIONS. Royal 8vo. The two last volumes of the series in boards.  
Wanted by Mr. Thomas George Stevenson, Bookseller, 22, Frederick Street, Edinburgh.

### Notices to Correspondents.

In consequence of the pressure of our advertising friends, and the number of articles in type awaiting for insertion, we have this week increased "N. & Q." from 24 to 32 pages.

Pamphlet received from L. Q.

SHAKESPEARIANA. We have several Shakespeare articles in type, which we propose to publish next week.

INQUIRER will, we are sure, on consideration, see that his Queries are not suited to the columns of "N. & Q."

D. BLAIR (Melbourne) will not find any relation or connection between Cagliostro and Casanova. — The prophecies of St. Malachi were fabricated in the Conclave of 1590, by the partisans of Cardinal Simoncelli. *Ladocan's Bolog. Dict.*, and "N. & Q." 3rd S. i. 174.

H. E. N.'s query is too indefinite.

The Lines on the Death of Wolfe, sent us from Bath, are well known, and have been frequently printed.

MORO BENANI, who writes on the subject of a transcript from the British Museum, should state what the M.S. is, and in what way he wants its accuracy certified.

C. W. A Latin version of the old English Nursery Song —

"As I was going to Derby  
All on a market day," &c.,

which is to be found in Halliwell, or any other good collection of Nursery Rhymes.

C. T. For notices of the arms of the Isle of Man on Etruscan vases, see our 2nd S. vi. 400, 490; vii. 31, 346.

H. FISKEWICK. Several articles have appeared in our 1st and 2nd Series on the presentation of gloves to judges at a masquerade. See the General Index, art. "Gloves."

CHARLES JACKSON. The term Gracewife, which may frequently be found in the parochial registers of Durham and Yorkshire, means a Midwife.

HERBERTUS. The public are admitted to the *Bibliothèque Impériale, Paris*, from ten to three, except Sundays and *fee-days*, without any order or impediment.

S. Y. R. Liewt-Cot, Daniel Paterson, author of the *Road-Book*, appears to have died in June, 1855. See *Genl. Mag.* xcv. (1), 365.

ERRATUM.—Page 325, col. i. line 1, omit, for "Harwood" read "Harrod."

"NOTES AND QUERIES" is published at noon on Friday, and is also inserted in MONTHLY PARTS. The Subscription for STRAUNTS CORNER for Six Months forwarded direct from the Publishers (including the Half-yearly INDEX) is 11s. 4d., which may be paid by Post Office Order in favour of MESSRS. BELL AND DALDY, 186, FLEET STREET, E.C., to whom all COMMUNICATIONS FOR THE EDITOR should be addressed.

Full benefit of reduced duty obtained by purchasing *Horwman's Pure Tea*; very choice at 3s. 4d. and 4s. "High Standard" at 4s. 6d. (formerly 4s. 8d.), is the strongest and most delicious imported. Agents in every town supply it in Packets.

LONDON, SATURDAY, NOVEMBER 7, 1868.

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## Notes.

## WILLIAM THYNNE, EDITOR OF CHAUCER, HIS WILL.

PROVED IN THE COURT OF PROBATE A.D. 1546, SEPTEMBER 7.

"In the name of God, Amen. I, Wylliam Thynne, beynge of good memorie, in manner and form following do make this my laste will and testament. First, I bequesthe my soule to my swete Saviour through Christ my only Redeemer, and to the whole holy companie of heaven, of wh<sup>h</sup> in fayth I believe to be one of them, through the merites of Christ's passion, and no otherwise; my body to be buried where itt shall please my wyfe. All my goodes, moveable or immoveable, leases of houses, debts, and other thinges, wh<sup>h</sup> I now have, or hereafter may have any intrest in, I give to my wyfe Ann Thynne. And she to depart with her children at her own will and pleasure, and no otherwise. And I do make my said wyfe Ann Thynn my only executrix, prayinge her to bee a good mother to my children and here. And I make Mr. Edmund Perkyne, Cofferer of the King's Household, and John Thynne, my nephew, my executors; hartly prayinge them to be my poor wyfe's comfort and helpe in her neede and necessitie in defendinge her in her neede. And in this doing I bequesthe either of them one standinge cupp of silver and gilt, with a cover. And I give Thomas Fisher, my servaunt, a dublett of crymeson sattyn. In witness that this is my last will, I have to these p<sup>nts</sup> putt my seale, and also subscribed my name, the xvij daye of November, in y<sup>e</sup> xxxij<sup>nd</sup> yere of the Rayne of our Sovereigne Lorde King Henry the Eight. By me, Wylliam Thynne."

All that concerns this worthy Englishman, about whom much has been already inserted in

"N. & Q.," is worth preserving. This will illustrates many interesting circumstances of his life. It is a remarkable document.

First, from its brevity—a brevity rare in documents of the kind.

Second, as revealing the great confidence and esteem with which the testator regarded his wife, Ann, the daughter of William Bonde, Esq., of London. By her, his second wife, he had three daughters and one son, Francis, an infant at his father's death, who afterwards became famous in his way as an antiquary. He was one of the original members of the Society of Antiquaries, and held the office of Lancaster Herald. The will sufficiently proves that William Thynne's second marriage was a more prosperous one than the first. Erasmus, who when in England was intimate with Thynne, has left us many interesting particulars of this family, and from him we learn that Thynne had married in early life a lady of good family, and through her rose rapidly at court; yet the marriage was far from being a happy union, and the lady died "under very melancholy circumstances" many years before he entered upon his second marriage.

Third. The will is, I think, further remarkable as showing that the testator had adopted, with much enthusiasm, the doctrines of the Reformed religion in place of the ancient faith in which he must have been educated. The same religious, or, as we may say, *Protestant*, spirit, pervades Thynne's epitaph, which, beginning in the ancient style, continues in a strain more consonant to modern ideas of religion in this country:—

"Pray for the soule of M. William Thynne, Esq<sup>r</sup>., one of y<sup>e</sup> Masters of the Hon<sup>ble</sup> household to King Henry VIII. our Sovereign Lorde. He departed from the prison of his frayle bodye y<sup>e</sup> x dayes of August, A.D. 1546, in the 38 year of our Sovereign Lord the King, whose bodye and every part thereof shall at the laste day be raysed up againe at the sound of the loud trumpet, in whose coming that we may all joyfully meet Him our Heavensly Father grant to us, whose mercies are so great that he freely offereth to all them that earnestly repent their sine, eternal lyfe through the death of his dearely beloved Son Jesus, to whom be everlasting praises. Amen."

This epitaph is inscribed upon a fine brass in the chancel of Allhallows, Barking—restored in 1861 by Messrs. Waller, at the expense of the Marquess of Bath. William Thynne and his second wife are here depicted in two well drawn figures about 2 feet 6 inches in length. The male figure is represented in armour, the character of which is more showy than useful—proving that the true feeling for armour had now declined. The armour is much ornamented, puffed and slashed, like the costume of the day. The skirt is of chain mail, and well drawn. There are two swords—such was the fashion. The larger one hangs from the left side, across the figure behind. The head, uncovered, rests on a cushion. A chain encircles the neck

of the effigy—a badge worn by every officer of the court in the sixteenth century. The same thing appears in the brass to Robert Rochester, Sergeant of the Pantry, 1514, in the church of St. Helen, Bishopsgate.

The figure of the lady is the same length as that of her husband. She wears a close-fitting robe, and a narrow girdle; the ends of which, hanging down, support a square of embroidery with "I. H. S." The sleeves are puffed and ribbed, but close fitting and gathered at the wrists. The dress opens at the breast, displaying the *partlett* beneath, type of the modern *habit-shirt*. The head-dress is a cap of horseshoe shape, and has a lappet behind—a species of head gear which became historical as the *Mary Queen of Scots' cap*.

That Thynne held Protestant views of religious matters is confirmed not only by the above quoted epitaph and will, but also by what Francis Thynne declares of his father's admission of "The Plowman's Tale" into the second edition (1542) of the *Collected Works of Chaucer*—a poem full of reflections upon the evil lives of the clergy, and for his interest in which he incurred the displeasure of Cardinal Wolsey and the bishops, who forced him to omit this tale from his first edition.\*

For a complete account of Thynne, see H. J. Todd's *Illustrations of Gower and Chaucer*; Anthony Wood's *Athenæ Ozonienses*; Erasmus, *Epistola* XV., Ep. xiv.; Blakeway's *Sheriffs of Shropshire*; B. Botfield's *Stemmata Botvilliana*.

JUXTA TURBEM.

#### SHAKSPEARIANA.

SHAKSPEARE, WEBSTER, AND R. PERKINS.

1. "*Lafes*. They say miracles are past; and we have our philosophical persons, to make modern and familiar, things supernatural and causeless."—*All's Well that Ends Well*, Act II. Sc. 8.

That this reading is correct, and that *causeless* has in it a reflection of the meaning of supernatural, and means "without cause in the ordinary course, or in any of the ordinary laws of nature," is confirmed, I think, by the following passage; where, after the entrance of Isabella's ghost, Francisco di Medicis says:—

"Thought, as a subtle juggler, makes us deem  
Things supernatural which yet have cause  
Common as sickness."

*Vittoria Corombona*, Dyce's new ed., p. 28.

2. "*Constance*. O Louis, stand fast, the devil tempts thee here,

In likeness of a new untrimmed bride."

*King John*, Act III. Sc. 1.

Nares and Dyce have exemplified the more obscure meaning of this quibbling phrase. The

\* "The Plowman's Tale," is no longer regarded as the work of Chaucer.

more obvious one is explained by another passage from *Vittoria Corombona* (p. 27), where Monticelso says:—

"Come, come, my Lord, untie your folded thoughts,  
And let them dangle loose as bride's hair."

It is curious that Steevens, in a note on this last passage, states that brides (and among them Anna Boleyn) formerly walked to church with their hair hanging loose behind, and yet missed the meaning of "untrimmed bride," so far as to give a ludicrous explanation of it.

Is the origin or meaning of this custom known? Looking to the Scotch maiden's snood, may it not be that the loosened hair was intended to denote that period between maidenhood and matron life, when the bride could not as yet wear the hair matron-fashion; but was preparing for it, and casting off the confining band could walk without it, and without shame, before God and man? Or was it simply a custom taken from the six locks of the Roman brides, and justified by St. Paul's phrase (1 Cor. xi. 15), that long hair was the glory of a woman? Should the first conjecture be correct, it would follow that no widow, nor any but a virgin, could on her marriage day appear thus untrimmed; and that this word would, therefore, signify virgin in both its senses.

3. "*Nym*. I will incense Page to deal with poison; I will possess him with yellowness, for the revolt of mine is dangerous."—*Merry Wives of Windsor*, Act I. Sc. 8.

In an after passage Nym, in explanation of his treachery, and as a hint to Page, says: "I love not the humour of bread and cheese." And, in fact, neither he nor Pistol are men enough to seek revenge for revenge sake; but are mere mercenary rogues, who only look upon it as they would on gourds and fullams, or a short knife and a throng, or any such means of beguiling one of a tester. In accordance with this, Nym is made to talk of revenge, but shown to think more of gaining by it; and, in his fantastic way, quibbles and says: "I will possess Page with yellowness, for the revolt of mine, of my yellows, the loss of my gold is dangerous." Yellow-boys, in the slang of our day, is a synonym for guineas; and I was led to the above explanation by finding, in the *Cambridge Shakespeare*, that the corresponding phrase in the first edition of the play was—"I'll pose him with yellows." It seemed to me likely that, when Shakspeare came to re-write this play, his quick wit took the conceit at sight of the word "yellows;" though he altered the phraseology, so as to make it less of a verbal and more of a mental pun.

Since then, I have come across the word "revolt" in an exactly similar sense in *Northward Ho!* (Act II. Sc. 2), where Greenshield says:—

"I could not have told what shift to have made, for the greatest part of my money is revolted."

Hence it would seem, either that the phrase was (like Nym's humours) one of the known affectations of the day, or that, as in other instances, Webster has industriously remembered "the right happy industry of Master Shakspeare."

4. Having no other place for it, might I add to these stray jottings a suggestion as to the part played by Richard Perkins in *Vittoria Corombona*? In the postscript of the play, Webster says:—

"In particular, I must remember the well-approved industry of my friend Master Perkins, and confess the worth of his action *did crown both the beginning and end.*"

Now he could not have acted Brachiano: first, because Burbadge played that part; and secondly, because Brachiano dies long before the conclusion of the piece. But, without a doubt, the most difficult character to sustain and express is that of Flamineo; and it is not only an impersonation which would require great care, study, and talent to present in all its varied phases, and to prevent its becoming other than a *monstrum informe* too horrible to be borne, but in conformity with Webster's words, it is one which is a conspicuous and principal one, from the beginning to the very end. Again S. Sheppard, in his epigram on "Mr. Webster's most excellent Tragedy," as quoted by Mr. Dyce, says:—

"Flamineo such another  
The Devil's darling, murderer of his brother,  
His part most strange (*given him to act by thee*),  
*Doth gain him credit and not calumnie.*"

So that we have a staunch friend and supporter of Webster giving to the actor who took Flamineo and to no other, such praise as Webster himself gives to Perkins and to no other; while he tells us that Webster either wrote the part for him, or gave it to him as its fittest representative. Seeing, therefore, how all these allusions dovetail in one with another, I think it may be reasonably concluded that Perkins played Flamineo.

BENJ. EASY.

P.S. Allow me also to correct an erratum in my Note on versification ("N. & Q.," 3<sup>rd</sup> S. iv. 202, col. 2). I, or the printer, have accidentally put, " | were kind | ness," instead of " | were kindness |." It is well known that *ess*, as in duchess, &c., is often considered as absorbable.

SHAKESPEARE AND NED ALLEYN.—Your correspondent INQUISITOR (*anté*, p. 208), asks for traces of certain letters of Shakespeare, cautiously suggesting that the mention of them, which he quotes from a periodical of 1802, may have been a hoax. Permit me to follow up the question. The folly of a hoax on such a matter will be pardoned if a hearty discussion of the proper way to discover familiar remains of the great poet can be obtained.

Shakespeare had *Sussex* connections; the Buckhurst Lord, and Thomas, Earl of Arundel—a

magnificent man,—must have been among his honored patrons. Ned Alleyn, the noble founder of Dulwich College, his dear friend, had possessions in *Sussex*, and corresponded with one, or both, of these most learned persons.

The treasures at Knole, in Kent, at Wittyham, at Arundel Castle, at the seat of the Shirleys, Weston, at that of the Ashburnhams, and at a dozen other places in Kent, Surrey, and above all, *Sussex*, ought to be carefully searched for Shakspeariana. MR. PAYNE COLLIER once worked upon Alleyn's MSS. at Dulwich College. Is anything more doing with them?

This is an important topic every way. Alleyn belonged to the household of Prince Henry—a paragon. Shakespeare hailed his advent. This is clear from passages in two plays. Ben Jonson joins us in the chorus on that head.

It is not too late to discover writings from these heroes of our race, that will surpass in interest the storied stones of Nineveh and the gold of Australia. SRARCHER.

PASSAGE IN "HAMLET," Act III. Sc. 4. (3<sup>rd</sup> S. iv. 121.)—With deference to MR. KNIGHTLEY, there surely is meaning in the line from *Hamlet*—

"That monster, Custom, which all sense doth eat,"

and a meaning which would be entirely inverted by the proposed substitution of *create* for *eat*. That Hamlet means to say of "Custom," that it *eats*, or destroys, our *sense*, or perception, of what we are accustomed to, seems absolutely proved by the fact, that in the very same scene he has already announced, in other words, such a thought with respect to "Custom":—

"Peace, sit you down,  
And let me wring your heart; for so I shall,  
If it be made of penetrable stuff;  
*If damned Custom have not braz'd it so,*  
*That it is proof and bulwark against sense."*

ALFRED ROFFE.

Somers Town.

SHAKESPEARE JUBILEE (3<sup>rd</sup> S. iv. 264.)—Foote's description of the Stratford Jubilee of 1769 may be worth reprinting now, by way of warning to commemoration-promoters:—

"A Jubilee, as it hath lately appeared, is a public invitation, circulated and urged by puffing, to go poet without horses, to an obscure borough without representatives, governed by a mayor and aldermen who are no magistrates, to celebrate a great poet whose own works have made him immortal, by an ode without poetry, music without melody, dinners without victuals, and lodgings without beds; a masquerade where half the people appeared barefaced, a horse-race up to the knees in water, fireworks extinguished as soon as they were lighted, and a gingerbread amphitheatre which, like a house of cards, tumbled to pieces as soon as it was finished."

The following pamphlets appeared at the time:—

"An Ode upon dedicating a Building and erecting a Statue to Shakspeare at Stratford-upon-Avon, by David Garrick."

"Shakspeare's Garland; being a Collection of new Songs, Ballads, Roundelays, Catches, Glee, and Comic Serenatas, performed at the Jubilee at Stratford-upon-Avon: the Music by Dr. Arne, Mr. Bartholomew, Mr. Allwood, and Mr. Dibdin."

Garrick's ode is reprinted at length in the *Annual Register* for 1769.

JOS. J. BARDWELL WORKARD, M.A.

An amusing and interesting account of this will be found in the *History and Antiquities of Stratford-upon-Avon* by R. B. Wheeler (Stratford-on-Avon, no date, ?1806), which contains "A particular Account of the Jubilee celebrated at Stratford in honour of our immortal Bard." At the end of which is appended "*Shakspeare's Garland*, being a Collection of Songs, Ballads, Roundelays, Catches, Glee, Comic Serenatas, &c., performed at the Jubilee."

In Bohn's *Louises*, p. 2817, is a list of "Shakspeare Jubilee Publications." T. B. H.

EMMEW (3<sup>rd</sup> S. iv. 263.)—I fear that very many will disagree with Mr. KNIGHTLEY as to the certainty of his change of *emmew* to *enew* in—

"Nipe youth i' the head, and follies doth *emmew*,  
As falcon doth the fowl."

*Measure for Measure* (Claudio), III. 1.

Whoever has observed how game will not rise, but lie close, or huddle together for shelter, or how small birds seek covert and cease their twitterings when a hawk is circling above them, will at once understand the force of *emmew* in this passage; and how Angelo's sharp swoops on "follies," Pompeys and Pompeys' mistresses, ended either in his *emmewing* them in prison, or in their *emmewing* themselves, not merely in the suburbs, their generally tolerated covert, but in its baths. The quotation from Nash, to my mind, shows clearly that *enew* was not Shakspeare's word, nor could give his meaning, for Angelo's swoops were too sudden and certain; there was no play with his prey. In all probability also the *em* of *emmew* is not so much the causal prepositive *em*—as the euphonic variant of *in-mew*, to mew up closely, like "insheltered and embayed" (*Othello*), or—

" . . . that sweet breath,  
Which was embounded in this beauteous clay."

King John.

BENJ. EASY.

BACKARE (3<sup>rd</sup> S. iv. 203.)—I cannot at all agree with Mr. THOS. KNIGHTLEY in his suggestion that this word is a corruption of the French *bigarré*, "brindle," and has presumably nothing to do with the Anglo-Saxon *back*. Is it not probable that the address of Mortimer to his sow, as occurring in the

*Roister Doister*, has reference to the proverbial obstinacy and stupidity of pigs when it is attempted to drive them singly? The quotations from Heywood's *Epigrams* and the *Taming of the Shrew* unquestionably point to the word *back* as the essential part of the etymology of *backare*. In a very interesting note by Mr. T. Rodd (*Pictorial Shakspeare*, Illustrations to *King Lear*, III. 4), *backare* is considered as a term of somewhat cognate meaning with *aroint*, whose etymology is supposed to be from *ar* or *aer*, a very ancient word common to the Greek(?) and Gothic languages, in the sense of "to go," and *hyn*, i. e. "hind" or "behind." The two words, it is said, occur in the German Version of Luther(?) (Luke iv. 8). *Hyn ar me thu Sathanas*. Are not these words Gothic? The term *aroint* then = "go behind," and *backare* = "go back." (See further remarks in Mr. Rodd's note.)

W. H.

#### A BIBLIOGRAPHICAL ANECDOTE.

The visitor to the British Museum who pauses at Show-case VIII., in the King's Library, where specimens of the early English press are displayed, may notice quite at the end an open volume, bearing the following label:—

"The book of St. Alban's. The bokys of Hanyng and Huntynge, and also of Coot armur. Written by Dame Juliana Barnes, or Berners, Prioresse of Sopwell Nunnery. Printed at St. Alban's in 1486. Bequeathed by the Rt. Hon. Thomas Grenville."

The following adventures which befel this very volume before it found its present secure resting-place, are, I think, worthy of a place in the first rank of bibliographical romance.

The story has never, so far as I know, been published; and originally formed part of a letter written on bibliographical matters by the Rector of Pilham, in 1847, to the Rev. S. R. Maitland. By the kind permission of the latter gentleman, I have been allowed to copy it:—

"In June, 1844, a pedlar called at a cottage at Blyton, and asked an old widow named Naylor whether she had any rags to sell. She said, 'No!' but offered him some old paper; and took from a shelf *The Book of St. Albans* and others, weighing 9 lbs., for which she received nine pence. The pedlar carried them through Gainabore, tied up in a string, past a chemist's shop, who, being used to buy old paper to wrap drugs in, called the man in; and, struck by the appearance of *The Book*, gave him three shillings for the lot. Not being able to read the colophon, he took it to an equally ignorant stationer and offered it to him for a guinea; at which price he declined it, but proposed that it should be exposed in his window as a means of eliciting some information about it. It was accordingly placed there, with the label—"Very old curious work." A collector of books went in, and offered 2s. 6d. for it. This excited the suspicion of the vendor. Soon after Mr. Bird, the Vicar of Gainabore, went in and asked the price, wishing to have a very early specimen at a reasonable price; not knowing, however,

the great value of the book. While he was examining the book, Stark, a very intelligent bookseller, came in, to whom Mr. Bird at once ceded the right of pre-emption. Stark betrayed such visible anxiety that the vendor, Smith, declined settling a price. Soon after, Sir C. — came in, and took the book to collate; and brought it back in the morning, having found it imperfect in the middle, and offered 5*l.* for it. Sir Charles had no book of reference to guide him to its value; but in the mean time, Stark had employed a friend to obtain for him the refusal of it, and had undertaken to give a little more than Sir Charles might offer. On finding that at least 5*l.* could be got for it, Smith went to the owner and gave him two guineas, and then proceeded to Stark's agent and sold it for 7*l.* 7*s.* Stark took it to London, and sold it to the Rt. Hon. T. Grenville for 70 or 80 guineas.

"It must now be stated how it came to pass, that a book without covers of such extreme age was preserved. About fifty years since, the Library of Throck Hall, in the parish of Gainsboro', the seat of the Hickman family, underwent great repairs; and the books were sorted over by a most ignorant person, whose selection seems to have been determined by the coat. All books without covers were thrown into a great heap, and condemned to all the purposes which Leland laments in the sack of the Conventual Libraries by the visitors. But they found favour in the eyes of a literate gardener, who begged leave to take what he liked home. He selected a large quantity of Sermons before the House of Commons, local pamphlets, tracts from 1680 to 1710, opera books, &c., &c. He made a list of them, which was afterwards found in his cottage; and No. 43, was 'Cotarmouris.' The old fellow was something of a herald, and drew in his books what he held to be his coat. After his death, all that could be stuffed into a large chest were put away in a garret; but a few favourites, and *The Boks* among them, remained on the shelves of the kitchen for years, till his son's widow grew so stalled of dusting them that she determined to sell them."

Here ends the material part of the story. The volume was afterwards splendidly bound, and is now the only copy in the British Museum.

WILLIAM BLADES.

11, Abchurch Lane.

#### CHRISTIAN NAMES.

In its critique on *The History of Christian Names*, by Miss Yonge, *The Times* (Oct. 22) mentions some of its omissions, and farther says, —

"Many an unhappy child, when school-life has been made a torment to him through the name which he has received at baptism, would rejoice if the practice prevailed in the English Church, which is common among Romanists, of assuming a new name at confirmation. It seems doubtful whether this has ever been done among us; but the industrious correspondents of *Notes and Queries* might, perhaps, be able to discover one or two examples of it. The surname, we all know, can be altered with ease, even when an obstinate Lord-Lieutenant would stop the way; but Christian names appear to be by law unchangeable."

With regard to its omissions, the reviewer says, "We once knew a Shadrach in the West of England." I also knew one in Worcestershire, where he now lives as a country gentleman, whose name, when we were at school together, was commonly

abbreviated to "Shade." Then Miss Yonge says (according to *The Times* reviewer, for I have not yet seen her book) that "the only known river names are Tiberius and Jordan," and Derwent and Rotha. But, besides the Thames Darrell of Ainsworth's fiction, I might mention Mr. Severn Walker of Worcester, the able and active honorary secretary to the Worcester Diocesan Architectural Society. Then there was *Sabrina* Sidney (the Shrewsbury orphan, named after the Severn), who was selected and educated to be the model wife of the eccentric Thomas Day, the author of *Sandford and Merton*. Has Miss Yonge given any Christian names taken from towns and villages wherein the children were born, or where were the family estates? I know of more than one such instance. Or, of Christian names from seasons of the year? as Spring Rice, and Winter Jones. And, although I suppose that the Christian name of "Christmas" is not very common, yet it so happens that in this little village from whence I write this note, two out of its twelve houses are ruled over by a Christmas, the two men living two doors apart, having come here from opposite ends of the county, and not being of kin. One of the men is my gardener, and procures his cabbage plants, &c. from Christmas Q——, a famous market gardener, who lives four miles off. Then there are Christian names as imaginative as that given by Sydney Smith to his daughter: —

"Being now in possession of a daughter, it became necessary to give her a name: and nobody would believe the meditations, the consultations, and the comical discussions he held on this important point. At last he determined to invent one; and *Saba* was the result."—*Sydney Smith's Memoirs*, vol. i. p. 22.

I have quoted this as a heading to my tale of "Mareli," in *The Curate of Cranston*, where Mareli is supposed to be a girl so named after her two godmothers, *Mary* and *Elizabeth*, neither of whom would permit her name to come second; in which conjuncture the father hit upon the idea of coining the one name of Mareli out of the two sponsorial names. Although the incidents of the sketch are purely fictitious, yet it was a fact (as I was assured on good authority) that a girl was named Mareli for the above reasons; and it was upon this hint that I framed the sketch. I also headed that sketch with a second quotation, from an article on "Curiosities of Registration" in *Chambers's Journal*; I neglected to note the date, but it was prior to 1862: —

"No names are too absurd for parents to give their children. Here are innocents stamped for life as 'Kid-mum Toats,' 'Lavender Marjoram,' 'Patient Pipe,' 'Talitha Cumi,' 'Fussy Gotobed,' and, strangest of all, here is one called 'Bli Lama Sabachthani Pressnell.'"

*The Times* reviewer says, "Tabitha Cumi People" was registered a few years since.

CUTHBERT BEDE.

## Minor Notes.

**BOATING PROVERBS.**—The expression — "We are in the same boat" — appears to be as old as the time of Clemens. In his Epistle to the Church of Corinth, he writes : —

"Εν γὰρ τῇ αὐτῇ ἡμῶν σκάμῳτι,  
καὶ ὁ αὐτοὶ ἡμῶν ὅλον θύκειται."

While on the subject of boating proverbs, I may mention a curious, and purely local one, which I heard on the banks of the Loire. Some one was approaching in a showy and stately manner : "Voilà ! il vient en quatre bateaux !" The explanation of this was, that a full and wealthier line of boats on the river was usually composed of four, united in one convoy.

FRANCIS TRENCH.

Islip.

**INSCRIPTION ON AN OLD HOUSE IN LINCOLN.**—

May the God that gives us life and breath,  
Preserve our Queen Elizabeth.

The above is at present hidden by recent improvements. It is written from memory, and therefore the spelling is modern.

A LORD OF A MANOR.

**LONGEVITY.**—The following is extracted from the Parish Register of Llanmaes, Glamorgan. The entry is evidently original, and of the date given, and the writing is clear : —

"Ivan Yorath, buried a Saturdaye the xliii day of July, Anno dñi 1621, et anno regni regis vicesimo primo annoque ætatis circa 180. He was a sowdier in the fights of Bosworthe, and lived at Lantwitt Major, and hee lived much by fishing."

Also—

"Thomas Watkin, sepultus fuit decimo octavo die Martii, Anno Dom: 1628. Ætat. circa 100."

C.

**LONGEVITY OF INCUMBENTS.**—Passing through the churchyard of Great Oxendon, Northamptonshire, a few days ago, I made a note of an inscription on a tomb erected to the memory of the Rev. George Burton, M.A., who was born August 10, 1761, died August 16, 1843, and was *fifty-seven* years rector of that parish.

T. NORTH.

Leicester.

**PETER CATHERA.**—This author's name is but very little known, and his works are all very scarce. He was one of those mathematicians who wrote on logic and almanacs. Born at Venice about 1501. He was Professor at the University of Padua. He wrote *De Sphæra* lib. iv.; *De Calculo Astronomico*; *De primo Mobili*; *Ephemerides annorum XII.*; *Oratio pro Methodi*, 4to, Pat. 1563; and an Explanation of the mathematical parts of Aristotle's *Logic*, 4to, Venice. 1556.

WM. DAVIS.

**MODERN CORRUPTIONS.**—Allow me to protest against a slipslop custom which is becoming very general, viz. that of giving to certain nouns in the singular number a plural signification—*e. g.* fowl, chicken, shell (as applied to missiles), fish generally (people even say, "a shoal of herring"), with many other examples of a similar kind, which do not at the present moment occur to me. The proper names of Etheldred and Etheldreda are also almost universally corrupted into Ethelred and Ethelreda.

JOHN PAVIN PHILLIPS.

Haverfordwest.

**HIGHLAND LOVE 108 YEARS AGO.**—The following brief record of the conduct of "a fickle fair one," and the cool manner in which it was treated by "the swain," may interest some of the readers of "N. & Q."—

"1765, Aug. 24. [The church-session]. Received advice that the purpose of marriage betwixt Peter Wright, in Milltown of Auchollie, and Helen Gray, in Balno, is *flowen* up upon the bride's side, consequently she has forfeited her pledge, which is a crown; and that the said Peter Wright is again contracted in order to marriage with Barbara Smith, in Upper Achollie, yesternight."

In this case "a crown" (the forfeited security) means *5s.* Scots money, or *5d.* sterling; and the singular graphic expression of "*flowen* up" appears to be of the same import as that of the saying of "the swine's run throw't," now in common use among the lower classes in Scotland in like circumstances; and of those of "it's all up," or, "the match is broken off," among the better educated. The extract is from the old Session Records of the united parishes of Glenmuick, Tullich, and Gengairn, Aberdeenshire, in which is situated the Prince of Wales's "Highland home" of Birkhall.

A. J.

**REV. JOSEPH WILKINSON.**—This gentleman may be mentioned as an instance of neglected biography. He was of Queen's College, Oxford; B.A. Nov. 21, 1786. On August 5, 1803, he was presented to the consolidated rectories of East and West Wrotham, in the county of Norfolk, on the presentation of the Right Hon. Thomas Wallace; and, on May 23, 1817, became perpetual curate and sequestrator of Breckles, in the same county. He was also chaplain to the Duke of Gordon. He died Oct. 10, 1831, in the sixty-seventh year of his age; and was buried at Thetford St. Mary, in Suffolk, where is a monument commemorating him and Mary his wife, who died Nov. 30, 1817, aged sixty. His works are : —

1. "Select Views in Cumberland, Westmoreland, and Lancashire." London, folio, 1812.

2. "Picturesque Tour through Cumberland, Westmoreland, and Lancashire." Folio, 1812.

3. "The Architectural Remains of the Ancient Town and Borough of Thetford, in the Counties of Norfolk and Suffolk; tending to illustrate Martin's and Blomefield's Histories of Thetford: twenty-five Plates, etched by H. Davy, from Drawings by the Rev. Joseph Wilkinson." London, folio and 4to, 1822.

His epitaph designates him M.A., but we cannot find where or when he took that degree. His death is noticed in the *Gentleman's Magazine* (ci. (2) 472, 653); but there are mistakes as to the day on which it occurred, and as to the patron by whom he was presented to East and West Wrotham; and he is confounded with Joshua Wilkinson, B.D., Fellow of Corpus Christi College, Cambridge, who died June 7, 1814.

C. H. & THOMPSON COOPER.

INDEX-MAKING (2nd S. vi. 496.) — You printed a note of mine on the proportions of the different letters of the alphabet at the beginnings of proper names, and showed that if a large number of names of persons in different positions in society were taken, the same proportions would subsist. I inquired whether foreign languages would give a similar result. On making the calculation with a large number of French names, I find a remarkable similarity. The letter B is the strongest in both; the C's are equal, while L and S, D and H change places. I give the numbers below with the English for comparison. It will be seen that the only remarkable exception is V in French, which takes the place of F in English, two letters that easily interchange: —

English	French	English	French
A 8.1	2.9	N 2.0	1.2
B 10.9	11.5	O 1.0	0.6
C 8.5	9.2	P 5.9	6.7
D 4.8	10.7	Q 0.2	0.8
E 2.4	0.9	R 4.6	5.8
F 8.6	8.9	S 9.7	4.8
G 5.1	7.4	T 4.0	8.8
H 8.6	8.5	U V 1.0	8.2
I J 3.2	2.4	W 7.9	0.8
K 2.0	6.4	X 0.0	0.0
L 4.7	10.8	Y 0.5	0.1
M 6.7	8.8	Z 0.1	0.0

OScott.

WM. DAVIS.

LAWRENCE STERNE. — Giving an account of our English Boston (Lincolnshire), Mr. Hawthorne, in his *Our Old Home*, notices a portrait of the author of *The Sentimental Journey*, which I hope will be looked after for the new "Life" announced. I copy the passage in *extenso*: —

"On the wall [of a Mr. Porter's shop in Boston] hung a crayon-portrait of Sterne, never engraved, representing him as a rather young man, blooming and not uncomely: it was the worldly face of a man fond of pleasure, but without that ugly, keen, sarcastic, odd expression that we see in his only engraved portrait. The picture is an original, and must needs be very valuable; and we wish it might be prefixed to some new and worthier biography of a writer whose character the world has always treated with singular harshness, considering how much it owes him. There was likewise a crayon-portrait of Sterne's wife, looking so haughty and unamiable that the wonder is, not that he ultimately left her, but how he ever contrived to live a week with such an awful woman." — (Vol. i. pp. 260-1.)

We won't give up the other portrait certainly: but it is desirable that this were made accessible.

Could it not be secured for the National Portrait Gallery? I hope Mr. Fitzgerald is a reader of "N. & Q.," and that this note will be taken note of by him.

Kinross.

A. B. G.

### Queries.

ANONYMOUS WORKS. — Who were the respective authors of the following anonymous publications? —

1. The Scientific Tourist through Ireland. London, 1818.
2. A Visit to Dublin. Edinburgh, 1824.
3. Letters from the Irish Highlands of Cunnemarra. London, 1825.
4. Sheridaniana; or, Anecdotes of the Life of Richard Brinsley Sheridan. London, 1826.
5. Outlines of Irish History. London, 1829.
6. Oxmantown and its Environs. Dublin, 1845.
7. Past and Present Policy of England towards Ireland. London, 1845.
8. Sketches of Ireland Sixty Years Ago. Dublin, 1847.
9. Letters from the Kingdom of Kerry in the Year 1845. Dublin, 1847.
10. Glendalough, or the Seven Churches. Dublin, 1848.
11. Personal Recollections of the Life and Times of Valentine Lord Cloncurry. Dublin, 1849.
12. William and James; or, the Revolution of 1688. Dublin, 1857.

ABHRA.

RASPHUYS AT AMSTERDAM. — In the "Strange Adventures of Captain Dangerous" recently published in *Temple Bar*, by Mr. G. A. Sala, the captain is made to say of the "Rasphuys" (House of Correction) of Amsterdam; time about 1750: —

"In another part of the building, which only the magistrates are permitted to visit, are usually detained ten or dozen young ladies—some of very high families—sent here by their parents or friends for undutiful deportment or some other domestic offence. They are compelled to wear a particular dress as a mark of degradation; are kept apart, forced to work a certain number of hours a day, and are occasionally whipped."

Is there any authority for the statement that the State provided, and that the guardians availed themselves of, such means of correction for purely domestic faults?

A DUTCHMAN.

SPINHOUSE, OR WORKHOUSE, AMSTERDAM. — A part of the workhouse at Amsterdam was, and perhaps still is, set apart for the correction of the faults and errors of ladies of the better classes; who, at the instance of their friends or relations, may there be subjected to a course of reformatory discipline. In one of the rooms of this establishment is a picture by some eminent Dutch painter of a lady, who felt that she had derived so much advantage from her residence there, that she herself presented her portrait as an acknowledgment. Who was the lady? And can any of your correspondents give any other particulars of this singular institution?

C. M.



ISAAC BLACKBEARD, a barber, who resided in or near the old market place, Whitby, was author of *Man's Own Book of Three Leaves*, Whitby, 8vo, 1783. Any information respecting him will be acceptable.  
S. Y. R.

DEACON BRODIE.—Can any one kindly tell me what was the name of the mother of this well-known personage? (See "N. & Q." 3rd S. iii. 47, 97.)  
Z. O.

CURE FOR RICKETS.—In reading Thomas Fuller's *Good Thoughts in Worse Times*, I came upon the following passage:—

"There is a disease of infants (and an infant disease, having scarcely as yet gotten a proper name in Latin) called the rickets; wherein the head waxeth too great, whilst the legs and lower parts wane too little. A woman in the west hath happily healed many, by cauterizing the vein behind the ear. How proper the remedy for the malady I engage not, experience oftentimes outdoing art, whilst we behold the cure easily effected, and the natural cause thereof hardly assigned."—*Meditations on the Times*, xix.

Can any of the readers of "N. & Q." throw any light upon the nature of the remedy here mentioned, or inform me of the name of this celebrated woman?

The *Meditations* from which the above-mentioned passage was taken were written by Thomas Fuller in the year 1647.  
J. C. G.

MRS. DORSET.—Information is desired as to this lady, whose *Peacock at Home*, a poem, is noticed in the *British Critic*, xxxvii. 67.  
S. Y. R.

"THE DUBLIN MAGAZINE."—May I ask you to inform me whether any more than vol. i. of *The Dublin Magazine*; or, *Monthly Memorialist* (Dublin, 1812-13, 8vo), appeared, and by whom it was edited? As stated on the title-page, it was "under the Direction of a Society of Literary Gentlemen."  
ABRBA.

ELLY DAVY'S SEAL.—There is in Croydon some almshouses founded in 1447 by one Elly Davy or Ellis Davis, mercer and citizen of London, who obtained for that purpose letters patent in 23rd Hen. VI.; also the sanction of Arch. Stafford, 1448, and letters from the abbot and convent of St. Saviour's, Bermondsey, in Dec. 1445.

The seal, which is impressed on all leases and conveyances granted by the charity has the inscription, "Decani Collegii de Stoke segillum officii."

Is it likely that the seal has at some time or other been appropriated? If not, what is the connection between Elly Davy and Stoke?  
WYNN E. BAXTER.

HERALDIC.—Where can I find a statement of all the circumstances which enable a man to carry

more than one crest? and also the title of a book in which I can find engravings of the coronets used by the French nobles in the seventeenth and eighteenth centuries?  
M. B.

LOCKE AND SPINOZA.—

"Locke a traduit, mot à mot, ce que Spinoze dit sur les revenants et les esprits," p. 17.—*Essai sur le Spiritualisme*, par M. F. Chenier, Paris, 1857.

A reference to the passage in Locke or Spinoza will oblige.  
E. H.

DANIEL MACE published *Nineteen Sermons*, 8vo, 1751. He was a dissenting minister at Newbury, in Berkshire. When and where did he die?  
S. Y. R.

THE COMPANY OF MERCHANTS ADVENTURERS.—In the Cotton MS. Vespasian C. xij. p. 318, is what appears to be an order of the Lords of the Council, though, as far as I have been able to ascertain, it is not in the Council Register. There is no date to it, but it is signed—"E. Clyaten, W. Howard, Fr. Knollis, Wa. Myldmay."

The purport of it is to authorise a relaxation of the restraint of trade between England and Spain. And in order to carry this object into effect, certain powers are given to "John Marshe, Esquire, Governor unto the Company of the Merchantes Adventurers; Thomas Aldersey, William Tower-sonne, and Richard Boulder, Merchantes Adventurers; and Robert Love, William Wydnell, Thomas Bramley, and Richard Stap, Merchantes trading Spayne."

In the Lansdowne MS. No. 112, Art. 1, fol. 1, is a letter from Thomas Aldersey (apparently the Thomas Aldersey above adverted to) addressed to Lord Treasurer Burghley, with reference to a treaty then in progress for the opening of traffic between England and the dominions of the King of Spain.

This letter is followed by a draft of the treaty art. 2, p. 3.

I suppose the order of the Lords in Council to have been issued not later than July, 1571, and the letter of Thomas Aldersey to have been written in the autumn of 1573.

Can any of your correspondents assist me in verifying these dates? I would also beg to inquire—1. Whether the treaty, of which we find the draft in the Lansdowne MS., was ever ratified?

2. Where information can be found respecting the "Company of Merchantes Adventurers," concerning John Marshe, Esq., the Governor of the company, and Thomas Aldersey, evidently an active member of it?  
P. S. CAREY.

NORMANDY.—What were the boundaries of the Province of Normandy as ceded to Rollo by Charles the Simple?  
MILITRE.

**TITUS OATES.**—Where can a list be found of the noblemen and gentlemen who suffered under the accusations of Titus Oates? H.

**"PALLAS ARMATA: THE GENTLEMAN'S ARMORIAL."** Lond. 8vo, 1639.—In Moule's *Bibliotheca Heraldica*, a work with this title is 'given as one treating of Heraldry. He cites the price given for a copy in Bindley's sale. I doubt whether the work in question has any reference to *Heraldry*, and consequently whether it has properly a place in a catalogue of works upon the subject. If any of your readers has a copy, and would refer to it, and state the nature of the volume so entitled, he will oblige. Perhaps some of your heraldic correspondents, frequenters of the British Museum, would ascertain if a copy of *Pallas Armata* exists in that library. S. E. G.

**MRS. PARSONS**, who wrote above sixty volumes of novels and a play, died at Laytonstone, Feb. 5, 1811. She was daughter of Mr. Phelps, wine merchant at Plymouth, and the widow of Mr. Parsons, sometime a turpentine merchant of Stonehouse, afterwards of the Bow China House, and ultimately of the Lord Chamberlain's Office. There is a full Memoir of her in *Biographia Dramatica*. Her Christian name is desired.

S. Y. R.

**PEW RENTS.**—In consecrated churches and chapels, where there are pew rents, who has the right of collecting and receiving them? If trustees or the churchwardens have the right, can they apply any part of such receipts otherwise than to the conduct of Divine service in the particular church or chapel? Above all, can they divert any part to their own benefit? To whom are they bound to give an account of receipt and expenditure? J. C. J.

**QUOTATION FROM SENECA.**—Will you kindly inform me in what work of Seneca the following excellent observations occur? The passage is, I believe, generally ascribed to Seneca:—

"Non quia difficilia quedam sunt, ideo non audemus; sed quia non audemus, ideo difficilia."

J. DALTON.

**WILLIAM ROSE**, an apothecary, had a dispute with the College of Physicians in 1704. Information respecting him is desired. S. Y. R.

**SALDEN MANSION.**—Will any Buckinghamshire correspondent kindly say where I can find descriptions or views of the old mansion at Salden? and where a work called *Bucks' Records*\* (not in the British Museum) can be seen? It is quoted in Sheahan's *History of Bucks*. KAPPA.

**MRS. SALMON'S WAX WORK.**—In that amusing work, *London Scenes and London People*, p. 59,

[\* That is, *The Records of Buckinghamshire*, published by the Bucks Archaeological Society.—ED.]

the author says "as early as 1787 Mrs. Salmon set up her tent;" but the "ingenious" lady and her wax work are mentioned among the popular sights in the *Spectator* of April 5, 1711. When was the earliest exhibition of wax work as a public show? The art is of course as old as the Romans (Juvenal, vii. 236, viii. 19), and perhaps older; and waxen effigies of our rulers were carried: at their funerals, even at that of Oliver Cromwell.

A. A.

Poets' Corner.

**A SUSSEX POEM.**—Who was the author of *Woolscoury Nymphs*, a poem inscribed to Miss Dance? It was published in 1825.

J. WOODWARD.

**SPENSER AND TRAVERS.**—Can any reader of "N. & Q." oblige me with proof of the marriage said to have been celebrated between John Travers and Sarah Spenser, sister to the poet, soon after Spenser's settlement at Kilcockman? It is asserted, in Craik's *Spenser and his Poetry* (iii. 250), that this John Travers was son of Brian Travers of Pille, co. Devon; who, inheriting from a long line of ancestors the estate of Nateby, co. Lancashire, sold or mortgaged it temp. Philip and Mary, and settled in Devonshire, "having inherited the estate of Pill in right of his wife." I do not know how often this statement may have been repeated, or whether it is generally believed; but I can distinctly prove that no Brian Travers ever held the Nateby estate, which continued in the Lancashire family of Travers from Hen. III. to Chas. I.; that the Pille estate belonged to the Devonshire family, at least three generations earlier than the individual in question; and that, although Brian Travers of Pille had a son John, born and baptised in 1567, there is every reason to believe that he died without issue, and was buried at Coleridge, co. Devon, on the 11th of Nov. 1573. I am, therefore, extremely anxious to know whether the above marriage is an undoubted fact? And if so, who and of what parentage was the said John Travers? H. J. S.

**"TAYNTYNG."**—In the publications of the Philobiblon Society, there is a paper communicated by Mr. J. B. Heath—"An Account of Materials furnished for the Use of Queen Anne Boleyn and the Princess Elizabeth by William Loke, the King's Mercer, in 1535-36"—in which appears the following entry:—

"It ii Rollis bokemak blak ffor Taynting of a nyght gowne of orange caller taffeta."

I believe the word "taynting" comes from *teint*, artificial or compound of colours. I have looked in many old dictionaries, but I have been unable to trace this word. I should be glad if any of your readers could direct my steps.

W. H. OVERBALL.

Guildhall Library.

"LES TROIS ALRÉENNES."—A small French vessel put lately into Whitehaven, her name "Les Trois Alréennes," bound from Auray, a small port in Brittany. Her name was illustrated by a brilliant painting of three women with golden crowns. Are these Trois Alréennes queens of Auray? and what is their story? EDW. H. KNOWLES.

St. Bea.

ABR. ZACUTUS.—This author was a Spanish Jew, living in Portugal. He wrote *Almanach Perpetuum Cœlestium Motuum traductum a Lingua Hebraica in Latinam*, per Jos. Verzinum. Leiriz, Magistra Ortas, 1496, 4to, 156 leaves. This work consists of 286 tables (query in Hebrew characters), and is so scarce that the copy in the Royal Library at Lisbon is the only one known. This information, says Ebert, was kindly communicated by D. Bellerman, the ambassador's chaplain. M. Denis, in the *Biograph. Univers.*, says that the Almanac was translated into Latin by Alphonse Sevillano, of Cordova, and Hain says printed at Venice, 1496, in 8vo, with additions. Hain makes two books, 16,267 and 16,269, of the *Tab. Astro-nom.* and the *Almanach Perpet.* This is wrong. But his *In fine* is from the Portuguese edition of 1496, and ends thus:—"Sole existente in 15 gr. 53 m. 2 piscium sub coelo Leyree." But I can find no trace among bibliographers of the following, *Pronostico dello Año MDXXVI.*; again in 1532, and again in 1535, a 4to of four leaves. Can any of your readers supply an earlier or a later copy? It is prophetic only, without tables. I understand Mr. Steinschneider (*Jewish Literature*) to deny that the learned Spanish Jews believed in astrology, but particularly deprecated its practice.

WM. DAVIS.

### Queries with Answers.

GEORGE LORD JEFFREYS.—It has, I believe, formed a subject of dispute as to where the body of the notorious Lord High Chancellor of England, the Lord Jeffreys, was interred, it being generally asserted and insisted on by the late Lord Campbell, in his *Lives of the Chancellors*, that it had been placed in a vault under the altar of the church of St. Mary the Virgin, Aldermanbury. This church is now undergoing extensive alterations, and the vaults being now filled up for sanitary reasons. But as yet nothing has been discovered to confirm the above statement, but it may prove interesting to your readers to learn that in the vault referred to was a small brass-plate, in excellent preservation, inscribed as follows:—

"The Hon<sup>ble</sup> M<sup>rs</sup> Mary Dive, eldest daughter of the Right Hon<sup>ble</sup> George Lord Jeffrey, Baron of Wem, and Lord High Chancellor of England, by Ann his Lady, daughter of Sir Thomas Bludworth, sometime Lord

Mayor of the City of London, died Oct. 4<sup>th</sup>, 1711, in the 81<sup>st</sup> year of her age."

I am happy to state the brass has been removed from its hiding place, and will be inserted in the wall of the church.

ROBT. H. HILLS.

[Lord Macaulay states that "the emaciated corpse of George Lord Jeffreys was laid, with all privacy, next to the corpse of Monmouth in the chapel of the Tower." (*Hist. of England*, iii. 408.) So far this true; but according to Malcolm it was subsequently removed to St. Mary, Aldermanbury. He says, "Jeffreys was privately buried in the Tower, from whence his body was conveyed to the family vault, four years and six months afterwards, as a tradition in the parish of St. Mary's asserts, by the apprentices of Aldermanbury, in a manner rather tumultuous. But this must be a mere fable, further than that the apprentices might have run riot on such an occasion, as they frequently did a century or two past. But the body was doubtless removed by regular permission obtained by his friends. The sextoness informs me, that she saw the coffin of this unpopular judge, a few years past, in perfect preservation, covered with crimson velvet, and with gilt furniture." Malcolm also prints the following extract from the register of burials: "1698, George Lord Jeffreys, baron of Wem, died the 19 April, 1689; buried in a vault under the communion-table, Nov. 2, 1698." (*Londonium Redivivum*, ii. 133, 137.) This confirms the account given by Lord Campbell, who states that "Jeffreys' remains were buried privately in the Tower, where they remained quietly for some years. A warrant was afterwards signed by Queen Mary, while William was on the continent, directed to the governor of the Tower, 'for his delivering the body of George, late Lord Jeffreys, to his friends and relations, to bury him as they think fit.' On the 2nd of November, 1698, the body was disinterred, and buried a second time in a vault under the communion-table of St. Mary, Aldermanbury. In the year, 1810, when the church was repaired, the coffin was inspected by the curious, and was found still fresh, with the name of Lord Chancellor Jeffreys inscribed upon it." (*Lives of the Lord Chancellors*, iii. 579.) A circumstantial account of the discovery of his coffin in December, 1810, will be found in the *Genl. Mag.* of that month, p. 554, where it is stated, that "the coffin was not opened; and after public curiosity had been gratified, it was replaced in the vault, and the stone fastened over it."]

CINTHIO.—What is known of this celebrated writer, and did *Shakespeare* borrow from him, and what?

R. E. L.

[Giovanni Battista Giraldo Cintio, an Italian poet, was born at Ferrara in 1604. He studied the classics under Celio Calcagnini, and then applied himself to the study of Physics under Manardi. In 1542, Duke Hercules of Ferrara made him his secretary, in which office he was continued by that prince's successor, Alfonso II. He afterwards accepted the professorship of Rhetoric at Pavia, and obtained a place in the academy of that town. It was here he got the name of Cintio, which he subsequently adopted. After suffering from an attack of the gout, he died in December, 1578. He wrote nine tragedies; also *Egle*, a pastoral drama, and *Ercole*, a poem. But his greatest work is his *Già Hecatomithi*, or *Hundred Tales* (after the manner of Boccaccio), 2 vols. 8vo, 1561, 1566; and 2 vols. 4to, 1608. These Tales have become known in England by the resource that Shakespeare has had to them in *Measure for Measure*, &c., for the subjects of his plays. "I venture to hint," says the late Joseph Hunter, "the name of Cinthio as the probable author of the stories on which *The Tempest* and *Love's*

*Labour's Lost* are founded. And for this reason. Shakspeare took the story from Cinthio, which he has wrought up into the play of *Othello*, and that story has a certain relation to the facts of authentic history, similar to the relation which exists between the stories of the two comedies just named and the facts of genuine history. A good bibliographical tract on Cinthio would be a valuable contribution to Shakspearian literature."—*New Illustrations of Shakspeare*, ii. 344. A very good account of Cinthio's novels will be found in Dunlop's *History of Fiction*, ii. 419, 437. (See also Liebrecht's German translation of Dunlop); and with special reference to Shakspeare's obligations to Cinthio, consult *Quellen des Shakspeare in Novellen, Mährchen, und Sagen. Herausgegeben von Dr. Theodor Echtermeyer, Ludwig Henschel, und Karl Simrock*; and also *The Remarks of M. Karl Simrock on the Plots of Shakspeare's Plays with Notes and Additions*, by J. O. Halliwell, Esq., printed for the Shakspeare Society in 1850.]

"DEFENCE OF CHARLES I."—I should be glad to receive any information about a book bearing the following title:—

"Defensio Regia pro Carolo I. ad Serenissimum Magnum Britanniarum Regem Carolum II. Filium natu Majorem, Heredem & Successorem legitimum. Sumptibus Regia. Anno 1649."

Neither author nor place of publication are mentioned. The book is 24mo, containing 444 pages, written entirely in Latin, and the copy in my possession, which I purchased at a sale in Oxford at a low price, is very elegantly bound by Hayday in calf antique. On the back of the title-page is stamped "Biblioth. Fridr. Hurter. Scaphus."

I have searched for it to no purpose in the catalogues of the Bodleian Library, in Bohn's large Catalogue, 1841, and Macpherson's, 1844.

C. D.

[This work is by Claude Saumaise, best known in the Latin form Salmasius, whom the general suffrage of his contemporaries placed at their head in the province of literature. When in Holland he complied with the request of Charles II. of England, then in exile, to write a defence of his father and of monarchy. In the publication of this work Salmasius had not calculated on so powerful an opponent as John Milton, who was importuned by the parliament to answer it. Early in the year 1651, Milton published the *Defensio pro Populo Anglicano contra Claudii Salmasii Defensionem Regiam*. It was said in Holland that Salmasius had pleaded very badly in an excellent cause—Milton very ably in a bad one. Both works were circulated with great industry by each party. Hobbes says "They are very good Latin both, and hardly to be judged which is better; and both very ill reasoning, hardly to be judged which is worse; like two declamations *pro* and *con*, made for exercise only in a rhetoric school by one and the same man. So like is a Presbyterian to an Independent." Salmasius prepared a Reply to Milton, but did not live to finish it. In the year of the restoration it was printed in London under the following title, *Claudii Salmasii ad Joannem Miltonum Responsio, Opus posthumum*, with a Dedication to Charles II. by Salmasius's son Claudius, dated at Dijon, Sept. 1, 1660.]

DEATH OF CAPTAIN COOK.—I have a line engraving representing the death of Cook, and, as it is a proof before any letters, am unable to find

out the painter and the engraver. The size of the print is twenty-three inches by seventeen. Near the centre stands Cook, not in uniform, but in a light-coloured jacket and *trowsers*; he is aiming a blow with the butt-end of his musket. A native, in a war-helmet, stabs him in the left shoulder; another native, to the right, stoops to pick up a stone. To the left of the spectator are the English boats, into one of which a sailor is scrambling, while another is lifted out of the water by a comrade; sailors and marines are firing on the crowd of savages.

I wish to know the painter and the engraver of this piece. The style of engraving is rather like that of Sherwin. J.

[There are two contemporaneous prints of the death of Captain Cook, and both of them after John Webber, the draughtsman appointed to accompany the great circumnavigator in his last voyage. The first and best known was engraved by Bartolozzi and Byrne; and the second by a French engraver of the name of Claude Martieu Fessard, the latter differing in the points noticed by our correspondent; for in the former the Captain is passively trailing his musket, and is also dressed in uniform. It is remarkable that Webber should have painted two different representations of this occurrence. We shall be glad to know which is considered the most correct.]

CRABBE'S POEM OF THE "LEVITE."—In Crabbe's *Life and Works* (Murray, 1847), there occurs, at p. 170, a set of stanzas, the burden of which is that woman is the good Samaritan of life. But in *Blackwood* for April, 1837, another and very different version of the same stanzas is given. The latter poem is a stinging satire on the Secretaries, without one reference to female Samaritanism. Its burden is this:—

"Hard Levite! bitter priest! begone.  
Swell knaves with fools your nasal strain.  
The Gospel knows no heart of stone;  
The Gospel scorns no cry of pain."

Which version is the original and correct one?

D. BLAIR.

Melbourne.

[As the writer of the article in *Blackwood* was not perfectly sure the poem was by the Rev. George Crabbe, it would seem that his son, the Editor of his *Works*, wished to lay a claim to this stray waif as the production of his father, and consequently produced the original draught from his note-book. To whom we are indebted for the additional verses printed in *Blackwood* is indeterminate.]

KOTZEBUE: "THE STRANGER."—What is the name of the song in Kotzebue's play of *The Stranger*, and by whom is the music published?

T. G. E.

[The song has no title. In B. Thompson's translation it commences:—

"I have a silent sorrow here,  
A grief I'll ne'er impart;  
It breathes no sigh, it sheds no tear,  
But it consumes my heart."

The music, we believe, may be had at Lonsdale's Musical Library, 26, Old Bond Street.]

### Replies.

JOHN NICHOLSON: "MAPS."

(2<sup>nd</sup> S. iii. 107, 198; 3<sup>rd</sup> S. iv. 170.)

There is not a more valued correspondent of "N. & Q." than Mr. DE MORGAN. Whatever proceeds from his pen carries with it an air of conclusive authority on the ground that *ipse dixit*. It is extremely disappointing, then, to find the Professor committing himself to statements so erroneous as those (*anté* p. 170) relating to the person whose name is at the head of this article; more particularly when, setting himself to correct the errors of others, he himself falls into greater on the same subject.

In giving an authentic history of "Mappesiani Bibliopolii Custos," as he was fond of designating himself, the allusion to him by the "Brace of Cantabs" may be passed by as undeserving notice. Let us then come to Gunning. Mr. DE MORGAN justly remarks that Gunning's book "is not a high authority on facts of recollection," still, on the present subject, when he speaks of things within the sphere of his own knowledge, his account is mainly correct. He was resident in the University ten years before the death of Nicholson, and acknowledges to having had the advantage of his library; he must therefore have had a personal knowledge of him. But when he speaks of Nicholson's exhibiting his books "on a small moveable stall," he is drawing upon his imagination; for he states that when he came to college, Nicholson was living in "a large and commodious house belonging to King's College." In fact he never kept a book-stall. Gunning says that the son of "Maps" discovered that he was entitled to the name of Nicholson. Mr. DE MORGAN correctly remarks upon this that his name was not lost during his life. But the observation of the facetious Bedell, which seems to imply the contrary, is merely a *Gunningism* which every one who knew him will know how to appreciate. Gunning's account of the manner in which the portrait of "Maps" came to be placed in the University library is correct. But Mr. DE MORGAN says that Nicholson "was an officer of the Public Library all his life." There is not a shadow of truth in this statement; he was never in any way connected with the University library. Nay, I am informed by the library authorities that such an office as Mr. DE MORGAN describes never existed except in the imagination of that gentleman. Mr. DE MORGAN has travelled out of his brief to describe the worthy old bookseller as "very illiterate," so much so that "he thought that all large folios were books of maps!" Was anything ever more absurd? Mr. DE MORGAN remarks upon "the inaccuracies incident to reminiscences without memoranda," but how much

greater the inaccuracy that rests upon neither reminiscences nor memoranda. I do not mean to assert that Nicholson was an *educated* man in the academical sense of the word, but he had received the education usual with "men of business," and is known to have been intelligent and well informed, as his success sufficiently corroborates.\*

It is not generally known that Nicholson was not the original "Maps." The first who rejoiced in that sobriquet in Cambridge was Robert Watts, who established the first circulating library in the University about the year 1745.† He died Jan. 31, 1751-2, and left his stock of books, maps, and prints to his only daughter Anne. She, on March 28, 1752, was married to John Nicholson, who thus succeeded to the circulating library, and the sobriquet of his father-in-law, both of which he maintained, with what success is well known, till his death in 1796.

Nicholson was a native of Mountsorrel, Leicestershire, where his ancestors for some generations had occupied a small farm. He was born in 1730, and was therefore only twenty-two years of age when he married Miss Watts. He had one brother in trade (I am not able to say what) in Leicester; and another settled at Wisbeach in the Isle of Ely as a bookseller, whom my informant, who knew him well, describes as having been a man of considerable intelligence. John Nicholson died Aug. 8, 1796, aged sixty-six. A notice of him will be found in the obituary of the *Genl. Mag.*, vol. lvi. ii. p. 708, where he is spoken of as "sincerely lamented by an unparalleled circle of friends, after unremitting attention to business for forty-five years." He is there said to have himself "presented to the University a whole-length portrait of himself [painted by Reinagle] which hangs on the staircase of the Public Library, and under it a print engraven from it [by Caldwell]." The lettering of this print describes it as having been published at the request of "the Vice-Chancellor, Masters, Fellows, Scholars, and Students of the University," to whom it is dedicated. The profits of the sale were to be given to Addenbrooke's Hospital. I may add that he was a man of a most benevolent disposition; and the number of the poorer students of the University was by no means small whom he allowed the gratuitous use of his library. He was also passionately fond of music, and to please him his only daughter, who died at the age of seventeen, had learned to play the violin! Whether that was her only instrument I am not able to say. His widow (Watts's daughter) died Feb. 7, 1814, aged eighty-four. His only surviving son, John, succeeded him in the business, which continued to be carried on in

\* I am able to state that himself and his son accumulated in business not less than 50,000*l.*, the larger proportion of which is believed to have been made by himself.

† See Bowtell's MSS. in Downing College library.

the old house in front of King's College till the year 1807 (not, as Gunning says, till the new buildings at King's were commenced, which was in 1824), when it was removed to the corner of Trinity and St. Mary's Streets. John, the second, retired from the business about the year 1821, to Stoke Newington (where he died April 26, 1825), and was succeeded by his elder son John, the third of that name.

This last-mentioned was a man of no mean literary taste and attainments. He was the author of *Patus and Arria*,\* a tragedy in five acts. To which is prefixed a letter to Thomas Sheridan, Esq., on the present state of the English stage, published 1809, by Lackington & Co.; also of *Wright and Wrong*, a comedy published by the same firm in 1812. He died unmarried Dec. 6, 1822, in the fortieth year of his age; shortly after which time the bookselling business, after having been carried on by the Nicholson family for seventy years, was purchased and continued by Mr. Thomas Stevenson, and more recently by the Messrs. Macmillan.

In the Greek hexameter, Mr. DE MORGAN is certainly right in reading *εσλ*, and not *εσα*, and for the reason he assigns. The following translation, perhaps contemporary with the original, confirms this:—

"Snobs call him Nicholson, but gowzmen Maps."  
E. V.

In the old churchyard of St. Edward, Cambridge, are inscriptions commemorating Robert Watts, Jan. 31, 1751-2, aged fifty-six; John Nicholson, Aug. 8, 1796, aged sixty-six; Anne his wife, Feb. 7, 1814, aged eighty-four; and John Nicholson, Dec. 3, 1822, aged forty-one. The following note, with reference to these inscriptions, occurs in the 35th part of the *Memorials of Cambridge*, now on the eve of publication:—

"Robert Watts, who dwelt and had a book shop on the western side of Trumpington Street in this parish, was the first person who established a circulating library in Cambridge. It was opened about 1745, and comprised a large stock of standard mathematical and classical books. He dealt also in maps and prints, and acquired the name of Maps. His stock in trade he bequeathed to his only daughter Anne, who, on 28 March, 1752, married John Nicholson of Mountsorrel, Leicestershire, who carried on the business on the same premises with great success till his death in 1796. He was also well known by the name of Maps; and his portrait, by Reinagle (which has been engraved), is in the University library. He was succeeded by his son John, who, in 1807, removed the business to a newly erected house at the corner of Trinity Street and St. Mary's Street. Having accumulated a fortune, he went to reside at Stoke Newington, and gave up the business to his son John, the author of two or more published dramas. Shortly after the death of the latter, which occurred in 1822, the business was disposed of to Mr. Thomas Stevenson, alderman, and sometime mayor, a person of much

literary ability. He discontinued the circulating library. On his death, in 1845, the business was sold to Messrs. A. & D. Macmillan, the survivor of whom is an extensive publisher here, and at London and Oxford, under the designation of Macmillan & Co. The second John Nicholson died at Stoke Newington, 25 April, 1825, aged 70."—*Memorials of Cambridge*, iii. 278.

For much of the information contained in this note I am indebted to the Rev. Edward Ventris, M.A.

PROFESSOR DE MORGAN has, I think, been egregiously imposed upon with respect to the elder John Nicholson having held an office in the University Library. Having made much inquiry on the subject, I believe I may venture to assert that there never was in the University of Cambridge a porter or beadle, whose duty it was to carry books to those Masters of Arts who wanted them. I think it clear that he did not (as Mr. Gunning asserts and the Professor surmises) begin by keeping a stall, and that he did not originate the plan of supplying undergraduates with their class books by subscription.

I want proof that he was very illiterate, and thought that all large folios were books of maps.

C. H. COOPER.

Cambridge.

#### JACK THE GIANT KILLER.

(3<sup>rd</sup> S. iv. 306.)

The oldest printed copy of this popular story that I have ever seen, gave Aldermay Churchyard as its place of publication; and from the type, paper, general arrangement, and that something which bespeaks the age without giving a date, I should say it was issued from 1730 to 1740. The title was *The History of Jack and the Giants*, and the tiny vol. of 16 pp. was in two parts or "books."

In Will. Thackeray's broadsheet list of "Small Merry Books," "Double Books," and "Histories" preserved amongst the Bagford papers in the British Museum, no mention is made of *Jack and the Giants*, although it is a very full gathering of the titles (some 600 in all) of the chapmen's literature of the time. I am inclined to think that this, *Jack and the Bean Stalk*, and other kindred stories, have only appeared in print during the past 100 or 120 years, although for ages previous to this they existed in the mouths of the people, and were handed down by the old to the young. Towards the middle of the last century, when chap-bookselling was at its zenith, and London Bridge, Little Britain, Aldermay, and Bow Churchyards, Gracious or Gracechurch Street, and the lanes running out of Smithfield swarmed with rival chap- (or cheap) booksellers, competition in the production of popular literature must have been very great; and it seems probable that the more

\* See "N. & Q." 1<sup>st</sup> S. vol. viii. pp. 219, 374.

enterprising dealers, anxious for novelties, seized upon the ancient oral tales, and printed them for the first time. The most popular nursery books of the present day are these later printings, whilst *The King and the Tanner*, *The Friar and the Boy*, *King Arthur's Book*, *Bevis of Hampton*, *Elynour Rumming*, and scores of others, well known in Shakespeare's time and long afterwards, are no longer in demand amongst the juniors, and are only to be met with in the libraries of the curious. It was Sir Francis Palgrave's opinion that *Jack and the Bean Stalk* came from the East through Southern Europe, but that *Jack the Giant Killer*, or, giving it the old title, *Jack and the Giants*, was one of the popular stories founded upon King Arthur and his exploits. Certain features in the latter story, however, may be observed in the popular tales of Asia.

The wood engravings in Mr. Dunkin's *Archæological Mine* are of the date stated by the editor, "not a century earlier than Pocock's day." In the very curious volume of old woodcuts recently published at Newcastle-upon-Tyne, D. will see that even in Bewick's time some of the most barbarous wood-blocks ever produced were being turned forth by local engravers. I purchased Catnach and Tommy Pitt's collection of wood-blocks, and amongst them are many as rude, and not nearly so well drawn, as those to be met with in the block-books of the fifteenth century.

JOHN CAMDEN HOTTEN.

Piccadilly, W.

#### CUSTOM AT RIPON.

The paragraph quoted by Y. B. N. J. in "N. & Q." (3rd S. iv. 324) "from a north country newspaper," appeared from my pen in the *Standard* in August, as part of a report of the visit of the Prince and Princess of Wales to the north. Since the appearance of that report, I have been told by a Riponite that my informant was wrong in attributing the maintenance of the city's charter to the blowing of the horn. However, the horn is undoubtedly blown at nine o'clock every evening; it appears, I think, in the arms of the town, and it is certainly sculptured on one of the pillars of the venerable minster now under slow restoration. My not very courteous correspondent at Ripon did me the favour to send me a shilling *Guide to Ripon and the Neighbourhood*, bearing the names of Bell & Daldy as its London publishers. From this "Guide" it appears that "Alchfrid, King of Deira, or the southern portion of the kingdom of Northumberland, was lord of the soil, and about the year 660 bestowed on Eata, Abbot of Melrose, a portion of ground at Ripon, whereon to erect a monastic foundation." Alchfrid, on the expulsion of the Scots, gave the monastery to Wilfrid, afterwards Archbishop of York, and

whose effigy is carried through the town every year on a day in the end of July or the beginning of August, to commemorate his return from foreign travel. Wilfrid does not seem to have left a very good name behind him, for "Auld Wilfrid" is said to be the Ripon synonyme for a drunkard. In this "Guide" the following is the account of the blowing of the horn:—

"If a visitor should remain in the city during the evening, he may hear the sounding of the Mayor's horn, one of the most ancient customs that lingers in the kingdom. It formerly announced the setting of the watch, whence the chief officer of the town derived his Saxon style of "Wakeman," but has, of course, now lapsed into a formality. Three blasts, long, dull, and dire, are given at nine o'clock, at the Mayor's door, by his official Horn-blower, and one afterwards at the Market-cross, while the seventh bell of the Cathedral is ringing. It was ordained in 1598 that it should be blown, according to ancient custom, at the four corners of the cross, at nine o'clock; after which time, if any house 'on the gate syd within the town' was robbed, the Wakeman was bound to compensate the loss, if it was proved that he 'and his servants did not their duties at y' time.' To maintain this watch he received from every householder in the town that had but one door, the annual tax of two-pence; but from the owner of a 'gate door, and a backs dore iijj by the year, of dutie.' The original horn, worn by the Wakeman, decorated with silver badges and the insignia of the trading companies of the town, but shamefully pillaged in 1686, has been several times adorned, especially by John Aislabie, Esq., Mayor in 1702; and in 1854. Since the year 1607 it has been worn on certain days by the Serjeant-at-Mace, in procession."

C. W.

PAINT AND PATCHES (3rd S. iv. 303.)—*Apropos* of patches, there is a passage in Fletcher's *Elder Brother* (1st edition, 1637), describing their use by the male sex:—

"... your black patches you wear variously. Some cut like stars, some in half-moons, some lozenges."—*Elder Brother*, iii. 5.

For the "early use" of *paint*, we need go to no more recondite source than *Hamlet* (4to, 1603; the folio misprints "prattlings"):—

"I have heard of your paintings too, well enough: God hath given you one face, and you make yourselves another."—*Hamlet*, Act III. Sc. 1.

JOHN ADDER.

CHIEF BARON EDWARD WILLES: JUDGE EDWARD WILLES (3rd S. i. 487; iv. 318.)—I am much obliged by Mr. STEVENS's reference to Beatson's *Political Index*, where it is noted that the Irish Chief Baron was made, in 1766, Solicitor-General in England, and afterwards a judge of the Court of King's Bench at Westminster. But Beatson is not to be relied upon as an authority, though the statement is repeated in Haydn's edition of Beatson (1851); and in Smyth's *Law Officers of Ireland* (1839).

The dates of the Chief Baron's resignation, and

of the Solicitor-General's appointment, are no doubt curiously coincident; but, independently of the improbability of a retired chief baron of one country taking an office at the bar of another, all uncertainty is removed by the fact that the Chief Baron died July, 1768 (see *Gent. Mag.* xxxviii. 349), while the Judge of the King's Bench remained in existence till January, 1787, nearly twenty years after. The Irish Chief Baron, I am informed, was considered to have been the head of the family, of which Chief Justice Willes and his son Edward, the Judge, belonged to a junior branch.

EDWARD FOSS.

**SEPTUAGINT** (3rd S. iv. 307).—According to Eichhorn (*Eiweitung*, s. 178) the Greek communities of Palestine canonized the hexaplarian recension of the Alexandrine version, those of Egypt, the recension of Hesychius, and those which extend from Antioch to Constantinople, the recension of Lucian. To this I may add, that such of the Greeks as have admitted the supremacy of the Bishop of Rome, would be bound by the edition of Sixtus V. A.D. 1587.

T. J. BUCKTON.

**PAPA AND MAMMA** (3rd S. iv. 306).—It is not correct to say that we derive these words from the Greek; but it may be safely stated that we, as well as the Greeks, derived them from a common source. What that source is cannot be certainly affirmed in the present state of comparative philology; but we have in Sanscrit *pitar*, "father," and *papus*, "nourisher," as derivative from the verb *pā*, "to nourish, to support;" also in Sanscrit *mātār*, "mother," a derivative of the verb *mā*, "to expand, to measure." The usual practice, and not etymology, determines the mode of spelling.

T. J. BUCKTON.

**EGlantine** (3rd S. iv. 305).—Milton's error in giving this name to the honeysuckle instead of the sweetbriar-rose, is pointed out in the *Penny Cyclopædia* (art. "Eglantine.") In French *eglantine* is the wild rose; *aiglantier* and *eglantier*, mean sweetbriar; in English *hep-tree*, and in German *hagebuttenstrauch* mean the wild or dog-rose as well as sweetbriar. Sir Walter Scott appears also to be in error, according to Anne Pratt (*Flowers and their Associations*, p. 131), in applying the name eglantine "to that luxuriant creeper the traveller's joy, or wild clematis, or virgin's bower, which is commonly, though erroneously, termed eglantine." She says, "the true eglantine of the older writers is, however, the prickly sweetbriar, which so often forms a hedge for our gardens, pouring upon the breeze the delicious odour that resides in the herbage as much as in the blossoms. It is the *Rosa rubiginosa* of modern botanists, and the *Rosa eglanteria* of the olden time."

It is to this Shakspeare refers:—

"And leaf of eglantine, whom, not to slander,  
Outsweeten'd not thy breath."

Spenser and Shakspeare call the honeysuckle (our woodbine) *caprifole*. It is still named by botanists *caprifolium*. Drummond, following the French, means by eglantine, the wild rose: so does Walter Scott, perhaps.

T. J. BUCKTON.

The eglantine is undoubtedly the sweetbriar (*Rosa rubiginosa*.) Its derivation from the French word *aiglantier* proves this beyond dispute. When Milton spoke of the "twisted eglantine," he no doubt meant the honeysuckle; but poets are not always botanists, and the probability is that he made a mistake, and confounded one plant with another. I think we should search in vain for any period when the word *eglantine* was first used for the honeysuckle; for I cannot consider that it ever was so used, except from an imperfect acquaintance with botanical names, which is very common, and very excusable. I am inclined to think that Wither, in the lines quoted, falls into a similar confusion by speaking of the *woodbine*, when he in reality means the *bindweed*. He calls the *woodbine* fair, an epithet very appropriate to the *bindweed* with its snow-white flowers, but not at all to the honeysuckle. The "sharp-scent" would apply equally to the sweetbriar and honeysuckle.

F. C. H.

**DERIVATION OF PAMPHLET** (3rd S. iv. 315).—I am decidedly in favour of the derivation from *par un filet*. It is very unlikely that recourse was had to the Greek for the composition of such a word; and attempts to trace familiar names in our language to learned sources always reminds me of Porson's immortal derivation of pancake from *πᾶν κῆτος*, because that dish had disagreed with him. A French abbé, many years ago, told me that the word pamphlet was derived from *par un filet*. He was a shrewd well-educated man, and he said this as a matter of course, and without any idea that any other derivation was even dreamt of. What after all was more natural than for a few leaves stitched together by a thread to be called *par un filet*, or for those three words to subside into the English word *pamphlet*?

F. C. H.

Dr. Ash, in his *Dictionary*, 8vo, 1775, gives the following:—

Pamphlet, s. from the French *pas*, without, and *filet*, a band, a small book unbound."

J. W.

Let me tell BIBLIOTHECAR. CETHAM, that pamphlet was spelled by Caxton *pamflet*, and in that form was supposed to be derived from the Latin *pagina filata*.

JUVENIS.

FRANCIS BURLINGH (3rd S. iv. 228, 314) was matriculated as a sizar of Catharine Hall in March, 1578-9, but subsequently migrated to Pembroke Hall, where he was one of Dr. Watts's Greek



scholars, proceeding B.A. as a member of the latter house, 1663-3, and commencing M.A. 1667. He was created D.D. 1607, and became one of the Fellows of Chelsea College May 8, 1610.

*Dr. Andrew Byng* died at Winterton in Norfolk, in March, 1651-2. He was a native of Cambridge, and there is a memoir of him in Cooper's *Annals of Cambridge*, iii. 448. About 1605 there was a decree of the Chapter of York to keep a residentiary's place for Andrew Byng, as he was then occupied in translating the Bible. (Drake's *Eboracum*, App. p. lxxvii.)

*Francis Dillingham* matriculated as a pensioner of Christ's College in June 1583; became B.A. 1586-7, was elected a Fellow, and in 1590 commenced M.A.; he proceeded B.D. 1599. He died unmarried, but at what time we have not ascertained. It is probable that the registers of Dean or Wilden may supply the information. As to him see Fuller's *Worthies*, ed. 1840, i. 170. We have the titles of eight theological works published by him from 1599 to 1606.

*Thomas Harrison*.—This learned and estimable person was Vice-Master (not Master) of Trinity College. He died in July 1631, and was buried in the college chapel. As to him see *Harrison Honoratus* by Caleb Dalechamp, Camb. 8vo. 1632; and Dupont's *Musæ Subsecivæ*, 497.

*Geoffrey King*, elected from Eton to King's College in 1563, was Regius Professor of Hebrew (1607), vicar of Lancaster, and chaplain to Archbishop Bancroft. His name occurs in the Commission for Causes Ecclesiastical within the Province of York, issued July 1, 1625. We hope the inquiries of X. Y. Z., with the little information we are enabled to give respecting him, may elicit the date of his death.

*Edward Lively* was buried at St. Edward's in Cambridge, May 7, 1605. See a memoir of him in *Athen. Cantabr.* ii. 407, 554.

*Michael Rabbett* was of Trinity College, Cambridge, whereto he was elected from Westminster School in 1571. He held the vicarage of Streatham, in Surrey, for forty-six years, and died February 5, 1630-1, aged seventy-eight. He was also rector of St. Vedast, Foster Lane, London, from 1603 to 1617.

*Robert Spalding*.—A brief account of him will be found in *Athen. Cantabr.* ii. 479. We have not met with anything which induces us to doubt the accuracy of our supposition that he died in 1607, when his office of Regius Professor of Hebrew became vacant.

*Richard Thompson*.—This very learned man (commonly called Dutch Thompson) was Fellow of Clare Hall, and was presented by Bishop Andrews to the rectory of Snailwell in Cambridgeshire. He was buried at St. Edward's, Cambridge, Jan. 8, 1612-13. C. H. & THOMPSON COOPER, Cambridge.

DATES (3<sup>rd</sup> S. iv. 248, 300, &c.)—Sandford, in his *Genealogical History*, p. 81, speaks of the betrothal of John Lackland to Alice of Maurienne as having taken place in the month of February, 1173. I suppose that, according to modern computation, this would be February, 1174.

The death of William Earl of Gloucester has been rightly assigned by two of your correspondents to the year 1183. The date 1173 is to be found in Dugdale's *Baronage*, vol. i. 536. But it is evident from the context that this was merely an error of the press. MALLET.

SIR ROGER WILBRAHAM (2<sup>nd</sup> S. xii. 70, 138).—The following particulars in reference to this Cheshire worthy are at the service of the *MSS.* COOPER. Sir Roger Wilbraham of Bridgmore was born in or about 1553, as he was in his fiftieth year when his portrait, still existing at Delamere House in this county, was painted in 1608. He was admitted of Gray's Inn in 1586.

The following memorandum under his father's hand gives the date of his appointment as Irish Solicitor-General:—

"That Roger Wilbraham, my son, being appointed her *M<sup>ty</sup>* Solicitor general for the realme of Ireland, the vij<sup>th</sup> of Februarie, 1585, did take his journey towards the same realme from Nampton the iij of March, 1585, and in the xxvij<sup>th</sup> year of the reigne of our most gracious ladye Queene Elizabeth, whom I beseeche God longe to p'serve in helth, wealth, joy and felicity, and prosper and blisse hym in this her *M<sup>ty</sup>* service. Amen."

The same authority goes on to say:—

"Upon the ascension of o<sup>r</sup> Lorde, being the firste day of Maye, 1600, and in the xij<sup>th</sup> year of her *M<sup>ty</sup>*, it pleased her grace to bestow upon my son Roger Wilbraham the office to be one of the *Mayestres* of Requests. God p'serve her highness, and give him grace for to serve hym and her *M<sup>ty</sup>* to God his glory and her lykynge. Amen." . . . "My sayd son was maryed in Januare last past before the date heroff in a<sup>o</sup> 1599." . . . "Marie Wilbraham, daughter of my sayd son Roger Wilbraham, was borne at Sainte John's in Smythfylde the seventh day of October, 1600, a<sup>o</sup> Regine Elizabeth xliij."

A pedigree of Randle Holme's names his daughter Katherine as the wife of Sir Thomas Delves, but this is manifestly an error. Sir Thomas married the *mother*, and Sir Henry (his son) the *daughter*, as is clearly set forth in the pedigree still extant in the College of Arms.

The date of Sir Roger's death is variously stated, the *MSS.* COOPER giving it as July 19, 1616. The portrait already referred to has inscribed thereon, "obiit xii Julii, 1610;" but there exists at Delamere House a MS. note by Mr. Thomas Wilbraham (nephew of Sir Roger) to the effect that "Sir Roger Wilbraham, my uncle, one of the Masters of Requests, and Surveyor of the Court of Wards, died the *last* of July, 1616."

The *MSS.* COOPER will know better than I do whether Sir Roger published any legal or other works; but, I may add, that there is at Delamere

a MS. volume of his, apparently written with much care, consisting of an "Abridgment of Dyer," and other like matters. T. HUGHES.  
Chester.

SHERIDAN'S GREEK (3<sup>rd</sup> S. iii. 309, 456).—FITZ-HOPKINS will find the anecdote he is in search of given correctly in *Selections from Gray and Gay* by T. de Quincy, vol. ii. p. 41. Lord Belgrave's quotation was from Demosthenes, "Greek being as contrary to the usages of the House as Persic or Telinga." Sheridan merely rose immediately after, and gave a slightly paraphrased line from the *Iliad*—"τὸν δ' ἀπαμειβόμενος προσέφη Σηρίδαντος ἵππος."

M. E. P.

QUOTATION WANTED: ST. CHRYSOSTOM (3<sup>rd</sup> S. iii. 249.)—The passage seems to be a favourite with church builders. It occurs in

"A Discourse of St. Chrysostom, Greek and English, with a Sermon on Behalf of the Church-building Society; preached in Harrow School Chapel by Christopher Wordsworth, D.D. London, 1848.

Ἦλθον γὰρ ὁπότε ἔβην πρεσβύτερος εἰς ἐκκλησίαν συνήζοντα τοῦ Ἀβραάμ πολλοὺς, ἀνεψώμενον, καὶ σκεπτόμενον, καὶ αὐτοσυροῦντα; τί τοῦ ἀγροῦ τοῦδεωτέρου ἐκείνου; ἐνταῦθα μάλιστ' ἢ ἀπερὶ, κ. τ. λ. (P. 18.) E. N. H.

EELS (3<sup>rd</sup> S. iv. 305.)—Your correspondent, W. H., seeks chapter and verse for τῷ ὄρει τὴν ἐγγυάλω. I am afraid it is no great help that I can give; yet it may be worth while to refer him to Leutsch's *Paræmiographi Græci*, vol. i. p. 316, Diog. Cent. viii. 55, where the phrase is quoted, with the explanation, τῷ ὄρει τὴν ἐγγυάλω: ὄρειον, τὸ φέλλον τῆς στήνης· τραχὺ γὰρ ὅτιον, αἱ δὲ ἐγγυάλαι ἀλυσσάται· πρὸς τὸ λαμβάνειν ἐν αὐταῖς κοπύλλων δαμά. The same proverb and explanation occurs, *totidem serbis*, in vol. ii. of the same collection. (Apost. xix. 76.) But on neither do I find any note or comment, so that I conclude the editors could not trace the quotation. Referring to Erasmus *Adagia*, I find the proverb "Anguillam capere," and the reference to the Equites for ἐγγυάλαι θηρᾶσθαι, but that is another matter entirely. I have looked at Pareus, Lambinus, Weiss, Gronovius, Bothe, Ritschel, and at Thornton's translation, for any note on "Anguilla 'st: elabitur" (*Pseudolus*, ii. iv. 57) which might throw light on the proverb in question, but in vain. In Gesner's *Thesaurus*, l. c. there is this remark on the passage of Plautus,—*"Dictum per metaphoram. Quæ figuræ etiam dicunt 'Anguillam caudâ tenere' de iis qui sunt lubricâ fide."*

J. D.

Notwithstanding appearances to the contrary, I am disposed to think your correspondent will find very few local names derived from "eels." Aalborg may be an exception. The vocables *al*, *ell*, *hol*, *hul*, *ill*, *ol*, *ul*, found in British local names, in ninety-nine cases out of a hundred, denote that they are or were originally situated near

water. These vocables are the inverse of the Celtic *li* (a flood, flux, stream), which is found corrupted, extended, or inverted, in at least a thousand local names, not only in Great Britain, but also in continental Europe.

R. S. CHARNOCK.

With respect to W. H.'s inquiry after epigrams on the subject of eels, &c., I would refer him to the Emblematis, the modern father of whom has left us the following:—

"IN DEPRESUM.

"Jamdudum quocunque fugis te persequor, at nunc  
Casibus in nostris denique captus ades.

Amplius hæc poteris vires eludere nostras,

Ficulno anguillam strinximus in folio."

*And. Alciati Emblem.* From ed. of 1540.

J. S. C.

LORD KIRKCUDBRIGHT (3<sup>rd</sup> S. iv. 229, 312).—Sir Bernard Burke in his *Family Romance*, thus mentions Lord Kirkcudbright:—

"William McClellan, Lord Kirkcudbright, father of John, seventh Lord, whose right was confirmed by a decision of the House of Lords in 1778, followed the occupation of a glover in Edinburgh, and for many years used to stand in the lobby of the Assembly Rooms in the Old Town, selling gloves to gentlemen frequenting that place of amusement, who, according to the fashionable etiquette of that period, required a new pair of gloves at every new dance. His lordship never absented himself from his post on any occasion, except at the ball which followed the election of a representative peer, and then only did he assume the garb of a gentleman, and, doffing his apron, became one of a company, the most of whom he usually served with his merchandise the rest of the year."

P. O.

COWTHORPE OAK (3<sup>rd</sup> S. iv. 69, 238.)—Your correspondent's query as to the present state of the Cowthorpe Oak not having been fully answered, I beg to say that the "king of oaks," although quite hollow in the trunk, still covers a large space of ground with its branches, and bears a good quantity of foliage: standing in a croft or small field adjoining a farm house, and near the church of Cowthorpe, are in favour of its protection. The leading branch fell by a storm in the year 1718, which being measured with accuracy, was found to contain five tons and two feet of wood. Before this accidental mutilation it is said to have extended its shade over half an acre of ground. — Montague, Esq., of Ingmanthorpe Hall, near Wetherby, the owner of the estate on which the oak stands, has a table brilliantly polished, made from the wood of a fallen portion. The box in which the freedom of the city of York was presented to Lord Brougham is made of Cowthorpe oak.

H. L.

BAPTISM OF BELLS (3<sup>rd</sup> S. iv. 246.)—I beg leave to draw the attention of Mr. MOWERS to two interesting papers by l'Abbé Corblet in *La Revue de l'Art Chrétien* for February and March, 1857, entitled "Notice Historique et Liturgique sur les

Cloches." One or two brief extracts will answer some of his inquiries:—

"Après que le célébrant a versé dans l'eau, en forme de croix, le sel, symbole de la sagesse chrétienne, et l'huile sainte des catéchumènes, emblème de la douceur des vertus évangéliques, les assistants chantent les psaumes 148 et 150."

"Maintenant que la cloche est ointe et bénite, elle peut recevoir les honneurs de l'incens, dont la vapeur parfumée est l'emblème des hommages qu'un cœur brûlant de charité doit faire monter vers le ciel."

"On donne ordinairement le nom de *baptême* à la bénédiction des cloches. Ce mot est parfaitement juste, sous le rapport étymologique, mais il est tout à fait impropre dans le sens théologique. Ainsi l'église ne l'a jamais employé."

I wish to add a query. M. Corblet says that the most ancient bell in England is probably one which has recently come down from the belfry of a church in Cornwall. It bore the inscription, "Alfredus Rex." It is supposed that it was given to that church by Alfred the Great (871-900.) What is the bell to which the abbé refers?

While on the subject of bells, I may subjoin a cutting from the *Daily News* of this day (October 12th) with a query as to its truth:—

"An interesting archaeological discovery has just been made at Ornolac, near Ussat-les-Bains (Ariège), France. On taking down a bell to make certain repairs in the steeple of the church, it was found to bear the date of 1078, and must consequently be one of the oldest bells in Christendom. It is the only one left of three which the church possessed before the first revolution, when the other two were destroyed."

JOB J. BARDWELL WORKARD, M.A.

#### RING POSIES (3rd S. iv. 243.)—

'Tis in your will to save or kill.  
If you but consent, you shall not repent.  
Knit in one by X's alone.  
If love I finde I will bee kinde.  
In thees my choyse how I reioyce.  
As God decreed, so wee agreed.  
God aboue encrease o' love.  
As God appoynted I am cōtented.  
Take *hand* and *heart*, ile nere depart.  
Live and dye in constancy.  
A vertuous wife y<sup>e</sup> serveth life.  
As long as life your loving wife.  
I will be yours while breath indurea.  
Love is sure where faith is pure.  
A vertuous wife doth banish strife.

#### Double Posies.

As God hath knit our hearts in one,  
Let nothing part but death alone.  
As God hath made my choyse in thees,  
So move thy *heart* to comfort me.  
God y<sup>e</sup> hath kept thy *heart* for mee  
Grant that our love may faithfull bee.  
God our love continue ever  
That we in heaven may live together.  
The *eye* did find, y<sup>e</sup> *heart* did chuse,  
The *hand* doth bind, till *death* doth loose.

First feare y<sup>e</sup> Lord, then rest content,  
So shall wee live and not repent.  
Divinely knit by grace are wee,  
Late two, now one, y<sup>e</sup> pledge here see  
Breake not thy vow to please the eye,  
But keepe thy love so live and dye.

#### Prose.

I am sent to salute you from a faithfull friend.  
Desire hath no rest.  
This and my heart.  
Acceptance is my comfort.  
Too light to requite.

THOMAS Q. COUCH.

#### PHRASES: GHOST STORY (3rd S. iii. 70.)—

"He saw that the boots were empty,  
And knew that the wearer was dead."

"VOM MÄDCHEN UND IHREM FREIER.—Ein Mädchen hatte einen Freier, und der Freier starb. Nachdem das Mädchen ihn einige Wochen betrauert hatte, ging sie zum Tanze mit einer ihrer Kameradinnen, der auch der Brautigam gestorben war. Ihr Weg führte sie an dem Begräbnisplatze vorbei; und als sie vor dem Begräbnisplatze standen, sagten sie 'Steht auf, ihr Brüder! wer wird uns sonst zum Tanze führen?' Als sie am Ende Weges gegangen waren, da standen die beiden Todten auf und verfolgten sie. Kaum waren sie in die Stube, wo getanzt ward, eingetreten, da kamen auch jene beiden herein und führten sie zum Tanze. Beim Tanzen traten die Mädchen jenen Männern auf die Füße, und da merkten sie, dass die Stiefel leer seien, und so wussten sie dass sie mit verstorbenen tanzten. Die Todten aber schwenkten die Mädchen so, dass sie fast zu Tode tanzten."—*Litauische Märchen, Sprichworte, Rätsel, und Lieder*, von August Schleicher, p. 84, Weimar, 1857, 8vo, pp. 244.

The maidens were at much trouble in getting free from their dead lovers, and hid themselves behind the stove of an old woman, who was sitting up to spin flax. The dead men came to the door, and asked for the two young women whom they had tracked. The old woman persuaded them to sit down, and listen to a history of flax from its being sown to its conversion into paper. Before she had done, the cock crew, and the dead men departed.

FITZTHOPKINS.

#### Paria.

HEATH BEER (3rd S. iv. 229, 310.)—If the whole heath must be explored, we cannot forget Crofton Croker's *Fairy Legends* (2nd ed. 180), in which Tom Fitzpatrick and the Cluricaune discourse as follows:—

"'Beer!' said Tom: 'Thunder and fire, where did you get it?'—'Where did I get it, is it? Why I made it. And what do you think I made it of?'—'Devil a one of me knows, but of malt, I suppose; what else?'—'Tis there you're out. I made it of *heath*.'—'Of heath! Now, you don't think me to be such a fool as to believe that?'—'Do as you please, but what I tell you is the truth. Did you never hear tell of the Danes?'—'And that I did; weren't them the fellows we gave such a licking when they thought to take Limerick from us?'—'Ham!' said the little man drily, 'is that all you know about the matter.'—'But what about them Danes?'—'Why all the about them there is, is that when they were here they

taught us how to make beer out of the heath, and the secret's in my family ever since."

Mr. Croker says, in a note, that it is a generally received tradition in the south of Ireland that the Danes manufactured a kind of intoxicating beer from the heath.

A. DE MORGAN.

The Irish legend is similar to the Pictish and other traditions mentioned by your learned correspondents. The secret of the manufacture, after the expulsion of the Danes consequent upon the decisive battle of Clontarf, remained with three survivors, a father and two sons. The father, being threatened with torture to compel him to divulge, replied that his sons would kill him if he did so. That obstacle was effectually removed by the execution of the sons; and then the father exclaimed, "Now my purpose is accomplished! Youth might have quailed before the fear of death, and played the traitor; but age has no such terror," and so heroically submitted to execution, the secret perishing with him.

Shallow receptacles of broken stone, partially calcined, are occasionally found in secluded mountain districts; and these are believed to be the ancient brewing vats, Hibernice, *Fualacta na Feinne*; i. e. the cooking hearths of the Fenians. The bitter herb mixed with the wort, as pointed out to me by the Irish peasantry some twenty years ago, was the bennet (*Genm urbanum*), termed *Minarta*—a word which I have failed to trace in any of the Celtic glossaries. In Denmark the myrica (*Pors*) was rather used for the purpose of giving the liquor an aromatic flavour; so that the "potus cerealis, vulgo biera, Latine cerevisia," alluded to by Ion Isaac Pontanus in his *Danie Descriptio*, was commonly termed *Pors-öl*.

J. L.

Dublin.

Although your seven other correspondents on this subject speak of heath-beer as "a fabled tradition," yet an eighth correspondent says that he has "drunk it within these last four years in the Lammermoors." Pennant in his *Voyage to the Hebrides*, p. 229, mentions heather-ale, and says that the proportions were two-thirds of the plant to one of hops, hops being sometimes added. Mr. Weld, in his *Two Months in the Highlands*, p. 83, says, "although the art of brewing the Pictish heather-ale is lost, old grouse-shooters have tasted a beverage prepared by shepherds on the moors, principally from heather-flowers, though honey or sugar, to produce fermentation, was added." Macculloch, in his *Highlands and Western Isles* (iii. p. 333), denies that there was ever such a beverage as heather-ale; though he says that the heath flowers may have been added to the malt for the purpose of giving it flavour. Boece's Pictish legend is therefore assumed to be a mythic narrative; and we are not to believe that—

"The Picts were undone, cut off, mother's son,  
For not teaching the Scots to brew heather ale."

(See also *Glencreggan: or a Highland Home in Cantire*, i. 363.)

CUTHBERT BEDE.

LIEUT.-GENERAL JOHN ADLERCRON (3<sup>rd</sup> S. iv. 304.)—It may interest your correspondent to know that the officer in question was commissioned as Major-General on May 16, 1758, and as Lieut.-General on December 18, 1760. Vide *Beaton*.

D. M. STEVENS.

An officer of this name became Colonel of the present Thirty-ninth Regiment in March 1752, with which he embarked for India. In 1756, when a portion of his corps was ordered to proceed from Madras to reinforce the celebrated Lt.-Colonel Clive, he claimed the command, but it was ruled that he should remain at Madras. Colonel John Adlercron commanded the force sent in May, 1757, to relieve Trichinopoly, and was actively engaged against Wandewash. In the following year he was promoted Major-General, and in December, 1760, was advanced to the rank of Lt.-General. He died in July, 1766. I have not been able to obtain information about his family.

THOMAS CARTER.

Horse Guards.

CRYPT AT ST. PETER'S IN THE EAST, OXFORD (3<sup>rd</sup> S. iv. 307.)—A correspondent signing himself X. X. asks about the crypt in St. Peter's in the East, Oxford. Within the last year it has been explored by the Oxford Architectural Society, who came to the conclusion that there were two side passages leading from the crypt to the west, and the staircases were found leading up into the two aisles. As regards the deep recess walled up at the end, they found upon breaking through the wall, that the side walls and end wall were of the same date, the stones of one forming part of the other, and the side walls extending no further. There were present, however, several old inhabitants of the parish, who said that they could remember when there was no end wall, but a door with a passage beyond, and they had themselves been some considerable distance along the passage. At present the space beyond the wall which was broken through is filled with earth.

A. D. T.

Merton College.

THRAVES (3<sup>rd</sup> S. iv. 290.)—

"A daimen icker in a thrave,

'S a sma' request," &c.

(See Burns's *Lines to a Mouse*.)

Dr. Jamieson, in his *Scottish Dictionary*, explains the primary meaning of *thraive*, or *thraif*, to be twenty-four sheaves of corn, including two *stooks* or shocks. A secondary meaning is a multitude, a considerable number. Dr. Jamieson gives further illustrations of the meaning from the northern languages.

J. MACRAY.

## Miscellaneous.

## NOTES ON BOOKS, ETC.

*A Chronicle of England, B.C. 55, A.D. 1485. Written and illustrated by James E. Doyle. The Designs engraved and printed in Colours by Edmund Evans. (Longman.)*

To discover a novelty for a Christmas Book is no easy matter—yet this is what Messrs. Longman have contrived to hit upon, in the very handsome volume now before us, which is clearly intended to answer that purpose, though of higher literary value than such books can frequently boast. The composition of this *Chronicle*—as Mr. Doyle with great modesty and propriety calls the present Narrative of English History from the Roman Invasion to the Death of Richard the Third—was originally a labour of love: “undertaken partly as a historic exercise, and partly as a simple and continuous narrative of the principal events of English history, with a view to pictorial illustration.” The study bestowed upon these illustrations, and the pains taken to give truthfulness to them—by strict attention to costume, architecture, local scenery, and other accessories, even personal portraiture, as far as authorities existed—soon made Mr. Doyle's *Chronicle* known far beyond his own private circle; and it was seen and commanded by no less judicious and intelligent a lover of Art than the late Prince Consort. A suggestion made for its publication, some time since, was not acted upon, on account of the difficulties and expenses which would then have attended the reproduction in colours of Mr. Doyle's drawings. Recent improvements in colour-printing have removed those impediments, and the public may now possess themselves of a volume certainly unique in its kind. The drawings have almost the interest of contemporary illuminations, which they somewhat resemble; but with the advantage of better drawing, and greater truthfulness. Too much praise cannot be bestowed upon Mr. Evans, for the success with which he has reproduced them in all their variety and brilliancy. They are some eighty in number, and we know of no illustrations of English historical subjects which convey so strong an impression of the spirit of the times which they represent. The narrative, which has been entirely re-written by Mr. Doyle, seems to have been as carefully studied and compiled as it is simply and gracefully related. That the book will be distributed largely as a Gift Book, for which it is peculiarly suited, there can be little doubt. And we think we may venture to prophesy, that Doyle's *Chronicle of England* will be a favourite book for the same purpose for many a Christmas yet to come.

*The Autograph Souvenir: a Collection of Autograph Letters, Interesting Documents, &c., executed in Fac-simile, by Frederick George Netherclift. With Letter-press Transcriptions and occasional Translations, &c., by Richard Sims. (Netherclift.)*

This a new monthly serial, dedicated to the reproduction of interesting autographs and other documents. The first number is varied and interesting; as our readers will admit when they hear that it contains two letters of Queen Elizabeth, and others by Gustavus Vasa, Oliver Cromwell, Burns, and Mozart.

*Queen Dagmar's Cross. Fac-simile in Gold and Colours of the Enamelled Jewel in the Old Northern Museum, Copenhagen, Denmark. With Introductory Remarks. By George Stephens, F.S.A. (J. Russell Smith.)*

Those of our readers who remember the interest excited by the fac-simile of Queen Dagmar's Cross, which

the King of Denmark presented to the Princess Alexandra on her marriage, will be well pleased with this brochure, its exquisite copy of the jewel, and Mr. Stephens's learned and enthusiastic account of Dagmar the idol of Denmark, and this interesting relic of that loved one.

## BOOKS RECEIVED.—

*The Poems of Robert Burns. (Bell & Daldy.)*

*The Songs of Robert Burns. (Bell & Daldy.)*

These two volumes of our worthy Publishers' beautiful Series of Pocket Volumes ought to be popular with our friends North of the Tweed: for they are beautifully printed, and give the author's own text, and not a modernisation of it.

## BOOKS AND ODD VOLUMES

## WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:—

ALBION MAGAZINE SIX MONTHS, 1868.  
THE MONTHLY MAGAZINE FOR JUNE, 1868.

Wanted by William J. Thoms, Esq., 46, St. George's Square,  
Belgrave Road, S.W.

ELLIS'S HISTORY OF SMOKESTON.

Wanted by Mr. Wood, Myddleton House, Clarksdown.

## Notices to Correspondents.

MOZART IN LONDON, by Mr. Hush, and other Papers of interest, to our next.

WEDDING SERMONS. We have forwarded to JESSIE TWINN the MSS kindly furnished by Abbot and Mr. Kemp.

THE DEVIL. The pamphlet and a private communication intended for have been forwarded to that correspondent.

EAST WOODLEY BELLA. We have a letter for E. H. R., whose article on this subject appeared in last week's "N. & Q." Where shall we forward it?

E. has our best thanks. We had, however, anticipated his suggestion.

T. B. (Dunblane) The books, of which 'our correspondent' encloses a list, are neither rare nor curious. There is not one of them which might not be purchased for half a sovereign from any respectable dealer in second-hand books.

DAVID GALT. The Bishop whose ordination was questioned by Atp. Whately was Dr. Joseph Butler of Durham. This doubt has been also set at rest by the discovery of the record of his ordination. See "N. & Q." 1st S. x, 385.

J. L. F. The singular Funeral Sermon by Hugh More on the death of Mr. Frezzer has been directed to our 2nd S. l. 353, 355, 357. It has the appearance of a satirical production.

H. S. There were two prints of the name of Barlow. Thomas Barlow, Bishop of Lincoln, and William Barlow, secretary of St. David's, Bath and Chichester. Some particulars of the connection of the latter will be found in our 2nd S. vi. 335; vii. 65, 91, 120, 201.

AMBER. Miller's Report on the Dredger Reservoir is reprinted in Week's Quarterly Papers on Engineering, part 11 or vol. vi. part 1.

A. F. C. B. (Bristol). The postage stamp is that of Sydney. It is an imitation of the green seal of the colony, with its motto, Eia Serta Eboracis curat.

L. A. M. Some notices of the Gwenton family at Stoke Newington were given in our 2nd S. l. 435.

H. T. ELLANDERS, M.A. An account of Adrian (not Ambrose) Stokes, the husband of Frances, Duchess of Suffolk, appeared in our 1st S. vi. 126, 225; xii. 481.

"NOTES AND QUERIES" is published at noon on Friday, and is also issued in MONTHLY PARTS. The Subscription for SEVENPENCE COUNTER BY SIX MONTHS forwarded direct from the Publishers (excluding the Stamp-duty) is 11s. 6d., which may be paid by Post Office Order in favour of Messrs. BELL AND DALDY, 106, FLEET STREET, E.C., to whom all COMMUNICATIONS FOR THE EDITOR should be addressed.

Full benefit of reduced duty obtained by purchasing HARRISON'S Pure Tea: very cheap at 3s. 4d. and 4s. "High Standard" at 4s. 6d. (formerly 4s. 6d.), is the strongest and most delicious imported. Agents in every town supply it in Packets.

LONDON, SATURDAY, NOVEMBER 14, 1863.

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## Notes.

## MOZART IN LONDON.

When a few short months shall have passed away, a century will have elapsed since a little boy, seven years of age—already celebrated throughout a great part of Europe for the precocity of his genius, and destined thereafter to achieve a fame which will endure as long as the art which he practised shall exist—first placed his foot upon the soil of England. The boy was Wolfgang Amadeus Mozart.

Little Mozart, as is well known, was, together with his sister, carried about to the principal cities in Europe by his father, Leopold Mozart, to exhibit his marvellous abilities. The family arrived in England on April 10, 1764, and remained here about fifteen months. Of Mozart’s performances during his stay in London, but little is recorded by his biographers: even Mr. Edward Holmes (whose Life of Mozart is by far the best that has yet appeared) having contented himself with the mention of the two performances in June, 1764. In the belief that fuller details will be acceptable to many, I have transcribed from *The Public Advertiser* all the different announcements relative to Mozart’s public appearances in London, which I subjoin. They furnish many interesting particulars, and for the most part need little commentary.

“At the Great Room in Spring-Garden, near St. James’s Park, Tuesday, June 5, will be performed a grand Concert of Vocal and Instrumental Music, For the benefit of Miss Mozart of Eleven, and Master Mozart of Seven, Years of Age, Prodiges of Nature; taking the Opportunity of representing to the Public the greatest Prodigy that Europe or that Human Nature has to boast of. Every Body will be astonished to hear a Child of such a tender Age playing the Harpsichord in such a Perfection.—It surmounts all Fantastic and Imagination, and it is hard to express which is more astonishing, his Execution upon the Harpsichord, playing at Sight, or his own Composition. His Father brought him to England, not doubting but that he will meet with success in a Kingdom where his Countryman, the late famous Verrucoso, Handel, received during his Life-time such particular Protection. Tickets at Half-a-Guinea each; to be had of Mr. Mozart, at Mr. Cousin’s, Hair Cutter, in Cecil Court, St. Martin’s Lane.” (31st May, 1764.)

“By Permission of the Lord Chamberlain. At the Great Room in Spring Garden, near St. James’s Park, This Day, June 5, at Twelve o’Clock, will be performed a Grand Concert of Vocal and Instrumental Music, For the Benefit of Miss Mozart of Eleven, and Master Mozart of Seven Years of Age, Prodiges of Nature. The Vocal Parts by Signora Cremonini and Sig. Quilici. The First Violin with a Solo by Sig. Barthelemon, Violoncello with a Concerto by Sig. Cyri. Harpsichord and Organ by Miss Mozart and Master Mozart. Tickets at Half-a-Guinea each, to be had of Mr. Mozart, at Mr. Cousin’s, Hair Cutter, in Cecil Court, St. Martin’s Lane.” (5th June, 1764.)

Leopold Mozart had misgivings as to the pecuniary results of this concert by reason of the cost of the band; but they were removed by the liberality of the professors engaged, many of whom declined receiving any remuneration for their services. The boy’s next public appearance was at Ranelagh, on June 29, where he performed gratuitously for the benefit of a charity. His father, in a letter to a friend on the Continent, quoted by Mr. Holmes, speaks of this as a politic proceeding, and comments on the prospective advantages likely to ensue from his allowing the child thus to “play the British patriot.” The announcement of the entertainment being very long, I give only that part relating to Mozart:—

“For the Benefit of a Public Useful Charity. At Ranelagh House on Friday next . . . In the course of the Evening’s Entertainments the celebrated and astonishing Master Mozart, lately arrived, a Child of 7 Years of Age, will perform several fine select Pieces of his own Composition on the Harpsichord and on the Organ, which has already given the highest Pleasure, Delight, and Surprise to the greatest Judges of Music in England or Italy, and is justly esteemed the most extraordinary Prodigy, and most amazing Genius that has appeared in any Age” (26th June, 1764.)

It would seem that the children did not again perform in public until the following February:—

“For the benefit of Miss Mozart of Twelve, and Master Mozart of Eight Years of Age, Prodiges of Nature. Little Theatre in the Haymarket, Friday, Feb. 15, will be a Concert of Vocal and Instrumental Music. Tickets at Half-a-Guinea each, to be had of Mr. Mozart at Mr. Williamson’s in Thrift-street, Soho.” (6th February, 1765.)

"Haymarket, Little Theatre. On Account of Dr. Arne's Oratorio of Judith, and the same Reason for want of some principal Assistants of Performers, Master and Miss Mozart are obliged to postpone the Concerts which should have been To-morrow, the 15th instant, to Monday the 18th instant. They desire the Nobility and Gentry will be so kind as to excuse them for not performing according to the Time first proposed. Tickets to be had of Mr. Mozart, at Mr. Williamson's in Thrift-street, Soho, and at the said Theatre. Tickets delivered for the 15th will be admitted. A Box Ticket admits Two into the Gallery. †† To prevent Mistakes, the Ladies and Gentlemen are desired to send their Servants to take Places for the Boxes, and give in their Names to the Box-keepers on Monday the 18th in the Afternoon." (14th February, 1765.)

"Haymarket, Little Theatre. The Concert for the Benefit of Miss and Master Mozart will be certainly performed on Thursday the 21st instant, which will begin exactly at Six, which will not hindering [*sic*] the Nobility and Gentry from meeting in other Assemblies on the same Evening. Tickets to be had of Mr. Mozart, at Mr. Williamson's in Thrift-street, Soho, and at the said Theatre. A Box Ticket admits two into the Gallery. †† To prevent Mistakes, the Ladies and Gentlemen are desired to send their Servants to keep Places for the Boxes, and give in their Names to the Box-keepers on Thursday the 21st in the Afternoon." (15th February, 1765.)

To the announcement on the 21st of February is added the statement that —

"All the Overtures will be from the Compositions of these astonishing Composers [*sic*], only eight years old."

Then, on 11th March, appeared the following:—

"By Desire. For the Benefit of Master Mozart of Eight Years, and Miss Mozart of Twelve Years of Age, Prodiges of Nature, before their Departure for England, which will be in Six Weeks' Time. There will be performed at the End of this Month, or the Beginning of April, A Concert of Vocal and Instrumental Music. Tickets at Half-a-Guinea each. To be had of Mr. Mozart, at Mr. Williamson's in Thrift-street, Soho; where those Ladies and Gentlemen, who will honour him with their Company from Twelve to Three in the Afternoon, any Day in the Week, except Tuesday and Friday, may, by taking each a Ticket, gratify their Curiosity; and not only hear this young Music-Master and his Sister perform in private, but likewise try his surprising Musical Capacity by giving him any Thing to play at Sight, or any Music without Bass, which he will write upon the Spot, without recurring to his Harpsichord. The Day and Place of the Concert will be advertised in the *Public Advertiser* eight Days before." (11th March, 1765.)

This evidently produced no satisfactory result; since, after the lapse of a month, it was thought expedient to reduce the price of the tickets:—

"Mr. Mozart, the Father of the celebrated young Musical Family, who have so justly raised the Admiration of the greatest Musicians of Europe, intending soon to leave England, proposes, before his Departure to give to the Public in general an Opportunity of hearing these young Prodiges perform both in public and private, by giving at the End of this Month, a Concert, Which will chiefly be conducted by his Son, a Boy of Eight Years of Age, with all the Overtures of his own Composition. Tickets may be had at 5s. each of Mr. Mozart, at Mr. Williamson's in Thrift-street, Soho; where such Ladies

and Gentlemen, who chuse to come themselves, and take either Tickets, or the Sonatas composed by this Boy, and dedicated to Her Majesty (Price 10s. 6d.), will find the Family at home every Day in the Week, from Twelve to Two o'Clock; and have an Opportunity of putting his Talent to a more particular Proof, by giving him any Thing to play at Sight, or any Music without a Bass, which he will write upon the Spot, without recurring to his Harpsichord. Notice of the Day and Place of the Concert will be given in due Time." (9th April, 1765.)

Another month passed ere a day was fixed for the concert:—

"For the Benefit of Miss Mozart of Thirteen, and Master Mozart of Eight Years of Age, Prodiges of Nature. Hickford's Great Room in Brewer Street, Monday, May 18, will be A Concert of Music, with all the Overtures of this little Boy's own Composition. Tickets may be had at 5s. each of Mr. Mozart, at Mr. Williamson's in Thrift-street, Soho; where such Ladies and Gentlemen who chuse to come themselves, and take either Tickets, or the Sonatas composed by this Boy, and dedicated to Her Majesty (Price 10s. 6d.), will find the Family at home every Day in the Week, from Twelve to Two o'Clock; and have an Opportunity of putting his Talents to a more particular Proof by giving him any Thing to play at Sight, or any Music without a Bass, which he will write upon the Spot, without recurring to his Harpsichord." (10th May, 1765.)

"For the Benefit of Miss Mozart of Thirteen, and Master Mozart of Eight Years of Age, Prodiges of Nature. Hickford's Great Room in Brewer Street, This Day, May 18, will be A Concert of Vocal and Instrumental Music, with all the Overtures of this little Boy's own Composition. The Vocal Part by Sig. Cremonini; Concerto on the Violin, Mr. Barthelemon; Solo on the Violoncello, Sig. Ciri; Concerto on the Harpsichord by the little Composer and his Sister, each single and both together, &c. Tickets at 5s. each to be had of Mr. Mozart, at Mr. Williamson's in Thrift-street, Soho." (18th May, 1765.)

At the end of the month, the public were invited to hear the children perform at their lodgings:—

"Mr. Mozart, the Father of the celebrated young Musical Family, who have so justly raised the Admiration of the greatest Musicians of Europe, begs Leave to inform the Public that his Departure from England is fixed for the Beginning of next month. Such Ladies and Gentlemen who desire to hear these young Prodiges perform in private, will find the Family at Home at his Lodgings at Mr. Williamson's, in Thrift-Street, Soho, every Day in the Week from One to Three o'Clock, and may have an Opportunity of putting his Talent to a more particular Proof, by giving him any thing to play at Sight. The Terms are 5s. each Person, or else to take the Sonatas composed by this Boy and dedicated to Her Majesty (Price 10s. 6d.), which he has had the Honour of performing many Times before their Majesties." (30th May, 1765.)

A little more than five weeks passes, and it is evident that the children are no longer attractive at the west end of the town, so the city is to be tried, and with still lower prices:—

"Mr. Mozart, the Father of the celebrated young Musical Family, who have so justly raised the Admiration of the greatest Musicians of Europe, has been obliged by the Desire of several Ladies and Gentlemen, to postpone

his Departure from England for a short Time, takes this Opportunity to inform the Public, that he has taken the great Room in the Swan and Hoop Tavern in Cornhill, where he will give an Opportunity to all the Curious to hear these two young Prodigies perform every Day from Twelve to Three. Admittance, 2s. 6d. each Person. He begins To-morrow, the 9th instant." (8th July, 1765.)

The next announcement, issued only three days afterwards, seems to indicate a want of success:—

"To all Lovers of Sciences. The greatest Prodigy that Europe, or that even Human Nature has to boast of, is, without Contradiction, the little German Boy, Wolfgang Mozart: a Boy, Eight Years old, who has, and indeed very justly, raised the Admiration not only of the greatest Men, but also the greatest Musicians in Europe. It is hard to say whether his Execution upon the Harpsichord, and his playing and singing at Sight, or his own Caprice, Fancy, and Compositions for all Instruments, are most astonishing. The Father of this Miracle, being obliged by Desire of several Ladies and Gentlemen to postpone, for a very short Time, his Departure from England, will give an Opportunity to hear this little Composer and his Sister, whose musical Knowledge wants not Apology. Performs every Day in the Week from Twelve to Three o'Clock in the Great Room at the Swan and Hoop, Cornhill. Admittance, 2s. 6d. each Person. The two Children will play also together with four Hands upon the same Harpsichord, and put upon it a Handkerchief, without seeing the Keys." (11th July, 1765.)

How long the performances were continued posterior to this advertisement, I cannot discover; but no further announcement was made, and early in September we find the family on the Continent. It is a rather remarkable circumstance that Leopold Mozart, although a violinist of some eminence, did not himself perform at any of the public concerts at which his children appeared.

W. H. Hux.

#### INDULGENCES PRINTED BY WILLIAM CAXTON.

Three various Indulgences are now known to have been produced at the Westminster press. They were all printed on slips of parchment, with a blank space for the name of the person to whom they were granted, and another for the month and the day, the year being printed in full. They were all issued in 1480 and 1481, by the authority of Pope Sixtus IV. and were for the benefit of those who would contribute to the defence of the Isle of Rhodes against the Turks. No. 1 is dated 1480, and the blank spaces having been filled in by the pen, we find that it was granted on the last day of March, to Simon Mountfort and Emma his wife. The only copy of this edition is in the British Museum. No. 2 is dated 1481, and owes its preservation entirely to the fact that it was used as waste in Caxton's workshop. The workmen there having to bind a copy of Chaucer's *Boethius de Consolatione*, which was just printed,

used it to strengthen the back of the volume. That very copy is still preserved in the curious but neglected old library of the Abbey Grammar School, St. Alban's. Both the above are fully described in the second volume of *The Life and Typography of William Caxton*, just published. No. 3 is entirely unknown to bibliographers, having been very recently discovered by Mr. Bradshaw of Cambridge, in the Town Library of Bedford. Like No. 2 it has been used for the binding of a book, and to that circumstance alone is owing its preservation. That such short pieces as these Indulgences were printed instead of being written, points to an extensive demand for them; and that many editions were issued is evident from the fact that the only three copies known are of three different editions. Such ephemeral publications, like the *Stans Puer*, the *Book of Courtesy*, the sheet of *Bedside Prayers*, and other small-sized issues of Caxton's press, owe their present rarity to the very fact of their having been originally both cheap and abundant.

WILLIAM BLADES.

11, Abchurch Lane.

#### CORNELIUS AGRIPPA ON THE MORALS OF THE CLERGY.

The state of morals, both among clergy and laity, of the time preceding Luther and his schism, is pretty generally admitted by all who read history, be their name for that schism what it may. The following is the testimony of Cornelius Agrippa, in his work, *De Incertitudine et Vanitate Scientiarum*, first published at Antwerp in 1530, then at Cologne in 1531. At this time the Lutheran dispute was raging, but had not got to the point of an actual division: I mean especially at the time at which the work was written. Agrippa himself was not suspected of Lutheranism, nor of anything worse than sorcery, and heresy in that undefined sense in which it was frequently imputed to men of learning: that kind of heresy which, in my younger days, was insinuated by a shake of the head and "I never knew any good come of all that reading." He was a dependent on the Emperor and on the Archbishop of Cologne for his bread, and he seems to have said nothing but what was permitted. Here is an extract (Latin does not blush) from the chapter *De Lenonia*, which with the *Ars Meretricia*, counts among the sciences, and certainly ought to have been placed among the systems:—

"Romana scorta in singulas hebdomadas julium pendunt pontifici, qui census annuus nonnunquam viginti millia ducatos excedit: adeoque ecclesie procerum id munus est, ut una ecclesiarum proventus etiam lenoniorum numerent mercedem. Sic enim ego illos supplicantes aliquando audivi: habet (inquientes) ille duo beneficia, unum curatum aureorum viginti, alterum prioratum ducatorum quadraginta, et tres putanas in bordello, quae reddunt singulis hebdomadibus julios viginti. Jam vero



nihilominus lenones sunt episcopi illi et officiales, qui censum pro concubinato a sacerdotibus quotannis extorquebant, idque tam palam, ut apud plebem ipsam in proverbium abiierit illa eorum concubinarum exactio sive lenocinium, quo dicunt, habere vel non habere, aureum solvet pro concubina, et habere si velit."

Brunet and others speak of passages which were omitted in subsequent editions. I suspect the work was at last a greater favourite with the Pauline sect than with the Petrine—I leave the reader to unriddle my language—and was stript of passages like the following, which I cannot find in my English edition of 1684. After speaking of the law of Lycurgus, he proceeds thus:—

"Erat et Solonis lex, quæ similiter permittebat uxori-  
bus, si mariti ignaviores essent, ex necessariis unum  
aliquem sibi despiciere . . . Atque surrexit his temporibus  
ex theologorum schola invictus hæreticus qui has Ly-  
curgi et Solonis leges assereret licere etiam in ecclesia,  
Martinus Lutherus: quod vos ideo scire volo ne putetis  
non etiam theologos esse lenones."

The last sentence is omitted in the English.

A. DE MORGAN.

**MICHAEL JOHNSON OF LICHFIELD: THE FIRST BOOK PRINTED AT BIRMINGHAM: WOLLASTON, AUTHOR OF "THE RELIGION OF NATURE DELINEATED."**

Books bearing the imprint of the worthy "Lichfield librarian," are not of frequent occurrence; nor were they probably numerous. An early one is the work of Dr. Floyer:—

"*Preternatural State of the Humours described.*  
Printed for Michael Johnson. 4to. 1696."

A publication of later date is entitled:—

"*An Exposition of the Revelations, by shewing the Agreement of the Prophetical Symbols with the History of the Roman, Saracen, and Ottoman Empire, and of the Popedom, &c.* 8vo. Printed for M. Johnson, Bookseller in Litchfield. 1719."

On the fly-leaf of this copy is written:—

"This M. Johnson was Michael Johnson, the father of Dr. Samuel Johnson. I do not recollect to have seen his name to any other book or pamphlet. — ISAAC REED, 1787."

A rare local tract, *penes me*, is entitled:—

"*The Christian Synagogue: or, the Original Use and Benefit of Parochial Churches, set forth in a SERMON Preached at BIRMINGHAM, in the County of WARWICK, on the Feast of St. Philip and St. James, Anno MDCCX, at a General Meeting of the Commissioners appointed for the Building an Additional Parochial Church in Birmingham, which by Virtue of a late Act of Parliament is to be called St. Philip's Church. Publish'd at the desire of the Commissioners and Inhabitants of the Place.* By WILLIAM BINCKES, D.D., Dean of LICHFIELD. London: Printed for Jonah Bowyer, at the Rose in Ludgate St.; and Michael Johnson, Bookseller in Lichfield. MDCCX. 8vo." Pp. 22.

The connection of Dr. Binckes with Lichfield would be a sufficient reason for his sermon being

placed in the hands of Johnson, instead of printed in the town in which it was delivered. Did not, however, a more cogent reason exist in the fact, that Birmingham—then, as now, the most Boeotic of towns—did not at that time possess a printing-press capable of producing the work? The supposition that this may have been the case is, perhaps, erroneous; but the research of years has been unsuccessful in discovering any book or pamphlet earlier than 1717—seven years later than the date of the sermon alluded to.

The scarce, if not unique tract, bearing this date, is entitled:—

"*A LOYAL ORATION.* Giving a short account of several plots, some purely Popish, others mixt: the former contriv'd and carry'd on by Papists, the latter both by Papists and also Protestants of the High-Church Party united together against our Church and State; as also, of the many Deliverances which Almighty God has vouchsaf'd to us since the Reformation. Compos'd by JAMES PARKINSON, formerly fellow of LINCOLN College, in OXFORD, now Chief Master of the Free-School of Birmingham, in Warwickshire; and spoke by his Son on the 10th day of December, 1716. And now publish'd at the Request of Captain Thetford, Captain Shugborough, and several other Officers of the Prince's Own Royal Regiment of Welsh Fusiliers, and other Loyal Gentlemen. To which is annex'd, by way of Postscript, the Author's Letter to the Rev. Mr. Higgs, Rector of St. Philip's Church, in Birmingham; who, upon hearing this Loyal Speech, was so pleas'd and nettl'd with it, and particularly with that Passage that relates to BIDDING PRAYERS, which he constantly uses, that on the Sunday following he could not forbear reviling the author in his Sermon, calling the Speech a scurrilous Discourse, and the Composer thereof a Slanderer and Calumniator. Birmingham: Printed and Sold by Matthew Unwin, near St. Martin's Church. 1717. 4to." Pp. 40.

We must not, however, forget that Birmingham is a town of altogether modern growth; and that its unimportance at the time referred to, and even many years later, would perhaps account for the absence of a printing office capable of undertaking book-work. Even so late as Oct. 13, 1733, we find a letter from the then Bishop of Lichfield and Coventry, writing on the subject of the Free-School, and expressing his "disposition to concur in a scheme for restoring its credit and prosperity," addressed:

"MR. WILLIAM RUSSELL,  
Senr, at his house, in Edgbaston Street, in  
Birmingham, Warwickshire.

Turn at  
Coleshill. Free. Rich<sup>d</sup> Lich. & Cov."

It was just about this time that Johnson was visiting his friend Hector, the surgeon, at the house of Warren, "the first established bookseller" in Birmingham; for whom he translated Father Lobo's *Voyage to Abyssinia* (printed in Birmingham in 1735, though with the London imprint on the title); and for whose newspaper he furnished those "periodical essays," the recovery of which would be a matter of so much interest.

The Rev. James Parkinson, author of the above-mentioned *Loyal Oration*, appears to have been a very troublesome fellow. He was appointed head-master by the governors, in 1694, "out of compassion, as he had lost his fellowship, it being all he had to depend on." The fact was, he had been expelled from the University for his anti-monarchical principles—a circumstance of which his patrons were, doubtless, aware; but trusting that he had grown wiser by experience, they elected him, and hoped that he "would be peaceable in his office." But they were doomed to disappointment, as the following document, excerpted from their minutes, attests:

"Mem. That upon the 24<sup>th</sup> day of June, A.D. 1709, Wee, the Governors of the Free Grammar School in Birm<sup>m</sup>, who have subscribed our names, having considered y<sup>e</sup> behaviour of M<sup>r</sup> Parkinson, who officiates as cheife-Master in y<sup>e</sup> sayd schoole, and finding that the sayd schoole, which was flourishing and usefull before he came to it, doth dayly decline thro' his mismanagement and unquietness, and unfittness to be cheife-master there, Doe in Discharge of our trust unanimously order that an eject<sup>t</sup> may be presented ag<sup>t</sup> him, and such other speedy course taken for removing him from the sayd office of cheife-master as councill shall advise, to the end a more fitt master may be elected in his room; and wee order that a Defense be made for us to the bill in Chancery by him brought ag<sup>t</sup> us in the name of the Attorney Generall, and all the Relation of the said M<sup>r</sup> Parkinson. And out of civility to him, tho' we don't apprehend he much deserves it, we direct notice to be given to him of this our order, that he may seek for another place where he may be more useful."—Signed by SAML. EDEN, and eleven other Governors.

These gentlemen do not seem to have prospered with their suit; as we find, in 1711, an entry of—

"Sundry payments on accompt of Chancery suit, *inter alia*, £50 to M<sup>r</sup> Parkinson (Head-Master), by order of the Court, towards his expenses in the suit."

I believe that he was finally got rid of by pension. He died March 28, 1722, and was succeeded in his office by the Rev. John Hansted.

A few years before the appointment of Mr. Parkinson to the head-mastership, the place of "usher," or second-master, had been held for two years (1686-8) by the Rev. William Wollaston, M.A., author of the well-known treatise, *The Religion of Nature Delineated*; and alluded to by Bishop Butler, in the preface to his *Three Sermons*, as "a late author of great and deserved reputation." From the preface to the octavo, and best edition of *The Religion of Nature* (1750), we are informed that he had held a subordinate position in the same school since June, 1682:

"About which Time, seeing no Prospect of Preferment, He so far conformed himself to the Circumstances of his Fortune as to become Assistant to the Head-Master of Birmingham School."

His accession in 1688, to "a very ample estate," enabled him to resign his appointment; and this

was not before it was necessary, for, having "got a small Lectorship in a Chapel, about two miles distant," and doing "the Duty of the whole Sunday," he found that this labour, "and the business of the Great Free-School, for about four years, began to break his Constitution; and if continued, had probably overcome it quite, though the *stamina* of it were naturally very strong."

It is singular that no other name of literary eminence is to be found in the list of head, or second masters of this school: unless, indeed, it be that of the late Rev. Rann Kennedy, the friend of Dr. Parr, and a poet of considerable original genius.

WILLIAM BATES.

Edgbaston.

### VIXEN. †

On pp. 500 and 501 of a book entitled, "*The English Language*, by R. G. Latham, M.A., M.D., &c. fifth edition, London, 1862," are these words:

"The chief affix by which the name of a male is converted into that of a female, is in German *-in*; so that from *freund* = *friend*, we get *freund-in* = *female friend*."

A little lower are the following remarks:—

"This being the case, its absence in English is remarkable, the only word in which it is believed to exist at the present moment is *vixen* = *female fox* = *fuchsin*, Germ. I am, however, by no means certain that the word is not of recent introduction."

The word *vixen* was formerly written *fixen*, and was in use in the seventeenth century, as is shown by the following quotations. The first is from—"*A Restitution of Decayed Intelligence in Antiquities*: Concerning the most noble, and renowned English Nation. By the study and travell of R. V[erstegan]. London, 1634," on p. 334 of which are these words:—

"**FIXEN.** This is the name of a she-fox, otherwise and more anciently *foxin*. It is in reproach applied to woman whose nature and condition is thereby compared to a she-fox."

The second quotation is from a book entitled—"*The Battle-Door for Teachers and Professors* to learn Singular and Plural; You to Many, and Thou to one. Singular one, Thou; Plural many, You, &c."

"In the latter part of this Book are contained several bad unsavoury Words, gathered forth of certain School-Books, which have been taught Boyes in England, which is a Rod and a Whip to the Schoolmasters in England and elsewhere who teach such Books. George Fox, John Stubs, Benjamin Furley. London, 1660."

On page 16 of the latter part I find these words taken from "*Bibliotheca Scholastica Instructissima*; or, a Treasury of Antient Adagies, and sententious Proverbs, selected out of the English, Greek, Latine, French, Italian, and Spanish. Published by Thomas Draxe, Batchelour in Divinity," namely:—

"P. 238. Oriunda è furili Qualis lænæ est, talis ira fœminæ. Mala mulier cunctis feris est ferocior. Artificiosa est nocere, mulier quum vult, Val. A fixen, limbe of the Devil," &c.

Very likely some of the readers of "N. & Q." have found the word *fixen* = *vixen* in some work earlier in date than those I have spoken of above.

EDWIN ARMISTEAD.

Leeds.

#### JEREMY COLLIER ON THE STAGE.

I have recently looked over a volume, which, though it made an immense sensation, and moreover, had a great effect at the time of its appearing, is very little known at present, viz. Jeremy Collier's work against the stage, specially of his day. Collier was born in 1650, and became a divine of great learning and activity. The most known of his publications was that to which I refer, entitled—

"A short View of the Immorality and Profaneness of the English Stage; together with the Sense of Antiquity upon this Argument."

Dryden, Congreve, and others had certainly done much to provoke such a diatribe. It met with fierce and clever antagonists, specially among the dramatists attacked; but the learned author manfully stood his ground, retorted on his opponents with no less spirit than that with which he undertook the controversy, and had the honour of causing Dryden to confess the impropriety in many of his publications, and to obtain an honourable testimony from the pen of Dr. Johnson. "At last," says he, "comedy grew more modest, and Collier lived to see the reward of his labour in the reformation of the theatre."

The copy before me is the 2nd edition, published so rapidly as to appear in the same year with the first. The author hits hard—in a style more learned and vehement than, to me at least, interesting or attractive; and I should think that, at the present day, few would read the book, though not long, without much of that *skipping* to which I readily confess.

The book is divided into five chapters. The first treats of the "*immodesty* of the stage" of the day, and dwells on the writings of heathen dramatists as on this head, far superior. Plautus, Terence, Seneca, the Greek tragedians, and Aristophanes are favourably contrasted, and the plays of Beaumont, Fletcher, and Corneille are quoted in the same light.

The 2nd chapter treats of the stage as *profane*, with a multitude of illustrations from the favourite pieces of the day; e. g. *The Mock Astrologer*, *The Orphan*, *Old Bachelor*, *Double Dealer*, *Don Sebastian*, *Love for Love*, &c. To this is added a similar comparison with that of the previous chapter,

in favour of heathen over professedly Christian dramatists.

The 3rd chapter is the shortest in the volume, and treats of the ridicule and depreciation of the clergy contained in the plays of the day. Much learning is introduced in a brief compass with reference to the honour *due* to the clerical profession, and *granted*, with few exceptions, at all times and in all countries. To show the variety of our author's argument, and to give a specimen of his style, I quote a passage on the *rank* of many of the clerical order:—

"Odo, brother to William the Conqueror, was Bishop of Baieux, and Earl of Kent. King Stephen's brother was Bishop of Winchester. Nevill, Archbishop of York, was brother to the great Earl of Warwick, and Cardinal Pool was of the Royal Family. To come a little lower and to our own times. And here we may reckon not a few persons of noble descent in holy orders. Witness the Berklys, Comptons, Montaynes, Crews, and Norths; the Annesleys, Finchs, Grayhams, &c. And as for the gentry, there are not many good families in England, but either have had or have a clergyman in them."—Pp. 135-6.

The 4th chapter is headed "Immorality encouraged by the Stage." The ancients are again quoted as, on this head, less culpable. Pleasure, as the sole end of poetry and poetic action, is condemned, and a higher one enforced in various ways, as by quotations from Aristotle, Quintilian, Ben Jonson, and others; and the extravagant rant, the treatment of women, the coarse usage of the nobility, and the licentious freedom of the English stage, as shown at the time beyond that of any other country, is severely criticised. Quotations in proof are made from the *Spanish Friar*, *King Arthur*, *Love Triumphant*, and others.

The 5th chapter deals specifically with three plays; the two first by Dryden, *Amphitryon* and *King Arthur*; the last one little known now, *Don Quixote* by Dufrey, charging them straight home, and on close criticism, with various transgressions against propriety, morality, and religion. So with *The Relapse* also.

The 6th, and concluding chapter, is a very learned collection of the opinions against the stage, declared by states, codes, councils, Fathers of the Church, and in a multitude of other documents quoted on the author's side.

I think that this analysis, in which *brevis esse laboro* to the very best of my capacity, may have some interest for readers such as those whom the pages of "N. & Q." usually meet. A small proportion only, I should suppose, have read the original book, but few of them will have attended to the general literature of the last century, without being frequently reminded of it and its author.

FRANCIS TRENCH.

Isip, Oxford.

### Minor Notes.

"SHADES," A PUBLIC-HOUSE BAR: ORIGIN OF THE WORD. — The word "Shades" emblazoned over the door of a gin-palace, brilliant with plate glass, mirrors, and lamps, must have frequently struck us from its inappropriateness; and, from the non-umbrageous character of the apartment designated by the mysterious word, we may have concluded that the title was selected on the *lucus a non* principle. Its origin is thus explained by the late Mr. J. Ackerson Erredge, in his *History of Brighthelmstone*, 1862, pp. 338-9: —

"The Brighton Old Bank was at first in Steine Lane, with a second public entrance by the side way to the Pavilion Shades; from whence, in 1819, it was transferred to the apartments now the coffee-room of the Pavilion Hotel, Mr. Edmund Savage, who had obtained the license in 1816, having arranged with the bankers that they should rebuild the house in the Castle Square front, so that they might have the bank on the ground floor of the new building, and give up the rooms in Steine Lane in exchange. The room where the banking business had been transacted Mr. Savage then appropriated to a smoking room, and converted the clerks' room into a gin-shop. But as Mrs. Fitzherbert was then living immediately opposite, in Steine Lane, he was fearful of offending her by placing any writing on the house; the thought, however, struck him, that inasmuch as the height of Mrs. Fitzherbert's house, to the south of him, prevented the sun from shining upon his house, he would adopt the word "Shades," and place it over the door, where had before been written "Bank," that being the only word used to publish the place. An immense trade was soon carried on in that little room, where three young men found full employment in serving at the counter, and two as porters were engaged besides. The extensive trade there obtained soon induced other publicans to adopt the word "Shades" to their bars; and at the present time there is scarcely a public house in the kingdom but uses the term. The only place previously where the word "Shades" was adopted was at a vault near Old London Bridge, where nothing was sold but wine measured from the wood."

CUTHBERT BEDE.

THE RIVER THAMES DESCRIBED BY SIR WALTER SCOTT.—In *Kenilworth*, chap. xv., speaking of the Thames at Deptford, Scott says,—

"They were soon launched on the princely bosom of the broad Thames, upon which the sun now shone forth in all its splendour. 'There are two things scarce matched in the universe,' said (Sir) Walter (Raleigh) to Blount, 'the sun in heaven, and the Thames on the earth.'"

Then Scott subsequently makes Raleigh call it "the king of rivers." Londoners certainly cannot complain that this does not do ample justice to their river. But in chap. xiii. we have —

"At length Wayland paused in the midst of a very narrow lane, the termination of which showed a peep of the Thames, looking misty and muddy."

Now it may be questioned whether the Thames was muddy three hundred years ago; for we find that a Sir John Packington, who "was remarkable for his stature and comely personage," and who

was a great favourite at court (the Queen, according to the author of *Historical Anecdotes*, upon a parity of deserts, always preferring properness of person in conferring her favours),—

"Entered into articles to swim against three noble courtiers, for three thousand pounds, from the bridge at Westminster to the bridge at Greenwich, but the Queen, by her special command, prevented the putting it in execution."

Had the river at this time been muddy, it is unlikely that such a bet would have been proposed; beside, from the circumstance of its being made, it would appear that swimming in the Thames was not an unusual pastime with the court gallants, for probably what Elizabeth objected to was the amount of the stake, which was an enormous sum in those days. The account of the bet is taken from an old *Baronetage*, printed in 1720, and that professes to derive it from MS. Memoirs of Sir John, written by "Mr. Tomkins, Prebendary of Worcester, who personally knew this knight." It would be an interesting matter to ascertain when the *mists* and *fogs* of London are first mentioned.

THOS. DE MESCHIN.

THE NAMES ARTHUR AND GUINEVERE. — In a notice in *The Times*, October 22, of Miss Yonge's *History of Christian Names*, it is stated that —

"One of the few British names found in Cornwall is Girfer or Jennefer, which seems to be a corruption of Guinevere. The name of Arthur's guilty queen has been carried all over the continent. In the Italian it is Genevra, used by Rogers in his version of the story told in the old song of the 'Mistletoe Bough'; and it seems to be the GENEVIÈVE made familiar to us by Coleridge's poem. Arthur was as widely known, but seems never to have been so much used; while Uther or Uthyr, the father of the blameless king, is not found elsewhere."

Is there not good reason for supposing that the name of Arthur was but another form of his father's name, Uther? This last is as often spelt with *th* as with *t*. The *u* which takes the place of the *e*, has in the position occupied a similar sound. With regard to the change in the initial, one could almost fancy that some ingenious scribe had simply reversed the ancient *V*, which represented *U*, making the word "Ather." Read as thus spelt, the sound would easily glide into Arthur. On referring to a grammar of the Welsh language, I see that *u* has the power of the English *e* in me, as well as that of *i* in thin; thus we obtain a nearer approach to the sound of the initial *A*.

In Wright's *History of Ireland*, quoted in a letter to *The Times*, Phenius, King of the Scythians, is said to have commanded a digest of the Irish language, cultivated in the college he founded on the plain of Shenaar, to be made by Gadel, its president, the son of *Eathur*. Gadel divided the language into five several dialects; the fifth, or common idiom, used in general by the people, was named after the President *Gavid* healg. Is it not probable that we have here also

the *David of Wales*, since an opinion prevails that the Phœnicians found their way into that country?

E. L. H.

**GREAT GUNS.**—In *The Thesaurus of Martene and Durand*, ed 1717, vol. i. p. 1819, appears a narrative by Francisco de Franc and others, of the siege of Constantinople in 1453, in which occurs the following passage:—

"Oudit siege s'y avoit plusieurs bombardes et autres instruments pour abatre le mur, et entre les autres une grande bombarde de metall, tirant pierre de neuf epanx et quatre dois d'entour, et pesant mille quatre cens cinquante une livres, les autres tirans dix ou douze centeners; lesquelles bombardes tiroient chascun jour de cent à six-vingt coups, et dura cecy cinquante-cinq jours: par quoy on compte qu'ils employèrent chascun jour mille livres de poudre de bombarde," &c.

Have we any *authentic* records of cannon balls at all approaching this magnitude at so early a period? What was the measure of length known as the *épaule*? I do not find it in any early French dictionary. The circumference of a stone ball weighing 1451 lbs. English, would be about 92 inches, and this would give some 9·8 inches as the length of the *épaule*. J. ELIOT HODGKIN.

**WESTALL'S WOODMAN.**—It is always interesting to know the originals of popular pictures, when they have been taken from real life. I therefore transcribe the following paragraph from the obituary of the *Gent. Mag.* in 1813:—

"Aged 107, Michael Bailly, a native of Sherbourn, co. York, and the person who sat for the painting called *The Woodman*. He was a very regular man, and from the age of fifty, when he first came to London, till he attained his hundredth year, he was a day-labourer."

I conclude that the picture in question is that by Richard Westall, R.A., and shall be glad to be informed who now possesses it. J. G. N.

**BLAIR'S "GRAVE."**—In that neglected repository of literary information, *The European Magazine*, there occurs the following letter relative to an obvious plagiarism by the author of *The Grave*, which is worth transferring to the pages of "N. & Q."

"To the Editor of the *European Magazine*."

"Sir,—Reading a few evenings since the ingenious Heranio's *Leisure Amusements for the Month of January*, I was forcibly struck with the very close resemblance of two lines in the stanzas he quotes from the poem written by Norris in 1696, under the title of "The Meditation," and two lines in Blair's "Grave."

The lines I allude to are the first two of the second verse quoted from Norris—

"Some courteous ghost tell this great secrecy,  
What 'tis you are, and we must be."

"Blair's are, to the best of my recollection (for I have not been able just at this time to lay my hand on the poem itself)—

"O that some courteous ghost would blab it out,  
What 'tis ye are, and we must shortly be!"

almost word for word.

"Heranio also expresses an idea, that from the penultimate, or last verse but one, some poet has taken an expression. I perfectly agree with him in that idea, and think it would be found in Blair's 'Grave,' but unfortunately cannot at this moment point it out."

"I am, Sir,

"With great respect,

"Your very obedient

"J. M. L."

"Feb. 18th, 1805."

The first edition of *The Grave* is of very rare occurrence. I had never, after a careful search of many years, been able to procure a copy. Recently I have found one in the Library of the Faculty of Advocates, unfortunately very much cropped. It is dated Edinburgh, 1747, 12mo.

J. M.

**WHO WRITE OUR NEGRO SONGS?**—Is this cutting worth a place in "N. & Q."?

"The principal writer of our national music is said to be Stephen C. Foster, the author of 'Uncle Ned,' 'Oh, Susannah,' &c. Mr. Foster resides near Pittsburgh, where he occupies a moderate clerkship, upon which, and the percentage on the sale of his songs, he depends for a living. He writes the poetry, as well as the music, of his songs. They are sung wherever the English language is spoken, while the music is heard wherever men sing. In the cotton fields of the South, among the mines of California and Australia, in the sea-coast cities of China, in Paris, in the London prisons, everywhere in fact, his melodies are heard. 'Uncle Ned' was the first. This was published in 1846, and reached a sale till then unknown in the music publishing business. Of 'The Old Folks at Home' 100,000 copies have been sold in this country, and as many more in England. 'My Old Kentucky Home' and 'Old Dog Tray,' each had a sale of about 70,000. All his other songs have had a great run."

—*Western Fireside*, Madison, Wisconsin, April 25, 1867.

A.

**THE '45.**—Whether or not the following list of such of Charles Edward's adherents, as had "handles to their names," has ever before appeared in print, I am not prepared to state. It was furnished to me as a roll of the officers who accompanied the Highland host on their march through Leek:—

"Officers in the *Young Pretender's Army*."

"Dukes of Perth and Athole.

"Marquises of Dundee and Montrose.

"Earls of Cromartie and Kilmarnock.

"Lords Balmerino, Strathallan, Lovatt, Lewis Gordon, John Drummond, Macleod, Nairn, Pittligo, Elcho, Ogilvie, John Gordon of Glenbucket, George Murray.

"Sirs John Wedderburn, John Mackenzie, James Mackenzie, Hector McLean, Lauchlan McLauchlan, William Macpherson, Wm. Gordon, Hugh Montgomery, George Witherington, Archibald Primrose, David Murray, William Dunbar. (30)."

JOHN SLEIGH.

Thornbridge, Bakewell.

A FURNESS DISTICH. —

"London is a big place,  
But in Walney-isle's a *Bigger*."

RELIGION.

### Queries.

**ALLEGORICAL PAINTING.**—Can any reader of "N. & Q." give me an explanation of the curious old painting, which I will attempt to describe? In the centre is a female figure, dressed in a scarlet gown, and wearing a hat decorated with many feathers. Her hair is yellow, falling in curls on her shoulders. The dress is low on the bosom. In it are set three brooches, the centre one being larger than the other two. From these are looped strings of pearls. Falling over the right shoulder is a green scarf. She is seated in a gilt chair with a bold scrolled back. Beside it is an elegantly formed gilt chauldron, from which smoke is arising. On the edge of this vessel the left foot is placed; the right, upon which is worn a high-heeled boot of some white material, and decorated in front with a large rosette of the same colour, is placed upon some instrument, to which is attached a chain. On her right hand is a kind of stand, upon which is displayed apparently a quantity of silver coin. Beyond this is a table, upon which stands a vase of flowers, containing, among others, a rose and a tulip, and falling from the table and scattered about are various rich vessels of gold and silver. At her foot is an imperial crown. On the floor is a pack of playing-cards, the ace of spades, which is plain, being exposed on the top; and scattered about are the ace of clubs and diamonds, the tray of hearts, the five of diamonds, and one or two others. Behind the principal figure, or rather perhaps on her left hand, is a table upon which is a skull surmounted by a winged hour-glass, and near it a lighted candle in a golden candlestick. Leaning against the table is a large viol with a carved head, and beside it a boy seated, apparently blowing a bubble. The picture measures 6 feet by 3 feet. It is not devoid of merit in the execution, but is in very bad condition. Some of the details I have not described. I shall be glad to know whether this curious old composition has ever been engraved, and by whom it was painted.

JOHN MACLEAN.

Hammersmith.

**BEALBY FAMILY.**—Can any of your correspondents inform me whether there is any record of the connection of a family called Bealby with that of the poet Milton? I believe the Bealbys to have had their origin in Yorkshire.

J. A. SYMONDS.

Magdalen College, Oxford.

**JOSEPH BOOTH'S POLYGRAPHIC EXHIBITION.**—Mr. Joseph Booth, a portrait painter of Lewisham in Kent, exhibited in 1791 a series of reproductions of celebrated pictures, copied "by a chymical and mechanical process," and which had been offered to the public two years before under the

name of Polyplasiasmos. No pencil was employed in their production. Can any of the correspondents of "N. & Q." refer to contemporary notices of these pictures, which were produced in large quantities, and sold at moderate prices? or state where any specimens are now preserved?

HUGH W. DIAMOND.

**CONGREVE OF CONGREVE.**—What was the Christian name of a Congreve of Congreve and Stretton, co. Stafford, who was a member of parliament in the reign of Queen Elizabeth, and introduced, it is believed, the bill exempting members of parliament from arrest for debt?

H.

**DE QUINCEY'S WORKS.**—In his admirable series of papers on "The Cæsars," De Quincey omits all mention of Tiberius, except in a foot-note to Chapter III., which is devoted to (as he strangely states) "the next three emperors, Caligula, Claudius, and Nero; i. e. next after Augustus! And yet in the foot-note De Quincey speaks of "Tiberius, who succeeded his adopted father, Augustus." Was there any unexplained reason for this omission?

D. BLAIR.

Melbourne.

**DIENLACRES, STAFFORDSHIRE.**—I am particularly anxious to obtain as correct a list as possible of the abbots of this monastery. The following, compiled from Dugdale and other sources, is, I am well aware, very incomplete; and any one able to amend or add to it, will much oblige by corresponding direct with me:—

1. Richard was the 1st Abbot, 1214.
2. Adam, Abbot of Deniacres and Pulkham, in a deed gives Mr. Warburton of Arley.
3. Stephen occurs 28th Henry III.
4. William temp. Thomas, who was Abbot of Chester, 1249-65.
5. Hamon in 1266, and
6. Robert, in 1299, are in deeds given Marquis of Westminster.
7. Walter de Morton, temp. Matt. de Cranach.
8. Nicholas occurs A.D. 1313.
9. John, 16th Henry VI.
10. Thomas, A.D. 1439.
11. Adam de Whytmore, and
12. John Newton, 14th Henry VII. (See Ormerod's *Cheshire*.)
13. William (Albon?), 11th Henry VIII.
14. Thomas Whitney, the last Abbot, in his will, dated 1557, desires that he may be buried in Westminster Abbey.

JOHN SLEIGH.

Thornbridge, Bakewell.

**GUNPOWDER IN THE REIGN OF RICHARD II.**—In Stowe's *London* (p. 448, ed. 1603), he gives an account of the burning of the Savoy Palace by the rebels of Kent and Essex in 1381. He says:—

"They found there certain barrels of gunpowder, which they thought had been gold or silver, and throwing them into the fire, more suddenly than they thought, the hall was blowne uppe, the houses destroyed, and themselves very hardly escaped away."

The authority he gives for this in the margin are these words, "Liber manuscript French." Is this MS. in existence; and if so, where can it be seen? It might add an important item to the history of the invention of gunpowder. A. A.

Poets' Corner.

**HERALDIC QUERY: ELKANAH SETTLE.**—I have before me a very fine copy of one of the numerous occasional pieces of the once celebrated city poet, Elkanah Settle. It is entitled—

"Eusebia Triumphans. Carmen Gratulatorium Auspiciatissimæ Inaugurationi Hanoveranæ Successionis, in Augustimo Principe Georgio, Dei Gratia, Magnæ Britannicæ, Franciæ et Hiberniæ Rege," &c. Londini, anno MDCCXV., folio.

This volume is in rich old purple morocco, with the armorial bearing impressed in gold on each side. Quarterly, 1st and 4th, ermine; 2nd and 3rd, argent (or blank). It has the appearance of having been bound for presentation, and I should be glad to know to whom the arms, which I suspect to be imperfectly blazoned, may be inscribed.

I am here reminded of another query. I do not see that the Dean of Canterbury, in his recent interesting papers in *Good Words* on the "Queen's English," has included the proper name "Elkanah" among the instances of pulpit mispronunciation which he reprobates. But how is it that on the 3rd Sunday after Trinity, we are told through the length and breadth of the land, that "Elkanah went to Ramah to his house." What authority is there for so pronouncing this name? The penultimate is unquestionably unaccented in Hebrew, and in the time of Young, he and his clerical brethren properly accented the *first* syllable. Thus this poet asks—

"What if the figure should in fact prove true!

It did in ELKANAH, why not in you?

Poor ELKANAH, all other changes past,

For bread in *Smithfield* dragons hiet at last,

Spit streams of fire to make the butchers gape,

And found his manners suited to his shape:

Such is the fate of talents misapplied;

So lived your prototype—and so he died."

*Epistle to Pope.*

Poor Settle died in the Charter House, Feb. 1723-4.

WILLIAM BATES.

Edgbaston.

**SIR THOMAS JONES, KNT.**—Will any correspondent well acquainted with the annals of London, supply the following dates relative to the official appointments held by this knight?—

1. In what year was he placed on the commission of the peace?

2. In what year was he elected Registrar of Memorials relating to estates for the county of Middlesex?

He received the honour of knighthood in 1715, and died in 1731.

LLALLAWG.

**ORATORIOS.**—Who are authors or selectors of the words of the following oratorios? 1. "Israel Restored," by W. R. Bexfield, Lond. 1852. 2. "The Resurrection and Ascension," by G. J. Elvey, Mus. Doc. 3. "Jerusalem," by Wm. Glover." 4. "The Crucifixion and Resurrection," by J. C. Whitfield, Mus. Doc. 5. "The Crucifixion," by J. Rippon, London (?). 6. "Job," by W. Russell, Mus. Bac. (about 1806.) R. INGLIS.

**ORIENTAL QUERIES.**—The answers I so readily obtained on those subjects which puzzled me when beginning my Catalogue, induce me to ask a few more.

1. Is the *zerf* (metal coffee-cup holder) used in Turkey as well as in Egypt?

2. What is the name of the sect (Christian?) that uses a *cock* as an emblem in its religious services? A sect in Syria.

3. What is "The celebrated sword of the elephant of Haroon Er-Rasheed?"

4. What is the correct way of spelling "Yatighan"?

5. Is the "Pali language" a dialect of Hindoostanee?

6. What is the Arabic name for the fly-swish, made of strips of palm-leaves, used in Egypt? Lane does not give it.

7. Where can I find an account of Ebn Naseer of Famegrut, or Famgreet, the celebrated Marabit, or saint?

I shall be much obliged for references to any information on the above subjects.

JOHN DAVIDSON.

#### PAGANISM IN FRANCE.—

"How many Englishmen have stood on that Land's End of France, the Abbey of St. Matthew, deafened by the roar and churning of the Atlantic in the wild caves of the Baie des Trepasces, that abbey within sight of which pagan gods had their last European altar, their last priests, and their last sacrifices, and that down to 1690."—*Christian Remembrancer*, Oct. 1868, p. 425.

I should be glad to be informed what is known of those pagan rites to which the writer of a very interesting article on French Ecclesiology alludes in the above passage, or of the conversion to the Christian faith of those who still adhered to them at so late a period.

E. H. A.

**PEAT BOGS.**—I was recently struck with the vast quantity of peat in the valley of the Somme and its tributaries, extending to a distance of forty miles and upwards from the sea. According to Sir Charles Lyell, it averages about thirty feet in depth, and has accumulated above the fluvial deposit, in which such remarkable discoveries have been made within the last few years.

Is such an extensive system peculiar to the Somme? and are there any river valleys covered to a like extent with that vegetable deposit? The peat-bogs in the British islands appear more

usually to be connected with a system of lakes than rivers.  
THOS. E. WINNINGTON.

THE REV. FREDERICK SHERLOCK POPE was for many years minister of the episcopal chapel in Baxtergate, Whitby, and afterwards curate or incumbent of Trinity, Micklegate, York. The last year in which I can trace him in the Clergy List is 1853, when no abode is given. I shall be glad to know the place and time of his death. He published a sermon on the death of Mrs. Cole, Whitby, 8vo, 1842. I am told that he also published a sermon on the death of Thomas Bateman, M.D., which occurred in 1821. Information on this latter point is also requested.  
S. Y. R.

PORTRAITS OF NOTORIOUS LADIES OF THE REIGN OF GEORGE IV.—There are well-engraved portraits in quarto, published in colours, of which one is entitled MRS. Q. with a view of Downing Street in the background: drawn by Huet Villiers, engraved by W. Blake, and published by J. Barrow, Watson Place, St. Pancras, June 1, 1820. Another, entitled WINDSOR CASTLE, drawn by J. B., engraved by G. Maile, published (as before) June 1, 1821. Who were these ladies? and are there more of the same set of prints?  
N.

PROGNOSTICATIONS.—In Bohn's *Guinea Catalogue* I find the following entry:—"A curious volume of early Italian Prognostications, some Black Letter, for the years 1478, 1507, 1524, &c., to 1552. 4to, Bologna." Thirteen old almanacs for fifteen shillings, a very good bargain. My query is, What Prognostication was printed in Italy in 1478? In Holland, yes; but I can't find any in Italy so early. Can any of your readers assist? In the new edition of Brunet, he mentions M. Warzée, *Auteur de Recherches Bibliograph. sur les Almanacs Belges, see Bibliophile Belge*; but neither of these is in the Museum.  
WM. DAVIS.

LADY RERES.—Is there anything further known respecting Lady Reres, who is several times mentioned, not much to her credit, in the story of Mary Queen of Scots? She is said to have been at the outset the main channel of communication between the Queen and Bothwell. In the first of Mary's alleged letters to Bothwell, Darnley says to her at Glasgow: "Quant à Reres, il dit: Je prie Dieu que les services qu'elle vous fait vous soient à honneur." See also a curious passage relative to her in Laing (*Dissertation to the Murder of Darnley*, vol. ii. p. 8, ed. 1804), and also Buchanan's "Detection" in Anderson (*Collections*, vol. ii. p. 8). In the well-known letter from

[\* Lady Reres was niece to Cardinal Beton, and sister to Lady Buccleuch, whom Sir Walter Scott made the heroine of the *Lay of the Last Minstrel*. "Both sisters," says Miss Strickland, "were the objects of political slander, the charges against them being grossly improbable."—*Queens of Scotland*, v. 197.—Ed.]

James Beton to his brother, the Archbishop of Glasgow, in June, 1567, it is mentioned that the Queen selected, as her messenger to the Captain of Edinburgh Castle, "the young Laird of Rires."  
SCRUTATOR.

HUGH ROSE, BOTANIST.—Hugh Rose, author of the *Elements of Botany*, was an apothecary at Norwich. He was, in 1780, deprived of sight through a *gutta serena*, and died soon afterwards. The precise date of his death will oblige  
S. Y. R.

SINGAPORE.—This is one of the most prosperous of our Eastern settlements; for which we are mainly indebted to the untiring labours of the Chinese, who have been attracted to it by its freedom from commercial restrictions, and advantages of position. In 1859 there was a population of 70,000 Chinamen in that colony, and not a single European who understood their language. See Oliphant's *Narrative of Lord Elgin's Mission to China and Japan*, p. 20.

Will any of your readers, acquainted with Singapore, be kind enough to inform me if this ignorance of the Chinese language still continues amongst the European residents in that colony? The ignorance of the European residents of the Chinese language is so extraordinary, I am inclined to think Mr. Oliphant has been imposed upon. If the European residents were all Englishmen, it is probable not one of them would submit to the excessive toil of learning the Chinese language. Englishmen are proverbial for their indisposition to learn any other language than their own. May I ask if they had interpreters? And may I further ask, were the above 70,000 Chinamen in Singapore at the time it came into British possession?  
FRA. MEWBURN.

Larchfield, Darlington.

TENURES OF LAND IN IRELAND.—Blount's *Ancient Tenures of Land* (London, 1679,) is an interesting book of its kind. Where is similar information to be had, in separate form or otherwise, respecting "ancient tenures of land" in Ireland? I am, of course, acquainted with Lynch's *Feudal Dignities*, &c. (London, 1830.)  
ABHBA.

ROBERT WALLACE was author of *Antitrinitarian Biography*, Lond. 3 vols. 8vo, 1850, dedicated to the Rev. Charles Wellbeloved, of York, with whom the author had just completed his studies for the ministry. In a recent publication, this work is referred to as that of the late Rev. R. Wallace. May I ask when and where Mr. Wallace died, and whether he was the author of any other work?  
S. Y. R.

WANDERING JEW, IN STAFFORDSHIRE MOORLANDS (1st S. xii. 504).—Aubrey, in his *Miscellanies* (1696, p. 69), tells us that—



"Anno 165-, at — (Leah?) in the Moorelands, in Staffordshire, lived a poor Old Man, who had been a long time lame. One Sunday in the Aftern., he being alone, one knock'd at his Door. He bade him open it, and come in. The Stranger desir'd a Cup of Beer. The lame Man desir'd him to take a Dish and draw some, for he was not able to do it himself. The Stranger ask'd the poor Old Man, how long he had been ill? The poor Man told him. Said the Stranger, 'I can cure you; Take two or three Balm leaves steep'd in your Beer for a Fortnight or three Weeks, and you will be restor'd to your Health. But constantly and Zealously serve God!' The poor Man did so, and became perfectly well. This Stranger was in a Purple shag-gown, such as was not seen or known in those parts; and nobody in the street (after Even-song) did see any one in such a colour'd Habit. Dr Gilbert Sheldon (since Archbishop of Canterbury) was then in the Moorlands, and justified the truth of this to Elias Ashmole, Esq., from whom I had this account. And he hath inserted it in some of his memoirs, which are in the Museum at Oxford."

Can any reader of "N. & Q." furnish me with the key to the above reference? One or two Oxford friends have searched in vain for it.

JOHN SLEIGH.

Thornbridge, Bakewell.

WILLIS of KIRKOSWALD, CO. CUMBERLAND.—Is there ground for the assertion that this family (yeomen farmers) descended from Sir Thomas Willis, who was a Knight elect of the Royal Oak, and to whom the motto "Semper Fidelis," with an augmentation to the crest (a stag) of "an oak branch fructed or," was granted by King Charles? Branches of the above family are now seated in London, N. S. Wales, Victoria, and Tasmania, also in British India.

J. M'C. B.

Hobart Town.

### Queries with Answers.

JOHN DAVY.—Can you give me any particulars of this musical composer? He died at the age of fifty-nine, in St. Martin's Lane, London. Amongst his compositions were, "The Bay of Biscay," and "The Death of the Smuggler." I should be glad to be referred to some account of his early life.

T. B.

[John Davy was born of humble parentage in the parish of Upton Hellon, eight miles from Exeter, in the year 1765. From his very early infancy he discovered a most remarkable musical bias. When between four and five years of age, his ear was so very correct that he could play any easy tune after once or twice hearing it. At an early age he was placed under the care of a blacksmith or farrier, for the purpose of working his way through life by that laborious employment. But his foster parent, Nature, had destined him for a more congenial pursuit. Instead of studying the toilsome mysteries of Vulcan, he amused himself at every convenient opportunity by "ringing the changes" on horse-shoes. His master, on one occasion, hearing some musical sounds, which seemed to come from the upper part of the house, proceeded up stairs, where he discovered our young musician with some of his missing property between the ceiling of the garret and the thatched roof. He had se-

lected eight horse-shoes to form a complete octave; had suspended each of them by a single cord clear from the wall, and with a small iron rod was amusing himself by imitating the chimes of Crediton. The dawning talent of young Davy fortunately attracted the notice of the celebrated William Jackson, organist of Exeter Cathedral, who had him removed from his humble station, and became his gratuitous musical preceptor and friend during the remainder of his life. On the decease of his benefactor, Mr. Davy was appointed his successor as organist of St. Peter's. Against the advice of his friends, our young composer quitted the western world, with the advantage it afforded, for the sands and shoals of a metropolitan life. His talents procured him a permanent engagement in the orchestra of Covent Garden Theatre, and he became a very popular dramatic composer, but he had not sufficient prudence in pecuniary matters to provide against the ordinary contingencies of sickness and old age. As Davy was naturally of mild, amiable, and unassuming manners, it is painful to find that his last hours were uncheered by comfort, and that he ended his days in penury without a friend to close his eyes. He died on Sunday, Feb. 22, 1824, at his lodgings in May's Buildings, St. Martin's Lane, and his remains were interred on the following Saturday in St. Martin's churchyard. Biographical notices of Mr. Davy will be found in the *Gentleman's Magazine* for March, 1824, p. 280; the *Somerset House Gazette*, i. 350; and *Biographical Dictionary of Musicians*.]

RING SAID TO BE OF MARY, QUEEN OF SCOTS.—Can any of your readers inform me for certain what British queen is indicated by the armorial bearings delineated on the accompanying impressions? The seal from which they are struck, being a *fac-simile*, made about sixty years ago, of one which was long in the possession of a noble family of Scotland, but which I understand has been lost (to them, at least,) about forty years, is a small cornelian of lozenge shape, affixed to a golden finger-ring. Not having sufficient technical knowledge on the subject, nor being endowed with microscopic eyes, I will not attempt to define all the minute and crowded heraldic devices which the shield (which is of the usual characteristic figure) exhibits: my object being to induce others, more competent, to identify and explain them. I may, however, here state that the English royal three lions, the Scottish lion, and a harp, are clearly visible; that the letters "M. R." appear respectively on either side; and that an imperial crown surmounts the whole.

Were it not for the harp (most probably symbolising Ireland), this signet-ring might be presumed to have been executed for, and worn by Mary, Queen of Scots, while in France; as tradition had frequently (but, I believe, erroneously) affirmed of it. Indeed, I have seen allusions to the original *as such* in print; and, if I am not mistaken, in "N. & Q." about a year since. A high authority has latterly suggested that it may have belonged to Mary of Modena, when widow of King James II.

T. A. H.

[The arms on the seal are: 1. France and England quarterly; 2. Scotland; 3. Ireland; 4. France and Eng-

land quarterly; which are the royal arms of England as borne by all the *Stuarts*; but, as depicted on the seal, are the arms of a *queen regnant*, as Queen Anne might have borne them — but then the initials "M. R." will not do. The initial of James I.'s wife was "A."; those of Charles I.'s, "H. M."; Charles II.'s, "C."; and James II.'s "M." But Mary of Modena could not have borne them without her own arms impaled. If intended to pass for the seal of Mary, Queen of Scots, it is obviously one of the many attempts to fabricate a seal for Mary Stuart. The insertion of the arms of Ireland, exposes the blundering of the attempt. Our correspondent will find some communications upon the supposed seal of Mary, Queen of Scots in our 1<sup>st</sup> S. vi. 86, 111, 210.]

**BERMUDA.**—What book gives the best and fullest account of Bermuda, especially as regards its climate, and present sanitary condition?

SELBAHE.

[As no work is known to us which treats expressly on the climate of the Bermudas, we may as well give some of the conflicting opinions advanced by different writers respecting it:—

"The Summer Islands are situated near the latitude of thirty-three degrees: no part of the world enjoys a purer air, or a more temperate climate—the great ocean which environs them at once moderating the heat of the south winds, and the severity of the north-west. Such a latitude on the Continent might be thought too hot; but the air in Bermuda is perpetually fanned and kept cool by sea-breezes (as is affirmed by persons who have long lived there) of one equal tenor, almost throughout the whole year, like the latter end of a fine May; inasmuch, that it is resorted to as the Montpelier of America."—*Bp. Berkeley's Works*, 1837, p. 390.

Wm. Frith Williams, in his *Historical and Satirical Account of the Bermudas*, 1848, p. 159, is of opinion that Berkeley's account is a little exaggerated. He says: "The south winds in Bermuda are moist and very oppressive. The official returns of the deaths among the prisoners, confined as they are to the unwholesome atmosphere of the hulks, and the troops, prove the place to be remarkably unhealthy."

"The climate of the Bermudas is mild, genial, and salubrious, though somewhat humid during a south wind."—*Knigh's English Cyclopædia*, "Geography," i. 1049.

"The climate of the Bermudas is by no means healthy, and only a short residence is necessary to foster the germs of constitutional disease. The yellow fever and typhus are often destructive. In 1853 the former of these diseases made dreadful ravages."—*Encyc. Britannica*, 8th edit. iv. 668.

"The climate is delightful, a perpetual spring clothing the fields and trees in perpetual verdure."—*Blackie's Gazetteer*, 1856, i. 390.]

**NEWSPAPERS.**—What was the number of newspapers in the United Kingdom thirty years ago? And what is the number at the present time?

What was the circulation of London newspapers thirty years ago? And what is their present circulation?

R. J. WOODWARD.

[Much interesting information on this subject will be found in a return made to the House of Commons on February 27, 1840 (Sess. No. 88), by which we learn that, in the year ending Sept. 1836 (the nearest period to that named by our correspondent), the number of *London Newspapers* was 71—to which were issued 19,241,640 stamps. The English provincial papers were

194, and used 8,535,996 stamps; the Scotch provincial papers 54, using 2,654,438; and the Irish 78, using 5,144,582 stamps. From an earlier return, No. 548, of Session 1830, we learn that, in the year 1829, there were issued to thirty-one of the principal journals issued in London, 17,996,275 stamps.—*The Times* alone using 3,275,311, and paying for stamp duty 54,588*l.* 10*s.* 4*d.* We do not think that our correspondent will succeed in obtaining any accurate or official return of the circulation of the newspapers now published in London.]

JOHN CANNE.—

"A Necessitie of Separation from the Church of England proved by Nonconformist Principles. By John Canne, Pastor of the Ancient English Church in Amsterdam."

Can any reader of "N. & Q." inform me when and where the book was published, and whether anything is known of the author? C. K.

[John Canne was originally a minister of the Church of England, but subsequently joined the Brownists, and is said to have succeeded Henry Ainsworth as teacher of a congregation at Amsterdam. All that is known of his personal history will be found in Wilson's *History of Dissenting Churches*, iv. 125—186; *Brook's Lives of the Puritans*, iii. 382; *Hanbury's Memorials*, i. 516; and Dr. Worthington's *Diary*, i. 266. Soon after the meeting of the Long Parliament, he returned to England, and ultimately subsided into a fifth monarchy man. After the Restoration he returned to Amsterdam, where he committed to the press the third edition of his Bible in 1664. When his death took place is unknown. His work, *A Necessitie of Separation*, was most probably printed at Amsterdam in 1634, 4to.]

**MERKYATE CELL.**—Could you inform me of any book in which there is an account of Merkyate Cell, near Dunstable? It is a haunted house; and there is an ancient rhyme concerning it, which runs thus—

"By the town there is a cell,  
By the cell there is a well,  
By the well there is a tree,  
Under the tree the treasure be."

It was here that the notorious Lady Ferrers lived. She was found dead, pierced with wounds, upon the threshold of a secret stair. The door leading to the staircase was subsequently walled up. The present owner caused it to be opened: he had to strike the first blows with the pickaxe, as not one of the workmen would venture to raise a hand for the purpose. G. S. C.

[The best account known to us of the Priory of St. Trinity in the Wood, otherwise Merkyate Cell, is in Clutterbuck's *Hertfordshire*, i. 846-848.]

**HENRY HOWARD**, third son of Thomas, Earl of Berkshire, was Governor of Malmsbury for the King in 1643. He married Elizabeth, widow of John, Lord Craven, and daughter to William Lord Spencer. When did he die? In Waylen's *History of Marlborough*, p. 201, he is erroneously called *eldest* son of the Earl of Berkshire.

S. Y. R.

[According to Allen's *History of the County of Lincoln*, ii. 110, Henry Howard died in 1663, and a tablet to

his memory is in the chancel of Revesby church, co. Lincoln. The date of his death in Henry Howard's *History of the Howard Family*, p. 59, is 1683, but we take this to be a misprint.]

"CARFINDO."—What is the meaning of this word, which I find in one of Dibdin's songs? (*Sea Songs and Ballads*, 1863, p. 30.) An old friend of mine, fond of singing these ballads, always used the word *carpenter*—

"My friend he was a carpenter,  
On board of a king's ship."

J.

[Dibdin says, that this word (*Carfindo*), clearly a corruption of *carpenter*, occasioned him at least forty anonymous letters.—*Songs*, &c., edited by George Hogarth, 1842, p. 112.]

MUSTACHE.—What is the derivation of *mustache*? I find Webster spells it *moustache*. Johnson has *mustaches*, or *mustachoes*. Prof. Sullivan, in his *Spelling Book superseded*, has spelt it as I have done.

E. L.

[Richardson, in his *Dictionary* derives *mustache* (for so he spells it), and *mustachio*, from the Greek *μύσταξ*—the upper lip, and hair growing upon it. Gascoyne, the earliest writer whom he quotes, speaks of "*mustachyos*," and Milton of "*mustachios*." Much curious information on the subject will be found in Fairholt's *Costume in England*, s. v. "Beard" and "*Moustache*."]

### Replies.

#### SWING.

(3rd S. iv. 271, 334.)

I remember that in the newspapers and periodicals of 1830 to 1833, the "swing" fires were often ascribed to "revolutionary propagandists" and bands of incendiaries, who did their work scientifically. I inquired carefully, and had good opportunities of getting at the truth; but I never found any wider motive than personal hatred, or the hope of raising wages, nor any higher science than was necessary for lighting a pipe. I held several briefs for the prosecution, and two or three for the prisoners in cases of arson, and I watched many more. I was also a director of a fire-insurance office, which, I believe, suffered as much as any by "Swing." We inquired much, and the result confirmed the opinion which I had formed on circuit.

At that time there was much excitement among labourers, and fear in the employers. Very often the wages of a whole parish were raised after a fire. In an Oxfordshire village, the name of which I do not now remember, some ricks had been burned, and wages rose about a week after. In about six months they were lowered again, and another fire speedily followed. One of the prisoners charged with this was proved to have said,

"Them ashes over the common has got cold; it's time to warm up a bit on this side." After the second fire, wages rose again. With such encouragement, it is not surprising that "Swing" was active. Sometimes the farmer himself, when handsomely insured, was "Swing."

That was a time of wild expectation. The labourers hoped to divide the land; the farmers to pay no more rent, or only "what was reasonable"; but I think the parcelling out all England into eight acres for each family was a subsequent project.

Among the pamphlets of the time which are now becoming scarce are, *The Life of Francis Swing, the Kent Rick-burner* Lond. 1830 (Carlile), pp. 24, and *The Genuine Life of Mr. Francis Swing*, Lond. 1831 (Cock), pp. 24. The first is ably written in a clear homely style, setting out the wrongs of the poor and the selfishness of the rich. The sufferings of "Swing" are told with irritating power; and if the book was much circulated, it most likely did mischief. He sets the parson's haggard on fire by accident, and after describing the fright to himself, he says:—

"I immediately left the place, and the next morning journeyed homewards, begging for subsistence along the road. Everywhere I went I heard of fires and notices signed 'SWING.' 'How happens this?' thought I. 'I am not the author of those burnings. What can have caused them?' A few minutes' reflection on the history of my own life, which without any alteration may stand for that of thousands of others, enabled me to give myself a satisfactory answer. 'Those fires,' said I, 'are caused by farmers having been turned out of their lands to make room for foxes; peaceable people assembled to petition Parliament butchered by the military; peasants confined two years' in prison for picking up a dead partridge; English labourers set up to auction like slaves, and treated as beasts of burden; and pluralist parsons taking a poor man's only cow for tithe of his cabbage garden. These are the things that have caused the burnings, and not the unfortunate 'SWING.'"—P. 24.

The second "Life" is also an autobiography. "Swing" confesses that he is the author of most of the fires and threatening letters. He had good parents, a good landlord, and was well brought up; but he began with poaching, and was drawn on to rick-burning and other crimes by his friend Jones. He was haunted by a ghost in the shape of an old woman, and to free himself from the spectre, at Jones' persuasion he sold himself to the devil. At the time of writing, he is going about, in his own gig, with Jones, distributing incendiary letters and setting ricks on fire. The writing of this pamphlet is good, but the matter was so absurd that in a few days after its publication it was suppressed, and a new edition issued without a ghost.

AN INNER TEMPLAR.

The leader of the Swing outrages was dubbed a "Captain," *ex. gr.*:—

"A note sent up from Kent to show me,  
Left with my bailiff, Peter King;  
'I'll burn them precious stacks down, blow me!  
Yours most sincerely,

CAPTAIN SWING." *My Letters*, by Ingoldsby.

"The neighbours thought all was not right,  
Scarcely one with him ventured to parley,  
And Captain Swing came in the night,  
And burnt all his beans and his barley."  
*The Babes in the Wood*, by Ingoldsby.  
CUTHBERT BEDE.

# POTHEEN.

(3rd S. iv. 188, 278.)

I have some doubts whether the barley wine, which is often alluded to by the ancients, was always of the same potent quality as our potheen. Does not the following allusion to it in *Æschylus* (*Suppl.* 929, ed. Scholefield, 1830), seem to speak of it as if it had more of the deadening effects of our beer:—

'Ἄλλ' ἔπειράς τοι τῆσδε γῆς οἰκίτροπας  
Εὐφρόν' οὐ πίνοντας ἐκ κρήνης μέθυ.

The king here contrasts the enlivening and inspiriting effects of generous Greek wine with the stupefying barley decoction of Egypt. Is this the earliest allusion to barley wine in Greek authors? Has anyone of our intoxicating liquors the effect of making the drunken always to fall on their back as Aristotle (*Athenæus*, x. 447, c.) assures us was invariably the case with those who drank to excess of barley wine? He adds, that those intoxicated with other inebriating liquors, topple over in any direction. The *Pæonians* of Thrace called it *βύτρον*. Are we to go back to these people for the origin of the word "bree," as exemplified in Burns—

"And ay we'll taste the barley bree?"

It is no doubt the Anglo-Saxon *briew*, and German *bruke*, and the cognate verb *brauen*, to brew. The Spaniards had a liquor which they called *celia* (*Flor.* ii. 18), made of *tritum*, wheat. Of what was their *ceria* (*Plin.* xxii. 82, ed. Lemaire) made? Ought we to read *cedria*, as has been suggested? Cider meant originally all kinds of strong drinks except wine, though it is now restricted to the juice of apples. It is the *sidra* of the Italians, the *sidre* or *cidre* of the French. The Italians of the middle ages may have got the word from their intercourse with the eastern parts of the Mediterranean. It may be the *sicera*, which is said in the Hebrew tongue to signify any intoxicating liquor. Are there any words in Hebrew connected with *sicera*? Pliny refers to the *spuma*, froth, which appears on all the beverages which he is mentioning. This suits our ale and beer, but scarcely our potheen. According to *Hellanicus*, *βύτρον* was made of roots. What is the root beer of the Americans? C. T. RAMAGE.

# THE DEVIL.

(3rd S. iv. 246.)

I have to thank EIRIONNACH, MR. DE MORGAN, and J. C. H. for their responses to my query concerning the Devil; and as I gather from various communications which have reached me privately that the subject interests many, I beg more definitely to announce that shortly I hope to publish a volume on "The Temptation of Our Lord," being a portion, independent and so separable, of a larger work, to which I propose to devote the leisure of a goodly number of years. I am not aware that in our own, or in any other language, there exists anything like a worthy, that is adequate, out-thinking of the subject of the Existence, Personality, and Attributes of the Being variously designated in our English Bible, the Devil, Satan, and the like. There have been many fugitive papers and compilations of the sort indicated by EIRIONNACH; but as a whole, the subject is virgin—by whole, meaning all belonging to it, outside as well as inside of Revelation, early and present, heathen and Christian and anti-Christian, in Religious, semi-Religious, Traditions, Legends, Superstitions, Philosophies, Language, Literature, and Art. I have set it before myself to try to write such a book; and if I at all approximate to my ideal, I indulge the hope that not only will many portions of Holy Scripture be elucidated, but likewise light shed upon departments of the Philosophy of the Human Mind and processes of thought and belief, of the last interest. It is my purpose, too, to bring together all of value which others have written wherever I can find it, from the earliest Classics of Paganism on through the Christian Fathers and the Schoolmen, Divines, orthodox and heretic; Church and Puritan, Philosophers and Poets and Scholars. I need hardly say that it will be my endeavour to be thorough and at the same time reverent. I intend no mere light literature, much less a "sensation" book. Any books, larger or lesser, literary or art references or suggestions, will be gratefully acknowledged. That any wishing to correspond on the subject may know my address, I displace r by my name, &c. in full.

REV. A. B. GROSART.

1st Manse, Kinross, N.B.

P.S.—The following tractate having been sent me through the Editor of "N. & Q." I am anxious to thank the donor, and to ask if any reader can oblige me with any information concerning its author? I cannot trace a "second" part\*—

\* The Second Part appeared in 1799, and was entitled "On the Political and Moral Uses of an Evil Spirit." Mr. Leycester, who was Barrister-at-Law of Lincoln's Inn, had a few years before tried his skill at irony to amend the shortcomings of his contemporaries, by publishing

"A Disputation in Logic, arguing the Moral and Religious Uses of a Devil. Book the First. By George Hamner Leycester, A.M., of Merton College, Oxford. London, 1797, 8vo, pp. 45.

In these days of light literature, it is quite a relief to find a person entering upon so wide a field as that which R. has proposed to himself, involving the terrible problem of the origin of evil and the mysteries of the unseen world.

In the work of J. G. Mayer, mentioned by ERKUNNACH, R. will find numerous references to earlier treatises. There is also a work, in German, by G. F. Meyer, and a folio volume in English by Heywood, on the Hierarchy of Angels and the fall of Lucifer. This book was published in 1635. And it would be curious to inquire to what extent Milton has availed himself of it.

Among the writers by whom the existence of the Devil is looked upon in a negative point of view, I may mention Dr. Bekker, in his *Bezauberte Welt*, published at Amsterdam in 1673. And Ashdowne, in his attempt to show that the common opinion is not founded in Scripture, 1791. I also find, in Dr. Geddes's *Critical Remarks on the Hebrew Scriptures* (vol. i. p. 43), an essay of Eichhorn's on "Primæval History," referred to, as clearly showing that the writer of Genesis had no idea of such a being. MISLETS.

LAURENCE STERNE (3<sup>rd</sup> S. iv. 363).—It might be worth while for P. F. to apply to the Rev. Geo. Scott, of Coxwold, who, I believe, is still living. Mr. Thos. Gill, in his *Vallis Eboracensis*, gives a piece of poetry by Sterne, which has not appeared, so far as I can find, in any of his works. It is entitled "The Unknown O. Verses occasioned by hearing a Pass-bell." Mr. Gill states that the poem "has been handed down in succession from the composer to the reverend gentlemen who have succeeded him in the living of Coxwold, and through the kindness of the Rev. George Scott is now presented to the public." It is not unlikely that other MS. documents of the author of *Tristram Shandy* may be in his possession, or in the possession of families in the neighbourhood. Sterne resided at Shandy Hall for seven years, and seems by his own letters to have been a special favourite among the gentry. The present generation know nothing of him, or of his history, or even works;

"Some Observations on the Inconvenience of the Ten Commandments," 8vo, 1795; in which he endeavoured to show, "that the Ten Commandments which Moses brought down with him out of the burning mountain some time since, are not only of no sort of use, but a very great inconvenience to a gentleman in pursuit of his pleasures." Dr. John Hildrop, the Rector of Wath, had, however, previously availed himself of this experiment for the reformation of his parishioners in his "Proposal for Revising, &c. the Ten Commandments," 1754.—ED.]

but a research among the MSS. at Newburgh Hall might repay the trouble. The compiler of *Vallis Eboracensis* might be able to give useful information. The work was published at Easingwold, 1852. T. B.

BINDING A STONE IN A SLING (3<sup>rd</sup> S. iv. 9).—I cannot help thinking that a good deal of erudition has been rather wasted on this subject, and that the meaning of the phrase may be more literal than has been suspected. We know very little of these early weapons; but there seems every probability that the stone or other missile was "bound," that is, secured in its place till the moment of its discharge by some contrivance or other. It is, I believe, in the Museum at Boulogne, that an ancient sling is preserved, with a rather complicated mechanical apparatus of iron for this purpose. Thus, the slinger might carry his weapon loaded, without risk of losing the stone; just as the bolt was "bound" in an arblast, by a spring of horn, which fixed it in its place till discharged, when the resistance was overcome by the liberated string. W. J. BERNHARD SMITH.

A GOOSE TENURE (3<sup>rd</sup> S. iv. 268).—Your correspondent will be interested to know that in a record, dated 1471, there is mention made of a John De la Hay; who was bound to give William Barnaby, Lord of Lastres, in the county of Hereford, for a parcel of demesne lands, *one goose*, fit for the lord's dinner, on the Feast of St. Michael the Archangel. From the following extracts from G. Gascoigne's *Poems* (4to, 1575), it would appear, that a goose was a common present on Michaelmas Day from the tenant to the landlord:—

"And when the tenauntes come to paie their quarter's rent,  
They bring some fowle at Midsummer, a dish of fish at Lent;  
At Christmase, a capon; at Michaelmas, a goose;  
And somewhat else at New Yea're's Tide, for fear their lease file loose."

W. I. S. HORTON.

EXPEDITION TO CARTHAGENA (3<sup>rd</sup> S. iv. 165, 309).—Not not long before Smollett's pamphlet, there appeared:—

"An Authentick . . . Account of the Taking of Carthage by the French in . . . 1697. By the Sieur Pointis, Commander-in-Chief. Second Edition. London, 1740. 8vo. Price, sewed, 1s. 6d.; bound, 2s." Pp. 86.

JOSEPH RIX, M.D.

St. Neot's.

LANDSEER'S "FABLE OF THE MONKEY" (3<sup>rd</sup> S. iii. 448).—MR. STAUNTON may gain a clue to the present *locus in quo* of Landseer's picture—"The Monkey who has seen the World"—by learning that it was engraved by Gibbon for Allan Cunningham's beautiful gift-book, *The Anniversary* (8vo, 1829); and that thanks are given in the

Preface, to Sir Henry Bunbury, for the use of the picture.

WILLIAM RATES.

Edgbaston.

SEDECHIAS (3<sup>rd</sup> S. iv. 9, 309.)—If any of your readers have the *Annales Regum Francorum ab anno 741. ad 882*, &c., usually called the "Bertinian Annals," they will find mention made of Sedechias under the history of Charles the Bald. Fabrius notices him thus:—

"Sedechias, medicus Judæus, a quo venenum datum Carolo Calvo, ut traditur in Annalibus Bertinianis, A.C. 877."—*Bibliotheca Græca*, xiii. 392.

H. B.

RANULPH DE MESCHINES (3<sup>rd</sup> S. iv. 307) was a grandson of Walter de Espagne, who was a brother of Ralph de Toeni (Thorne), the Standard-bearer. This accounts for the Meschines bearing both rose and thistle\*—the badges of the race who were of the family of yours,

"LE CHEVALIER DU CYGNE."

JOHN FREER (3<sup>rd</sup> S. iv. 325.)—John Freer, named John Fryer in the *Annual Army Lists*, joined the 66th Foot as an ensign on the 4th March, 1767. His Lieutenancy he gained on the 14th November, 1771; and ceased connection with the army on the 31st August, 1773: on which date he either died, or sold out, as his name does not occur in the half-pay roll.

This is but a little; every little, however, helps, and it may serve *x. o.* for a cue to further inquiries and research.

M. S. R.

Brompton Barracks.

"DUBLIN UNIVERSITY REVIEW" (3<sup>rd</sup> S. iv. 110.)—This serial, of which only four numbers appeared, was started by a talented student of Trinity College, Dublin, Cæsar George Otway, now a poor-law inspector, son of a distinguished clergyman and author, the late Cæsar Otway. One of my contributions to its pages, an *ᾠδή*, now lies before me: a translation of which only was inserted, Greek type not being at hand. I would send the original to "N. & Q.," but fear the neglect of prosody might shock your classic scholiasts; and yet, in my humble judgment, Greek is of all languages the most susceptible of musical rhythm, unrestricted by the rigid scan-  
son of the ancient metres.

J. L.

Dublin.

FICTITIOUS APPELLATIONS (3<sup>rd</sup> S. iv. 306.)—Queen Anne's correspondence with the Duchess of Marlborough (1702-1714) was carried on under the fictitious names of (I think) Freeman and Morley.

J. WOODWARD.

WAND OF GRAND MASTERS OF THE TEMPLARS (3<sup>rd</sup> S. iv. 307.)—I have generally seen the Grand Master of the Templars represented as

holding a slender wand, apparently between five and six feet in height, having on the top an octagonal plate charged with a cross patée. The only references I can give at present are to woodcuts in Keightley's *Crusaders*, p. 238; and Churton's *English Church*, p. 321.

J. WOODWARD.

EXPLANATION OF WORDS (3<sup>rd</sup> S. iv. 167, 260.)—"Avernot" is probably the same as "Avernat," "a sort of grape;" properly "Auvernat," from "Auvergne." "Auvernat" is also the name of a wine from the same province. R. S. CHARNOCK.

FAMILIES OF TREPSACK AND FORSTER (3<sup>rd</sup> S. iv. 325.)—The Rev. (Jean) Trepsac was a minister of the French Protestant congregation at Canterbury in 1698. There was some imputation on his character, for in the "Actes" of the consistory of that church, is a notice (Oct. 16, 1698) of "M. Trepsac and the rich Jew of the Hague," many of the congregation opposed his ministry, and he was requested, "after the exposure of his crime," to depart quietly: this he refused to do, and the consistory therefore sent for two of the members of the London Walloon Church (Dr. Primrose and M. Blanc) to take the matter in hand. In December following M. Trepsac sent in his resignation. If C. J. R. has any particulars of M. Trepsac I should be glad to have them for my Biography of the French Protestant Clergy.

JOHN S. BURN.

The Grove, Henley.

PORTRAITS OF JOHNSON (3<sup>rd</sup> S. iv. 209.)—Mr. Webster's portrait of the Doctor was, I believe, purchased some years ago by Mr. Watts Russell, of Ilam Hall, at a sale by auction of the effects of Mr. Webster's family at Ashbourne.

J.

COMMONERS USING SUPPORTERS (3<sup>rd</sup> S. iv. 255.) Some commoners have a right to supporters; others have used them for generations out of mere ignorance and mistake, because an ancestor used them in right of some office or dignity, which in reality died with him. The Wardenship of the Stannaries, the title of Knight Banneret, &c. &c. may be cited as instances. Descendants look at the old seal, or the old stone carving over the door, and fancy they may use the supporters too, whereas they went out with the dignity of office which conferred them.

P. P.

BERRY OR BURY (3<sup>rd</sup> S. iv. 304.)—In the West of England this name is frequently given to large mounds or other earth prominences. In Cornwall I know of four spots so designated. One is not far from Newton Park on the Tamar, and seems to have been an ancient encampment and burial-ground. Another is Hensbarrow Hill, a desolate spot, perhaps the highest in the county. The people around all call it "Hens-berry," or "the Berry,"

\* See Burke's *Armory*.

and in an old map of the county, "performed" by the industrious Speed in 1610, I observe that it is designated as "Hens-bery." Excavations have been made here, and ancient implements and relics of former burial rites discovered. I take it that the term "Berry" is an old designation with country people for the ancient earth remains of the Britons, Saxons, and Danes, as well as the Romans. *Burgh, boro, barrow, borough*, a place devoted to the living or to the dead, appears to have come down to us in the popular or corrupted form of "the Berry." JOHN CAMDEN HOTTEN.  
Piccadilly.

SMITH OF NEVIS (3<sup>rd</sup> S. iii. 417.)—I am greatly obliged to A. D. for his memoranda respecting Mary Smith, but as yet I have no clue to the family to which Lieut.-Governor Smith, and, in all probability, this Mary Smith belonged. His arms were gules, on a chevron between three bezants or, three cross-crosslets, sable.

I am however informed that a coheirss of the governor, or of his brother, married into an old Surrey family named Budgen.

The name of the family of Burt referred to was not spelt with i. They appear to have been also connected with our old West Indian proprietary families of Payne (Lord Lavington), and Buckley. I observe that in my former query (p. 307) a misprint accidentally occurs, William Matthew Bart., M.P., being printed for William Matthew Burt, M.P., a gentleman resident on his estate in Berkshire, but never, I believe, a colonial governor.

It is most likely that the Matthew family came originally, as stated by A. D., from Glamorganshire; but I am told two other distinct Welsh families of the name existed in Merioneth and in Denbigh.

The arms were sable, a stork proper. These bearings seem very uncommon in England, though borne on the continent by the counts of Gruyère, the Cicognas, and other names.

I should be extremely glad to obtain any further particulars of the families I have mentioned through the columns of "N. & Q." C. E. S.

MR. SERJEANT BIRCH, CURSITOR BARON (3<sup>rd</sup> S. i. 29; iv. 319.)—Beatson's *Political Index* is inaccurate in the entries relative to the Cursitor Baron, as they are stated by MR. STEVENS. Birch was included in the batch of serjeants called in June, 5 Anne, 1706 (see Wynne's *Serjeant-at-Law*, p. 95, quoting *Gazette* of June 9, 1706; and of Lord Raymond, p. 1261); and he was appointed Cursitor Baron on December 11, 1729, on the resignation of that office by Sir William Thomson, who was made baron of the coif on November 27, 1729 (see Pat. 3 Geo. II. p. 1.)

EDWARD FOSS.

KOHL (3<sup>rd</sup> S. iv. 166, &c.)—Lane, in his *Modern Egyptians*, calls *kohl* an impalpable powder; that which I have is a solid greasy substance. Is this the substance used by the Egyptians, or another form of it (it has been in London thirty-six years) such as used by the Hindoostanees as mentioned by Mr. Wood? (3<sup>rd</sup> S. iv. 239.)

JOHN DAVIDSON.

THE REV. PETER THOMPSON (3<sup>rd</sup> S. iv. 289, 337.)—I am greatly obliged to T. B. for his offer to lend the volume to which he has referred. The information he has given being, however, amply sufficient for my purpose, it will be unnecessary to avail myself of his kindness. S. Y. R.

PATMOS (3<sup>rd</sup> S. iii. 347.)—I am sorry I did not before see the inquiry as to Patmos. The best way of reaching it is to go to Smyrna by the weekly Marseilles or Trieste mail steamer, and then proceed by mail trains to Ephesus station, and so by post-horse to Skala Nova, fifteen miles. From Skala Nova the mail is carried by boat or steamer to the town of Vathi, in the island of Samos. From Samos a boat can be obtained to the neighbouring island of Patmos. Samos can be reached from Smyrna in the evening. Since the railway has been opened there has been no steamer from Smyrna to Skala Nova or Samos. HYDE CLARK.

Smyrna, Oct. 9, 1868.

SIR WILLIAM JAMES, BART. (2<sup>nd</sup> S. xii. 244, 354, 402.)—Can and will any correspondent oblige by saying had Sir William James, by either of his wives, a daughter of the name of Rachel? Or had any son of his a daughter of such name; and if so, are any particulars known of either? Fenton's *Tour in Pembrokeshire* gives no such information. WM. PRICE.

4, Castle Street, Abergavenny.

SUBMERGED TOWNS (3<sup>rd</sup> S. iii. 362, 439, 479.)—Llangorse Pool or Llynnsavaddan, or Brecknockmere, about five miles in circumference, has also a legend of a town being swallowed. (Rees's *South Wales*, p. 47.) GLWYSIG.

SHAKESPEARE JUBILEE (3<sup>rd</sup> S. iv. 264.)—Some account of the Jubilee at Stratford-upon-Avon is to be found in Davies's *Life of Garrick*, chap. xlv. The Jubilee was afterwards brought out at Drury Lane, and in the list of Garrick's dramatic works, at the end of Davies's book, is the following article:—

"xxiv. 'The Jubilee; a Dramatic Entertainment, acted at Drury Lane, 1769.' This piece, which is not printed, was one of the most successful performances ever produced on the stage."

MELSTES.

Arne's music is not a glee but a song, and Garrick wrote—

"Of things more than mortal *thy*," &c.

not sweet, as quoted by OXONIENSIS. R. W. D.

THE EARL OF SEFTON (3rd S. iv. 317.) — MR. REDMOND has made an unfortunate reference to the first Earl of Sefton, who was not a Roman Catholic priest, but a Protestant layman.

R. W. D.

THE MONOGRAM OF CONSTANTINE (3rd S. iv. 235, 259, 314.) — Constantine certainly used the monogram on some of his coins. I have it represented over and over again, and I wonder none of your correspondents have said that they *have* such coins. I have one such, a small copper piece found by myself a quarter of a century ago, on the site of a Roman station, and it has not been out of my possession since. It is slightly injured on one side, otherwise distinct enough. *Obv.* head of Constantine, and in the exergue CONST . . . NUS MAX . AUG. *Rev.* two armed warriors, one on each side of the *labarum*; in the exergue GLORIA EXERCITVS. The x of *exercitus* falls exactly over the centre of the *labarum* or ensign, which is suspended upon an ornamented staff, and bears in the field a well-known form of the monogram of Christ, **☩**.

I beg to inclose an impression of this, that there may be no doubt concerning it. Other brass coins of Constantine in my possession have as unmistakably pagan emblems; one, for example, a naked figure of Apollo, with a globe in his hand, and the motto *solī inuictō*.

B. H. C.

That it was not the *sign* of the cross, but the *symbol* of the name of Christ that was seen by Constantine, if indeed there was a celestial vision at all, is very evident from the testimony of Lactantius, which seems most decisive: —

"Constantine was warned in a dream to make the celestial sign of God upon his soldiers' shields, and so to join battle. He did as he was bid, and with the transverse letter X circumscribing the head of it, he marks Christ on their shields." — *De Mortibus Persecutorum*, xlv. p. 565.

Now this "letter X" is the initial of *Χριστός*, and it was in *that sign or symbol* displayed on his banners that he was to be the victor.

This fact is also manifest from an inspection of the plates in Elliott's *Hora Apoc.* where the Greek P appears in the middle of the X, making C H P. Constantine's standard was thus a literal embodiment of the expression of the Psalmist, "In the name of the Lord will we lift up our banners;" and no doubt on this its first appearance on the Roman *vezillum*, it nerved the Christian soldiers in his army with more than usual fire to fight and conquer at the Milvian Bridge.

H. W.

THIRD BUFFS (3rd S. iv. 287, 337.) — Am I to understand that the Third wore leather accoutrements from their first formation as a regiment by Charles II., or merely that they were the first to wear leather belts, &c.? I have had the fol-

lowing passage pointed out to me (Macaulay's *History of England*, vol. i. p. 295): —

"The third regiment, distinguished by flesh-coloured facings, from which it derived the well-known name of the Buffs."

If this is correct would their uniform be faced with leather?

JOHN DAVIDSON.

NUMISMATIC QUERIES (3rd S. iv. 199.) — The subject of HERMENTRUE's inquiry is a common *denarius* of the Nævia family, struck probably about B.C. 74, and, as usual, serrated. The head upon it is that of Venus and not of Cleopatra, and the legend is C. NAB. BALB (Caius Nævius Balbus).

The other pieces described by HERMENTRUE (3rd S. iv. 28), and B. H. C. (3rd S. iv. 218), with different abbreviations of AVE MARIA GRATIA PLENA upon them, are merely counters such as were in general use for accounts until they were superseded by the introduction of Arabic numerals.

JOHN EVANS.

SIMON WADLOW: JOHN WADLOW (2nd S. iv. 207.) *London Scenes and London People* is a book full of the grossest blunders, and totally unworthy the notice of an antiquary. Simon Wadlow's name appears for the last time as a licensed vintner in the Ward Mote return of December, 1626; and the burial registers of St. Dunstan's notices, — "March 30, 1627, Symon Wadlow, vintner, was buried out of Fleet Street." The widow Wadlow's name is returned for the last time by the Ward Mote on December 21, 1629.

The name of John Wadlow, apparently the son of old Simon, appears firstly as a licensed vintner in the Ward Mote return on St. Thomas's day, December 21, 1646. After the Great Fire in September 1666, this John Wadlow rebuilt the Sun Tavern behind the Royal Exchange; and he appears to have been sufficiently wealthy to have advanced money to the crown. His autograph was attached to several receipts among the myriads of Exchequer documents recently destroyed.

I derive the above dates from Mr. J. H. Burn's *Catalogue of the Beaufoy Tokens*, second edition, 1855, p. 104, *et seq.* EDWARD F. RIMBAULT.

TAYNTING (3rd S. iv. 373.) — This means, I think, any guard, or binding, or stiffening. In all the instances in which I find any word like taint, tent, taint used, it is in this sense. It is always easy to distinguish between the derivatives of *tingo* and *tendo*.

J. D. CAMPBELL.

JACK THE GIANT KILLER (3rd S. iv. 306.) — The earliest edition of this popular romance of the nursery with which I am acquainted is the following: —

"The History of Jack and the Giants, 12mo, n. d.

"The Second Part of Jack and the Giants, giving a full Account of his victorious Conquests over the North



Country Giants, destroying the Enchanted Castle kept by Galligantus, dispers'd the Fiery Griffins, put the Conjuror to flight, and released not only many Knights and Ladies, but likewise a Duke's Daughter, to whom he was honourably married." 12mo, Newcastle, 1711.

It is accompanied by rude woodcuts, representing the principal events related in the history, evidently of a much earlier period than the date of the book. The story is probably of remote antiquity, and may be traced among the legends of other countries. See your valued correspondent **MR. KRIGHTLEY'S Tales and Popular Fictions**, 1834. Mr. Halliwell, in his *Catalogue of Chap-Books, Garlands, and Popular Histories*, printed for private circulation in 1849, has some very interesting remarks upon the Newcastle edition of *Jack the Giant Killer*. **EDWARD F. RIMBAULT.**

"**ANNE BOLEYN**" A TERM OF OPPROBRIUM (3rd S. iv. 245.)—It is not so much sympathy with Catharine of Arragon, nor any virtuous moral indignation against "Anna Bolena," which makes the name of the latter a word of opprobrium in Spain and Italy, as the fact that she is supposed to have caused the Reformation. You are told in Sicily, that the noise and flame of Mount Etna are caused by the throes and struggles of an English queen, who has been placed there for having introduced heresy into that country, one queen Anna; and that, like Enceladus of old, whom she has now superseded in the notions of the people,

"quoties mutas latus, intrinsece omnem  
Murmure Trinacriam, et cælum subtexere fumo."

A. A.

Posters' Corner.

"**MITCH KEN DITCH**" (3rd S. iv. 326.)—This expression, "Mitch gudaytchye," is, I believe, a Yorkshire phrase, meaning "Much good may it do you," clearly the sense in which it is used in the quotation by J. C. H. It is pronounced rapidly as if one word. **H. J.**  
Sheffield.

### Miscellaneous.

#### NOTES ON BOOKS, ETC.

*Calendar of State Papers, Foreign Series, of the Reign of Elizabeth, 1558—1559, preserved in the State Paper Department of Her Majesty's Public Record Office. Edited by the Rev. Joseph Stevenson, M.A. Under the Direction of the Master of the Rolls, &c. (Longman.)*

This goodly volume of between 600 and 700 pages contains Abstracts, more or less full, of upwards of fourteen hundred Documents connected with the Foreign Relations of this Country during the first two years of Elizabeth's reign. They are introduced by a Sketch of the Life of Elizabeth up to the time of her Accession to the Throne, in which the Editor certainly exhibits no strong prejudices in her favour. Many of the more important documents are given so fully as to render further reference to the originals almost unnecessary; and, this being the case, our readers will at once see what an in-

valuable mass of illustration to the more popular work on the Reign of Elizabeth, just published by Mr. Frode, is to be found in the present volume—a volume which reflects great credit upon the care and learning of Mr. Stevenson.

*Memorials of the Abbey of St. Mary of Fountains. Collected and Edited by John Richard Walbran, F.S.A. (Published for the Surtees Society.)*

This volume, for which the antiquarian public is indebted to the Surtees Society, is the first endeavour to record at length the history of the Abbey of Fountains—now as remarkable for the beauty of its extensive ruins, as it was formerly for its position and influence among the monastic institutions of the country. Mr. Walbran, to whom the Society has entrusted the duty of editing the vast mass of curious and interesting documents here collected together, has brought to his task great zeal and intelligence; and the result is a book, in which we get so many interesting particulars of the more eminent members of this institution, and so many curious details as to the sources, management, and application of its revenues, as to throw great light upon the history and social influences not only of Fountains Abbey, but of all similar institutions.

### BOOKS AND ODD VOLUMES

#### WANTED TO PURCHASE.

AN ESSAY ON THE STATE OF LITERATURE UNDER THE ANGLO-NORMAN by T. Wright, M.A., &c. London, 1839, published by C. Knight.

\*\*\* Letters, stating particulars and lowest price, carrying free, to be sent to Messrs. BELL & DALDY, Publishers of "NOTES AND QUERIES," 186, Fleet Street, E.C.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:—

REPORT FROM THE COMMITTEE ON THE COTTONIAN LIBRARY. London, 1798, 8vo. folio.

POETRY, SCOTCH, AND SONGS, by THOMAS CARW. Edited by Lord Dunsinane. Edinburgh, 1834, 8vo.

Wanted by Mr. James Youwell, 4, MINORVA TERRACE, BARNHURST, E.

PRINCEPS'S USEFUL TABLE, published in Calcutta.

Wanted by Mr. G. Packard, Bookseller, 33, King Street, Finsbury Square, London.

### Notices to Correspondents.

We are compelled by want of space to postpone several Notes & Books.

**MR. WALTON'S Experimental Theosophy** will appear in our next.

**C. D. (Oxford)** The canon of the Councils held at Hereford, A.D. 673, originally appeared in Bede's Ecclesiastical History, book iv. ch. i. which has now become a common book. The locality of Gloucester is a disputed point. See a curious paper respecting it in the *Westminster Magazine*, for August 1844, p. 153. The writer conjectures that it was *Offa* who was at Hereford.

**DAVID GALT.** The query respecting the Bishop noticed in the *Calendar for the Times* has already appeared with a reply to it from a well-informed clergyman: see "N. & Q." 1st S. ii. 306, 307. The reply appears to have been satisfactory, as no exception was taken to it at the time, or even by Archbishop Whately himself, who was a reader as well as an occasional contributor to our pages.

**OXONIANISM.** See our 1st S. iv. 91, for the probable origin of the aphorism, "Flat justitia, rust cotum." 11

**ERRATUM.**—2nd S. iv. p. 380, col. i. line 24, for "Wenne" read "Wenne."

"NOTES AND QUERIES" is published at noon on Friday, and is also issued in MONTHLY PARTS. The Subscription for STRAIPED CORN for Six Months forwarded direct from the Publishers (including the Postage of INDEXT) is 12s. 6d., which may be paid by Post Office Order in favour of Messrs. BELL & DALDY, 186, FLEET STREET, E.C., to whom all COMMUNICATIONS for the Editor should be addressed.

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LONDON, SATURDAY, NOVEMBER 21, 1863.

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## Notes.

## EXPERIMENTAL THEOSOPHY.—‘SINGULAR RELATION.’

FREHER, the learned commentator upon the writings of Jakob Böhme (N. and Q. 2nd S. 20 and 26), a native of Norimberg in Germany,\* after spending some years in Holland, in intimacy with Gichtel (the editor and publisher of the first uniform edition of Böhme’s works, A.D. 1682), with Poiret, and other famous spiritual persons of that age abroad, came over to this country about the year 1694; as it would appear, to investigate the nature of the ‘Philadelphian Society,’ then instituted in London, and to converse with its chief spiritual head, Mrs. Jane Lead, whose mystical writings in part had been translated into the German tongue; and he remained here until his decease in the year 1728, aged 79 years. His ‘Elucidations of Böhme’s Philosophy and Theology,’ contained in the first five volumes, lettered A, B, C, D, E, were composed by him, between the years

\* Dr. Francis Lee, in his Apologetical Letter to Henry Dodwell, A.D. 1701, thus mentions Freher:—“I know (says he) a person of great accuracy of thought, and coolness of mind, as well as of a most holy and primitive life, who is undertaking to render Böhme intelligible, by a true and genuine representation of his principles, both of divinity and philosophy, after having read all his books in the original more than ten times, though not without the greatest disgust imaginable in the beginning.”—*Memoir of Law*, p. 206.

1699 and 1705. In the E volume of these Discourses, which is thus intitled, ‘Of the Eternal Word’s becoming Flesh; or, Of the pure Immaculate Conception and Incarnation of our Lord Jesus Christ, in the Womb of the blessed Virgin Mary,’ (which is in the handwriting of the author himself, and now before me,) I find the following ‘singular relation,’ which may be worthy of a place among the collected curiosities of the pages of N. and Q. In Freher’s MS. Index to these volumes, the account is inserted ‘*Historical Relation of N. S.*’ Freher’s works, it is to be observed, were left all in MS., in the possession of his private friends; who at their decease bequeathed them to their successors, or transferred them to assured guardians of them, and thus they have been preserved down to the present day. They are, with two exceptions, in English.

GICHTEL died in the year 1710, and his Letters to his friends were afterwards collected, and published in six volumes, A.D. 1723; to which, as a seventh volume, was appended his life, thus intitled ‘*The Wonderful and Holy Life of John George Gichtel*.’ This entire publication was termed ‘*Theosophia Practica*,’ (See ‘N. and Q.’ p. 373, *suprà*.) The Memoir was drawn up under the general direction of Gichtel’s surviving friend and intimate companion, Ueberfeldt, who had resided with him for many years, and up to the close of his life. He supplied the chief information for the work; but, as his own name would often have to appear on its pages, though it is now distinguished only by the letter U, he declined the task of personally inditing it,—which was composed by another, who was a stranger to Gichtel personally. This Memoir, it will be observed, was published near twenty years after the ‘Singular Relation’ had been narrated in the *private* MS. treatise of Freher. In the published Life, this ‘Singular Relation’ is found inserted, though somewhat varied from the narrative of it by Freher. The transaction, according to the published account, took place in the year 1672; but the party it refers to, is there named as one ‘Gabriel M—s,’ and not one ‘N. S.’ as designated in Freher’s own index. Freher’s relation of it is as follows:—

“ . . . But further, though it is firm and solid enough, that the soul in its spiritual figure is a globe, not a triangle nor a square, but a perfect globe, I cannot nevertheless but confirm this saying of our author (Böhme), by relating faithfully a most considerable thing, happened to a certain person whom I know, having heard a full account thereof, not once or twice but several times from his own mouth. And this the rather, because it will be most proper for this place; for it will declare several important things concerning the soul, considered purely as to itself; and moreover it may leave behind it some or other benefit, if it can be believed and received, as it easily can if Böhme’s ground is understood, and if a middle state is owned between hell and heaven.

A certain person, of a great and rich family well known to me, though I knew not that very person, had lived such a life as young and rich people are generally used to, indulging his earthly sensual pleasures; though he was also not altogether a stranger to the inward work of God upon his soul. This young man had a friend, who still is alive—at least I know nothing to the contrary, and with him he had conversed for several years most familiarly, so that he communicated unto him his greatest secrets. At length finding himself disappointed about an advantageous marriage, and being absent from his friend in another city, so that he could not communicate with him, he fell suddenly into such a sad condition of mind, that he designed to kill himself; and this design, though he was prevented the first time, when he would have drowned himself in a deep water, he performed soon thereafter, if not the self-same day, giving himself a mortal wound with his own sword. His friend being certainly a faithful friend to him, and such a one as very seldom may be found, was extremely sorrowful at this lamentable case; and being a man not only of conscience, but also of great experience in the regenerate life, and understanding Böhm's theosophic and magical science in a deep experimental manner, found himself obliged to do what he could, and what he knew was possible to be done, by a living for a departed soul, if begun in true faith, and carried on in a continual relying upon the assistance of God, who is not pleased with the death of a sinner. Having therefore earnestly prepared himself, he was a great while very inquisitive into the state of this departed soul; and God answered his intention with such a good success, that he was brought into the region of darkness, which he said was so inexpressibly, and as it were palpably dark and thick, that the very darkest night in this principle, could not at all come into comparison with it. Therein now he met with another no less considerable occurrence, which yet I shall pass by, intending only to relate that which concerns this miserable soul. Which he found at length, as he said, in *Saturn*, or in the first, saturnine, harsh, astringent property of the centre of nature; and there he found it in the figure of a little globe, so contracted, straitened and narrowed, that it had as to appearance no life, and no ability to exert any of its powers and faculties. Like as a man, or another living creature, exposed to a great, intolerable frost, (for this simile he used,) contracts his hands and feet, and all his members into the narrowest space, rolling them up as near as he can in the figure of a globe, so that he lieth as a dead, unmoveable thing; for no life, nor motion appears without, though there is still a narrowed life within, which is shut up as it were in a narrow prison. This miserable soul he spoke to in great earnest, admonishing it, that it should recollect and raise up again its life and power, and set itself, first in a will and desire, to turn from this condition unto God; and especially that it should remember, in what a great tumult and activity it had been, when it forced itself so violently to go out of its body; such a liveliness then should it now also stir up in itself again, for to come away from this state, and to draw nearer unto God, etc. Concerning the manner of this speaking, he could give an account thereof sufficient enough to show, there was a true reality therein, having had in this matter peculiar deep experiences; so that he heard spiritual speeches having no communion with any earthly language, and yet much more intelligible, and giving a far deeper impression than any outward sound. But at first all this exhortation was in vain, and had no appearing effect at all; this soul being then so overpowered, by that cold, saturnine power of darkness, that it could not move in the least, and as to appearance hardly take any notice of what it was counselled to do; though it was not without effect in its internal ground,

which shewed forth itself hereafter. For this worthy friend, having now once found out the mansion or prison of this soul, was further drawn in his mind to give a visit unto it every night, for three or four hours, and this during the time of a full year! His body laid in the bed indeed, in such a condition as if it had been in a vehement sickness, without the use of outward senses; but his spirit was taken up or rather down, into that region of darkness, and was there in the greatest work and labour, to direct this poor soul, how it should prepare and dispose itself for a turning to the God of love. And when he returned to the body again, he was so weak and fainting, that he thought many times his outward life would have an end. And commonly, if not always, he laid in such a sweat, that all his bed was wet. But nevertheless, God, in answer to his continued wrestling faith and prayer, supported him still with power; and though he fell really into a sickness, yet this did not hinder nor interrupt the continuance of this magical exercise every night for a whole year, and as I well remember, a little more. During which time, this valiant Christian warrior brought forth this soul from that first *Saturnian* mansion, into the second of *Mercury*—the bitter, stinging property; and further from this also into the third of *Mars*—the anguishing, whirling wheel, the next degree to the *Fire*; in each of which it was kept for a certain time, as in a peculiar prison, different from the former, though all in the same dark region or centre of nature, according to the different qualifications of these three properties thereof; each of which laid hold on the soul, as having in its soulish being something out of them, so that each would have kept that which was its own. And when it now thus was gone through all these three, and was come to the fourth, it appeared, that the first instruction which earnestly was pressed upon this soul, had taken ground and root therein; for then it raised up itself mightily, and with such a strong violence, as in which it had forced itself out of its body; it would now have broken also through the principle of *Fire*, and forced itself into the *Light*. But at the first entrance, this fiery region so captivated it, that all its force and power, was broken, and its course was stopped, like as if a strong iron bar had been laid cross in the way. And in this *Fire* it must hold out a considerable time also, as in a new particular prison, different from all the former, wherein it had, as he expressed it, its greatest purgatory. And thus it was now transported from one extremity of the greatest frost, into the other of the greatest heat, and had felt abundantly, what a soul is in its own being, without its spirit—the new spirit, or birth of Christ. But at length it came forth out of this prison also, as a bright shining star; and broke through, or rather sunk down, or also mounted up on high—for all this is right and every way significant, from all its calamity, pain and anguish, into eternal peace and rest. And then this friend had done, he could not follow after it nor see it any more.—I would not relate these things (the rarest that I ever heard of) unto every one, knowing that many would be ready to ridicule, and to call them fables, they having no knowledge of the philosophy of the spiritual eternal nature. But if we know what the soul with its cross is, without the spirit; and if we consider that saying of our Lord, *Make to yourselves friends of the mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations*,—which this friend especially laid as a sure foundation of his doings, (for, it may be stated, this poor soul when in the body, was exceedingly charitable to, and full of esteem for this friend, whose circumstances were such as to allow him to receive such tokens of his affection,) we may put more or less a favourable construction upon them; and this the more, because there is nothing said nor done, which were not well consistent with Böhm's ground, and exactly

agreeing with his deep description of the soul, in his *Forty Questions*, and other of his writings."

Thus Freher's narrative. The published *Life of Gichtel* was revised by Kanne, and inserted in his work, in German, entitled "Lives of Awakened Christians of the Protestant Church, 8vo. Bamberg, 1816." In this book, which is more easily procurable than the '*Theosophia Practica*' volumes, the reader, who desires it, may see the version of this singular relation,\* as contained in the published life. C. WALTON.

\* *Note*.—The above relation, with respect to its chief circumstances, is to be regarded as one of the *great landmarks*, whereby to arrive at the understanding of the final cause of the creation of man, and of this astral, elementary, material universe; when the subject of the '*logical connection*' of all the revolving cycles of ages with their respective creations, temporal and eternal—composing the grand circle of creation returned again into its first starting point in the centre of the eternal nature,—shall come to be elucidated in N. & Q., as referred to p. 374 *supra*. When the whole scheme of the divine mind by creation, being accomplished, shall be seen to be indeed worthy of God, as a father, and a being of mere goodness and loving-kindness, pure light or understanding, and all power. But, before this elucidation may be established, and apprehended as self-evident truth, some further preliminary considerations, and circumstances of spiritual science, will be necessary to be set forth.—Further particulars concerning Gichtel, and his wonderful experience in the mysteries of spiritual nature, may be found referred to, in the recently published "*Theosophic Correspondence* (translated from the French) *between the celebrated Saint Martin (dit 'le philosophe inconnu,')* and Kirchberger, a philosophic and devout Swiss Baron, from 1792 to 1797, (Hamilton & Co.) 1836,"—a work of profound interest on theosophic, theurgic, and spiritism topics.

☞ If any spiritual reader, well versed in German and theological composition, might be willing to co-operate in giving to the English public, a concise translation of the *Letters and Life of Gichtel*, and of Franz Baader's theosophical Works, recently published at Leipzig, and others, referred to p. 373 *supra*, he would thereby be doing "a good work;" for which he would receive and experience the blessing of devout philosophic souls, through all the generations of time! Further particulars of C. W., 24, Ludgate Street, London.

#### MISUSE OF WORDS.

There are hundreds of words in our language, and doubtless in every language, of which the present meaning is not in accordance with their etymology; and it has always seemed to me a very unprofitable task to demonstrate (as some people amuse themselves with doing) that a word *ought* to mean one thing, when it is an indisputable fact that it means another. Still, it is good to keep words true to their etymology if it may be done; and an incipient misuse may be arrested by a timely warning. The following are a few words and phrases which may yet be reclaimed, though I have seen them maltreated of late by writers who ought to know better.

*Transpire* is now often used as if it meant, *to occur*; it means, *to become gradually known*.

*Eliminate* is *to cast out, to reject*: it is often used in an almost contrary sense, as *to select, to retain*.

*Taboo*, or *tapu*, as I believe it is pronounced in New Zealand, is *holy, sacred*; *to taboo*, is to declare a thing sacred, inviolable. Many people use this word for *to forbid as improper*.

*Premises*: in deeds, after a house or other property has once been described at length; it is afterwards referred to as "the premises," that is, the "things before mentioned:" from this, ignorant people have supposed that "premises" means "a house."

*Garble* is not *to mutilate*, but *to sort, to arrange*. There was formerly a city officer called the "Garbler of Spices."

*Sesquipedalian* means, literally, a foot-and-a-half long, and should only be used of things in which that length would be inordinately great. I have seen, in one of our most popular novelists, the word applied to a *footman*; from which I could not help suspecting that the writer supposed it to mean *six feet high*.

*Aggravate* is *to add weight to, to intensify*. After seeing and hearing this word used in *jest* for *to provoke*, for many years, I have lately detected it in that sense in serious compositions.

*Gracious*. There is now an affected use of this word to signify *graceful*. Heaven knows why!

*Demise* is a *letting down, a descent* (demissio). When a monarch dies there is, therefore, properly said to be "a demise of the crown:" this people have supposed to mean "a death of the monarch;" and hence, *demise* is often used as if it were the same as *decease*.

*Abscond* is properly *to hide away*; not *to run away*.

*Etoetera*, being the neuter-plural, should never be applied to *persons*.

*Instant* means, properly, *now at hand, imminent*. It should never be applied to a *past day*. Many people seem to think that "January instant" means, "this current month of January."

*Ultimo: proximo*: i. e.: e. g.: viz. Allow me to express my aversion to these slip-slop forms, which should never be seen in carefully written English.

*Felo de se* is "a felon of himself"—the criminal, not the crime. It is incorrect to speak of *committing felo de se*.

"The facts are *as follow*," instead of *as follows*, is an affectation of precision, which I have often met with lately, based on an entirely mistaken view of the grammar of the sentence.

B. R.

ANDREW HART: CONTRACT FOR INTRODUCING  
FLEMISH ARTIZANS INTO EDINBURGH, 1601:  
GEORGE HERIOT.

So little is known of Andrew Hart, the early Scotch publisher, that the following particulars, brief though they be, may not be without their value in the estimation of those individuals who take an interest in the preservation of such fragments of literary information.

"24th Oct. 1599.—Comperit Eduard Cathkyn, burges of Edinburgh, and becom caution and sonartie for Andro Hart, liberar, burges of Edinburgh, That in caise it be fundin be the Lordie that he aucht to desist and ceise fra all selling and hame bringing of ye volumes of ane new Salmebuk imprentit within ye towne of Middleburgh, in Flanderis, ane littill volum with ye Salmes of verse, and in praise, vpoun ye margyn thairof, and fra hyndering of John Gibsoun, buikbinder, burges of ye said burgh, in selling of ye saidis buikis conforme to his hienes gift and licence granted to him thairvpoun in ye moneth of July lastly past. That the said Eduard Cathkyn sall caus the said Andro Hert to do ye samyn, and that for obeying of ye command of ye letteris [further process be] suspendit quiblie ye twentie-four day of November."

What was the result of the lawsuit between the "liberar" and the bookbinder has not been ascertained; but Andro was, during his life time, a very successful publisher; although at the present date the bibliomaniac who can lay hands on any of his rare tomes may be considered very fortunate. His heirs, after his demise, continued the business.

His autograph is exceedingly rare. It occurs as a witness to a contract between the Commissioners of the Royal Burghs and Nicholas Wandebrook and Philip Wermont—Flemings by birth, but who were then resident in Norwich—dated July 10, and October 10, 1601. The object of this remarkable document was to introduce the manufacture of "fyne broad clothe," "serges," and the like, into Edinburgh, and the Flemings were taken bound to instruct all the "maister wey-wars" and such other persons as the magistrates should think eligible, in their craft. Amongst the signatures of the contracting parties is that of George Heriot, "Commissioner for Edinburgh."

The original deed is in the possession of the writer, who picked it up with other papers of less interest in a snuff-shop. It is somewhat long and very minute in defining the obligations imposed upon the foreign artizans, who appear to have been carrying on their trade at Norwich. J. M.

THE OLD LADY, HER UMBRELLA, AND THE  
ELECTRIC TELEGRAPH.

In an article entitled "The Electric Wire," to be found in *Chambers's Journal*, for Saturday, October 17, 1863, the following passage occurs:—

"We most of us remember the story of the old lady who was travelling in the days when telegraphs were not so

generally understood as they are at the present time. On arriving at her journey's end, she could not find her umbrella, and imagined that she had left it at home. Some one suggested telegraphing for it, so she proceeded to the office for that purpose. In the meanwhile, however, an astute porter had discovered her umbrella in the carriage she had just left; and being humorously inclined, he hung it on the telegraph wire, and subsequently induced the old lady to look if her umbrella had arrived *by the wire*—a mode of transit she implicitly believed in. She, of course, expressed her delight in getting her umbrella so quickly; but *she expressed no surprise*. She thought, probably, that telegraphs were very convenient; and straightway dismissed the subject from her mind, without for a moment considering the possibility of the event, or the means by which it was accomplished."

I was an eye-witness of the transaction upon which, I think, the foregoing anecdote was founded. In 1853, I was travelling in North Wales, in company with a friend, who is since dead. After sojourning for a couple of days at that most comfortable of hotels, the "George," at Bangor Ferry, on the afternoon of Saturday, June 11, 1853, my friend and myself arrived at the Bangor Station, for the purpose of proceeding on to Holyhead by the express train. On entering the station we noticed that a train, the engine of which had its steam up, was shunted on to a siding. I asked one of the porters what the train was waiting for? He told me that it was a slow passenger train; and was shunted to allow the express, and the mail train, which was due a few minutes later, to pass it. After taking our tickets, the express train not being quite due, my friend and I sauntered into the telegraph office; and while we were listening to the click click of the needles, a porter came in and said: "A passenger in the shunted train has left his umbrella at — Station (naming a station some distance up the line); telegraph to the clerk to send it on by the mail train." This was instantly done; and in a few minutes, the express train rushed shrieking into the Bangor Station, and, to use the language of good old Bunyan, "we went on our way, and saw them no more." We reached Holyhead in due time; and while we were looking after our luggage and (that being gathered together and conveyed to the mail packet, which was to carry us across to Ireland,) about us, the mail train swept into Holyhead Station: and the guard, getting out, handed an umbrella to one of the porters, and said: "This belongs to a passenger by the next train, and was left behind by him at — Station, and telegraphed for." "Very well," replied the porter, quietly hanging the umbrella on the telegraph wire. Amused at this action, my friend and I waited to see the *denouement*. In a short time the slow train arrived; and a bustling middle-aged *mau* got out, and said to the porter: "Has my umbrella come?" "Yes, Sir," replied the railway official, "it has just arrived by telegraph,"—pointing to the umbrella pendent from

the wire. The owner of the *parapluie* looked first at it, then at the porter; and reaching down his property, to assure himself that it really was his, smote his thigh with his hand; and exclaiming—"Well, I'm blessed if that 'ere telegraph don't beat every think!"—walked thoughtfully away: fully impressed with the belief that his umbrella had come along the wire, as a boy sends a messenger to a paper kite. JOHN PAVIN PHILLIPS.

Haverfordwest.

### Minor Notes.

**CURIOUS CIRCUMSTANCE.**—The following curious paragraph I found lately in the *English Churchman* newspaper of Jan. 24, 1856. I think it is worth a place in "N. & Q." :—

"Six brothers, four of whom are clergymen, met together to celebrate the birth-day of the eldest, who is Rector of the parish [Harlaston, near Tamworth]. The day being Sunday, they all assisted in the performance of divine service in the morning. The Rector, the Rev. R. E. Bloxam, read the Prayers and Litany; the Rev. Andrew Bloxam, Incumbent of Twycross, preached; the Rev. John Bloxam, D.D., Fellow of Magdalen College, Oxford, read the Communion Service; the Rev. Thomas Bloxam, of Rugby, read the Epistle; and the two laymen, Mr. Matthew Holbeck Bloxam, of Rugby, author of *Gothic Architecture*, and Mr. Henry Bloxam, of Shrewsbury, read the Lessons for the day."

A parallel case to this could scarcely, I think, be found. GEORGE F. CHAMBERS.  
Kensington.

### INEDITED CULLODEN DISPATCH. —

"Newcastle, April 29th, 1746.

"Letters in Town say that on Saturday last the Transports sail'd from Leith to Inverness, and that the report that the Hessians being to embark soon at Leith seems false.

"Yesterday an express went through this Town for the Government, wh<sup>ch</sup> says the Rebels are Totally dispersed: the Pretender's son has only fled w<sup>th</sup> two attendants, and the Rebellion is quite given over. The Rebel chiefs and officers have given their last orders to their men to shift for themselves. The number of the dead bodies, found in the field of battle, are 1760.

"The number of the Rebels kill'd is 4,000 in the field of battle and in the Pursuit."

"Mr. Hobson, — The above is an exact Copy of this morning's Express, from your humble Serv<sup>t</sup>,"

"JOE. STOKES.

"Macclesfield, 8 May, 1746."

Appended is a plan of the battle, differing but very immaterially from that published by Volunteer Ray.

JOHN SLEIGH.

Thornbridge, Bakewell.

**THE REV. JOHN JOHNSON, M.A., AND THE REV. JOHN JOHNSON, LL.D.**—These clergymen, who curiously enough died in the same month, are confounded by Watt.

John Johnson, born in St. Giles's, Middlesex, Sept. 26, 1759, was of Oriel College, Oxford;

B.A. Dec. 8, 1779; M.A. May 30, 1782. In Oct. 1784, he became Rector of Great Parndon, Essex; and on Nov. 26, 1790, Vicar of North Mimms, Hertfordshire. He died Sept. 11, 1833; and was author of *A Fast Sermon*, 4to, 1794; *A Sermon for the Fast*, Feb. 25, 1795, to which is annexed an *Address to the Dissenters*, 4to; and *Trifles in Verse*, 8vo, 1796. To him also is attributed :—

"Observations on the Military Establishment and Discipline of His Majesty the King of Prussia; with an Account of the Private Life of that celebrated Monarch; and occasional Anecdotes of the principal Persons of his Court, interspersed with Descriptions of Berlin, Potsdam, Sans Souci, Charlottenbourg, &c. Translated from the French. London. 8vo. 1780."

John Johnson, of Caius College, Cambridge, LL.B. 1794, LL.D. 1803, became Rector of Yaxham, with Welborne, Norfolk, January 1, 1800. He died Sept. 29, 1833; and is well known as the relative and biographer of Cowper, and the editor of his translation of Homer, *Posthumous Poems*, and *Private Correspondence*.

C. H. & THOMPSON COOPER.

Cambridge.

### CHEAP PUBLICATIONS IN THE 16TH CENTURY.—

The name of Cardinal Ximenes is always (and will ever be) associated with the publication of his famous Polyglott. But it is not perhaps generally known, that he was also the originator of a *popular library*, adapted to the middle and lower classes. The books were printed partly in Latin and partly in Spanish, and were published at the same time that the printing of the Polyglott was going on. The object of the cardinal in publishing these works, which were wholly of a spiritual character, was that thereby all immoral writings might be banished from the domestic circle, and piety and devotion be increased.

The following are the words of his latest biographer, the Rev. Doctor Hefele, Professor of Theology in the University of Tübingen :—

"Sowie mehrere kleine Schriften, welche der Erzbischof mehr zur Bildung des Volkes, als für den Gebrauch der Gelehrten, theils in lateinischer Sprache, theils in die castilische übersetzt liess. Es waren diese: Die Briefe der heiligen *Catharina von Siena*; die Schriften der heiligen *Angela von Foligno*, und der gottseligen Aebtissin *Mechthilde*; die Stufenleiter der christlichen Vollkommenheit von *St. Joannes Climacus*; die Lebens-regeln des heiligen *Vincentius Ferrer* und der heiligen *Clara*; die Betrachtungen über das Leben Christi von dem Karthäuser *Lan-dolph*, und eine Biographie des berühmten Erzbischofs *Thomas Becket* von Canterbury. Die Absicht des Ximenes dabei war, schlechte Schriften aus den Familien zu verdrängen und durch diese auf seine Kosten besorgten und gedruckten Bücher, in weiten Kreisen Frömmigkeit und Gesittung zu pflanzen und zu vermehren, wesshalb er zahllose Exemplare verschenkte," &c. — *Der Cardinal Ximenes*, von Carl Joseph Hefele, xiii. Haupt. S. 148. Tübingen, 1851.

This account of the works published by the great cardinal is taken almost word for word from

the invaluable life of Ximenes by Gomez, published at Complutum (now Alcalá de Henares) in 1569. It is entitled *De Rebus Gestis à Francisco Ximeno, Cisnerio, Archiepiscopo Toletano, libri octo, &c.*

J. DALTON.

**THE GEORGE AND BLUE BOAR.**—A brief parting record of a landmark of Old London in *The Athenæum* of Oct. 17, deserves, I think, a place in "N. & Q.:"—

"A relic of Old London is now fast disappearing—the Blue Boar Inn—or the George and Blue Boar, as it came to be called later, in Holborn. For more than two hundred years this was one of the famous coaching houses, whence stages went to, and where they arrived from, the North and Midland counties. It is more famous still as being the scene—if Lord Orrery's chaplain, Morrice, may be credited—where Cromwell and Ireton, disguised as troopers, cut from the saddle-flap of a messenger a letter which they knew to be there, from Charles I. to Henrietta Maria. They had previously intercepted a letter from the Queen to her husband, in which she reproached him for entering into a compact of reconciliation with Cromwell and his party. This letter was sent on, and now they intercepted the reply, in which Charles spoke of them as rogues whom he would, by-and-by, hang instead of reward. According to Morrice, this sealed the king's fate.\* Such is the legend connected with the Blue Boar, Holborn, which is described, in Queen Anne's reign, as 'situate opposite Southampton Square.'"

R. K.

### Queries.

**AUCTIONS IN CUMBERLAND.**—On attending in the summer a large sale of furniture, &c. in the parish of Millom, Cumberland—an event of so rare occurrence in that primitive neighbourhood that it attracted a large concourse—I was amused at hearing many of the bidders exclaim "Penny," "Penny," which the auctioneer, according to the amount of the last bid, interpreted "A penny," "Twopence," "Sixpence," "A shilling," "Half-a-crown," "A crown," &c. Does this queer mode of bidding exist in any other part of England?

SENESCENS.

**BARRETT AND HARRIS FAMILY.**—1. In the *Army List of Roundheads and Cavaliers*, in the 9th Infantry Regiment of his Majesty Charles I., mention is made of Captaine Barret: any information concerning him will oblige.

2. In the Roll of Battle Abbey the name Barrett also occurs: any information concerning the coat of armour will greatly oblige.

3. In the Navy List of his Majesty's ships, &c. in *Army List of Roundheads and Cavaliers*, commanding the merchant ship "Paragon," is named Captaine Leonard Harris: any information concerning him will greatly oblige

SIGISMOND.

[\* For some notices of this veritable historical hoax of "the saddle letter," see D'Israeli's *Commentaries on the Life and Reign of Charles the First*, v. 323. Vide also the *Gentleman's Magazine*, xxii. 204.—ED.]

**CHOAK-JADE AT NEWMARKET.**—The following passage occurs in the *Gent. Mag.* 1755, p. 153, in allusion to the death of a then distinguished race-horse:—

"Italian greyhounds, Dutch lap-dogs, monkeys, and maccaws, have been honoured with monuments and epitaphs; but a race-horse as much surpasses these insignificant animals, as White-nose was superior to a pack-horse. And I cannot but think, that an obelisk (with a proper inscription drawn up by Mess. Heber and Pond) should be erected near the Devil's Ditch, or *Choak-Jade*, on New Market Heath, in honour of his memory."

I am anxious to identify the place called Choak-Jade. Can any of your readers tell me where it is, and whether it took its unpleasant name from having near to it a pond devoted to the use of the ducking-stool? A LORD OF A MANOR.

**CHARLES II.**—Who was the author of—

"Eikon Basilike Deutera: a Portraicture of His Sacred Majesty Charles II. With his Reasons for turning Roman Catholic. Published by King James. Found in the Strong Box. Printed in 1694."

There is a copy of this work in the Melbourne Public Library. D. BLAIR.

Melbourne.

**ELEANOR COBHAM** (2nd S. xi. 170, 218.)—Can any of the readers of "N. & Q." say whether Eleanor Cobham, before she became wife of Humphrey Duke of Gloucester, was the mother of his natural daughter Antigua, wife of Henry Grey, Earl of Tankerville and Lord Powys? Antigua is said in Daniel and Trussell's *History*, to have been Eleanor's daughter, but no where else do I find it so stated. The probability would seem she was her daughter, and married to Henry Grey (who was ward of Duke Humphrey's brother, John Duke of Bedford, *Acts of Privy Council*, iii. 177), when both were of very early age. E. K. J.

**DR. CROLY.**—The late Dr. Croly was an extensive contributor to *Blackwood* in its palmy days. Was he the author of a remarkable series of papers entitled "The World We Live in" in the *Magazine* from 1836 to 1840? D. BLAIR.

Melbourne.

**DIGHTON THE CARICATURIST.**—In a note (p. 2) to *Black Gowns and Red Coats, or Oxford* is 1834, the author tells us that—

"Dighton, the celebrated Caricaturist, was invited by an Oxford dignitary to meet several of the characters of the University at his house, that he might avail himself of the opportunity to sketch them. The first production of his portfolio was no other than the figure of the insidious host himself."

Who was this insidious dignitary? D. C.

**DUTCH DELF.**—I have lately met with a bowl of this ware, a foot in diameter, which possesses some antiquarian interest from bearing on its outer face, amid a garnish of quaint flowers and

foliage, an inscription commemorative of the Treaty of Ryswick in these words : —

"Anno 1697, Den 20 September, is de vrede geslooten met Hollant, Spanjen, Engellant, en Vrancrijk."

Is anything known of the manufacture of such ware as a record of this famous peace? Is it possible to ascertain the name of the factory in which it was made? JOHN A. C. VINCENT.

MRS. FITZHERBERT, ETC. — Had his late Majesty George IV., when Prince Regent or Prince of Wales, any children by Mrs. Fitzherbert? Had he any illegitimate offspring in *Richmond* by a *Jewess* towards the end of the eighteenth century, or in any other part of Surrey or Kent?

A SUBSCRIBER AND CONSTANT READER ABROAD.

GANYMEDE. — In a MS. of my possession dated 1675, describing the Castle of Chambord, in Touraine, in an apartment of which is an oval picture of Ganymede soaring in the air on an eagle, the writer appends the poetical moral of the story.

I have some idea the quaint verses I quote are from George Wither's *Works*, but perhaps some correspondent of yours can inform me if I am correct : —

"When Gannymede himself was purifying,  
Great Jupiter his naked beauty spying,  
Sent forth his Eagle from below to take him,  
A Blest inhabitant in heaven to make him.  
And there, as Poets feign, he does still  
To Jove and other Godheads nectar fill.  
Though this be but a fable of their feigning,  
The Morale is a real truth pertaining  
To every one which husbands a desire  
Above the starry circles to aspire. —  
By Gannymede the soul is understood,  
That, washed in the purifying blood  
Of Sacred Baptisme, which doth make seeme  
Both pure and beautiful in God's esteem.  
The Eagle means that heavenly Contemplation  
Which, after washings of regeneration,  
Lifts up the mind from things which earthly bee,  
To view those objects which faith's eyes do see.  
The nectar, which is filled out and given  
To all the blest inhabitants of heaven,  
Are those delights which Christ has said they have  
When some repentant soul begins to leave  
Her foulness by renewing of her birth,  
And alighting all the pleasures of the earth."

THOS. E. WINNINGTON.

Stanford Court, Worcester.

THE HEART OF ST. GEORGE. — Is it known how at the Reformation the heart of St. George, and the other relics which had been deposited in St. George's Chapel at Windsor, were disposed of? The heart of St. George had been brought into England by the Emperor Sigismund, when he came to visit Henry V. in 1416, and was preserved at Windsor with great veneration in the reign of Henry VIII. It was presented to the sovereign and the knights to be kissed by them after the censuring of the reader of the epistle; and in processions was carried by the Prelate of the Order,

under a canopy, immediately before the sovereign (Beltz, *Memorials of the Order of the Garter*, pp. lvii. and lxxxiv.) J. WOODWARD.

"JOSEPHINE'S ADDRESS TO NAPOLEON." — Who published some years ago a song called (I think) "Josephine's Address to Napoleon" in which the lines occur? —

"See all the pomp of the world pass by,  
And think only of thee,  
Beloved one!"

M. B.

"KING'S COLLEGE MAGAZINE," 1842. — Can any one inform me as to the authorship of the following dramatic contributions, original and translated? Vol. i. "The Robbers of Schiller," by Seleniakos, pp. 41, 90, &c. Ditto "Saluquia, the Moor's Bride; a Dramatic Sketch," by Puck, pp. 240-3. Vol. ii. "Emilia Galotti, from Lessing," p. 265, &c., by Hal. Ditto, "Prometheus Bound from Eschylus," no signature. Who was editor of this magazine? R. INGLIS.

KNOCK-OUT. — Whence is the term derived? Perhaps from a knock given as a sign to warn the initiated to cease from bidding. Workmen speak of "knocking off work," which may be of similar origin. "Good Sir Robert" was entreated to "knock," in order to terminate the Bridewell flagellations. "Knock-under" is explained in 1<sup>st</sup> S. iv. 234, by a reference to Johnson, which does not throw much light on its origin.

VEBNA.

MAKING CLARET. — In Blount's *Fragmenta Antiquitatis*, under the section of "Grand Serjeantry, No. IV.," is the following curious tenure :

"John de Roches holds the Manor of Winterslew, in the county of Wilts, by the Service, that when our Lord the King should abide at Clarendon, he should come to the Palace of the King there, and go into the Butlery, and draw out of any vessel he should find in the said Butlery at his choice as much Wine as should be needful for making (pro factura) a *Pitcher of Claret* (unius Picheri Claretti), which he should make at the King's charge, and that he should serve the King with a Cup, and should have the Vessel from whence he took the Wine, with all the Remainder of the Wine left in the Vessel, together with the Cup from whence the King should drink that Claret."

The reference is given to a Roll 50 Edw. III. It seems at this time Claret was not the name of a pure wine, but of some mixture, or factitious wine. What is the earliest mention of Claret, and why should the word, evidently the French *Claret*, or clear wine, be applied only to that produced in the Bordeaux districts? A. A.

Poets' Corner.

"MEMOIRS OF NINE LIVING CHARACTERS." — Who was the author of this small volume (Dublin, 1799)? The following are the characters described : —



"Mr. Foster, Mr. Curran, Mr. Grattan, Lord Nelson, Lord Rokey, Lord Cornwallia, Mr. Fox, Mr. Pitt, and Lord Charlemont;"

and to the sketch of Lord Nelson the signature "A. N. S." is appended, ABHBA.

**MOORGATE AND FINSBURY COURT HOUSE.**—Where shall I find any account of the taking down of Moorgate?

When was Finsbury Court House removed? I find by letters of Recorder Fleetwood that the Recorder of London sat for the trial of criminals at Newgate, Guildhall, and Finsbury Court House. When did this cease, and under what act of parliament?\*

W. D†.

"**PARVÆ ACCESSIONES.**"—The Roman proprietors were paid for their land partly in money, and partly in kind. Thus, Columella (i. 7.) says:—

"Sed nec dominus in unaquaque re, cui colonum obligaverit, tenax esse juris esse debet, sicut in diebus pecuniarum, ut lignis et cæteris parvis accessionibus exigendis, quarum cura majorem molestiam quam impensam rusticis affert."

What were these "parvæ accessiones?" This was the system pursued in Scotland down to the beginning of this century, where the tenant was obliged to furnish a certain quantity of eggs, cheese, and fowls, which were known as "cane fowls," in addition to money rent. Can any of your readers add any other articles to the word mentioned by Columella? C. T. RAMAGE.

**THE REV. JOHN PLATTS** was author of *A New Universal Biography; The Self-Interpreting Testament; Dictionary of English Synonymes*, and other works published in and before 1845, although some of them are without date. I am informed that he was a Unitarian minister at Ilkeston, Derbyshire. The date of his death is requested.

One of the same name, also a Unitarian minister at Ilkeston and an author, died 1735. S. Y. R.

**CHARLES PRICE**, alias **PATCH**, that arch impostor, who hanged himself in Tothillfields Bridewell (*Town and Country Mag.*, 1786, p. 710). A small pamphlet says his father went to London in 1702, from South Wales, and disinherited his two sons, Thomas and Charles, giving his property to a daughter. Can any reader of "N. & Q." give the Christian name of the father, and the names of the sons of such Thomas and Charles? GLWYSTG.

**PRINCE OF WALES'S FEATHERS.**—On the moulding of the roof loft door at Croft, and of the porch at Winthorpe, co. Lincoln, occur two feathers, carved in the stone: those at Croft issue out of coronets, and those at Winthorpe out of helmets (I believe—they are, however, much worn). I should be glad to learn for what reason they were placed there? I ought to mention that Lord Monson has property in both parishes. A. S.

\* Where also was the locality of Finsbury Jail? See "N. & Q." 2nd S. viii. 268.—ED.]

**TERESA.**—I should feel particularly obliged to your correspondent, R. S. CHARNOCK, for any information respecting the origin of the surname *Teresa*. Does it come from the Latin, or is it of Greek origin? Ribera, in his *Vita Sanctæ Teresiæ Virginis* (cap. iii.), considers it to be a pure Spanish word, as ancient in Spanish history as the names of Elvira, Sanchia, and Urraca. He also mentions that the old form of the word in Latin was *Tarasia*; afterwards it became *Teresia*, and hence *Teresa*. From this statement one would suppose that the name must have had a Latin origin.

Again: how came the letter *h* to be inserted—thus *Theresa*? The great Spanish saint of this name always spells her name in her letters without the *h*—*Teresa de Jesus*. I possess her autograph, which proves the fact. J. DALTON.

Norwich.

P. S. After I had written the above I accidentally met with a copy of the *History of Christian Surnames*, just published by Messrs. Parker & Son (2 vols.) At p. 272, vol. i. the author attempts to derive the name *Teresa* from the Greek word *θερῆω*, to reap or gather in the crop. "Hence comes the pretty feminine—*Theresa*, the reaper," &c. I do not agree with the writer. Bopp or Max Müller would not adopt, I think, this mode or method of derivation as being necessarily correct.

**FAMILY OF THORNTON.**—My correspondent at Boston (U. S.) writes as follows:—

"The Rev. Thomas Thornton, ejected under the Act of Uniformity, 1662 (I think he did not wait for legal process), came to New England, and, after a long and useful ministry, died in this city in 1700, in his 93rd year. He had children: Timothy (born about 1647-50), Theophilus, Thomas, Ann, Mary, Elizabeth, Priscilla. I should be delighted to identify this family of Thornton in England. Should these names on the parish register casually fall under the eye of the reader, a copy of the entries, with the name of the parish, would very much oblige."

CHARLES BEKE.

**WELLINGTON A CANNIBAL.**—Among some old music I find the following song, which seems (if it be genuine) to have been translated from the French. We are all aware that Richard I. was thought a cannibal by the Saracens, and their women for centuries silenced crying children with his name; but it is quite new to find Wellington ranked in the same category. The allusion to Rouen steeple seems to show it to be from Normandy. The air is very simple and pretty; the words run thus:—

"Baby! baby! naughty baby!

Hush! you squalling thing, I say.

Peace, this moment! or it may be

Wellington will pass this way.

Baby! baby! he's a giant,

Tall and black as Rouen steeple;

Breakfasts, dines, and sups, rely on't,

Every day on naughty people.

"Baby! baby! if he hears you  
As he gallops past the house,  
Limb from limb at once he'll tear you,  
Just as pussy tears a mouse;  
And he'll beat you, beat you, beat you,  
And he'll beat you all to pap;  
And he'll eat you, eat you, eat you,  
Gobble you, gobble you, snap! snap! snap!"

There is no trace as to where these lines came from; but if they ever formed a popular song in France it is very likely the original words may be found. Can any of your readers give further information on the point? A. A.

Poets' Corner.

### Russies with Answers.

DR. LAMBE: MADAME DAVERS.—Who were these? Randolph (ed. 1638, p. 53) classes them with prophets, soothsayers, gipsies, and the ancient augurs and oracles, &c.:—

"Or is all witchcraft brained with *Dr. Lambe*?  
Does none the learned Bungle's soule inherit?  
Has *Madame Davers* dispossessed her spirit?"

The last, it will be observed, is spoken of as living at the time of writing.

J. D. CAMPBELL.

[Dr. John Lambe, of Tardebigger in Worcester, was a vile impostor who practised juggling, fortune-telling, recovering lost goods, and likewise picked the pockets of lads and lasses by showing the earthly countenances of their future husbands and wives in his crystal-glass. He was indicted at Worcester for witchcraft, &c., after which he removed to London, and settled in the borough, where he was tried for a rape, but again escaped to practise his depraved arts, until the infuriated mob pelted him to death upon the 18th of June, 1628. See a very rare pamphlet entitled "A Brief Description of the notorious Life of John Lambe, otherwise called Dr. Lambe, together with his Ignominious Death, with a wood-cut of the populace pelting him to death in the City of London, 4to. 1628." This work fetched at Gordonstoun's sale 4l. 4s.; at Bright's, 2l. 8s. Forty-four copies of it have since been reprinted.]

Madam Davers is without doubt the notorious Lady Eleanor Davies, the youngest daughter of George, Earl of Castlehaven, and wife of Sir John Davies, Attorney-General for Ireland. She was a remarkable woman, but unfortunately believed that a prophetic mantle had descended upon her. The idea that she was a prophetess arose from finding that the letters of her name, twisted into an anagram, might be read *Reveal, O Daniel!* For some of her prophetic visions she was summoned before the High Commission Court. "Much pains," says Dr. Heylin, "was taken by the Court to dispose of her of this spirit; but all would not do till the Dean of Arches shot her with an arrow from her own quiver, and hit upon the real anagram, Dame Eleanor Davies, *Never so mad a lady!*" She was subsequently prosecuted for "An Enthusiastical Epistle to King Charles," for which she was fined 3000l., and imprisoned two years in the Gatehouse, Westminster. Soon after the death of Sir John Davies she married Sir Archibald Douglas, but seems not to have lived happily with either of her husbands. She died in the year 1652. See more respecting her in Bal-lard's *Memoirs of British Ladies*, p. 191.]

MERCHANTS AND TRADESMEN'S MARKS.—Can anyone recommend to me a good work, containing engravings of "Merchants and Tradesmen's Marks"? A. B.

[On this curious subject our correspondent may consult with advantage the valuable work of William C. Ewing, Esq., entitled *Notices of the Merchants' Marks in the City of Norwich*, 4to, Norwich, 1850, which not only contains eleven engraved plates illustrating 308 different marks, but an interesting account of their use and origin. In 1825 Mr. Woodward wrote a paper on this subject, which was read to the Society of Antiquaries, accompanied by very accurate drawings. This manuscript, now we believe in the possession of Hudson Gurney, Esq., has been consulted by Mr. Ewing. These marks appear to have been in general use for about three centuries, namely, from 1300 to 1600. If merchants gave money towards the building or restoration of churches, their Marks (frequently a very ingenious amalgamation of threaded forms and tracery) were placed in the windows in honour of their liberality. This practice is thus noticed in *Piers Plowman's Creed*:—

"Wyde wyndowes y-wrought,  
Y-wryten ful thikke.  
Shynen with shapen sheldes,  
To shewen aboute,  
With merkes of merchautes  
Y-medeled betwene.  
Mo than twente and two  
Twyse ynoumbred."

Coat-armour in early times not being allowed to men in trade, many merchant families (in spite of Garter, Clarencieux, and Norroy) adopted their trade-marks in a shield (see an example in *Boyne's Tokens*, Plate III. No. 5), and these were continued by their descendants as an hereditary distinction. The arms of the borough of Southwark are only a trade-mark. In the seventeenth century these signs were falling into disuse, and were not confined to wealthy merchants and ship-owners, but adopted also by shopkeepers. They are partially used by shipping brokers at the present day, and being purely arbitrary, cannot well be systematically classified.]

PENNSYLVANIAN BONDS.—Has the State of Pennsylvania, U.S., ever in any way repudiated her bonds? AMICUS.

[The State of Pennsylvania never repudiated her bonds. The only circumstance which gives a colourable pretext for the accusation, is the following:—

From Aug. 1, 1842, to Aug. 1844, both inclusive, comprising five semi-annual periods for payment of dividends, the State of Pennsylvania finding herself quite unable to meet these payments, gave her creditors each half year a certificate bearing interest for the amount due. The interest on the first issues was to be at the rate of six per cent. per annum; and on the second, five per cent. It was understood that, as soon as the State could resume regular cash payments, these certificates for the arrears of dividends would be funded. In 1845, the State resumed payment, and passed a law to fund these in a five per cent. stock, redeemable at the option of the State after ten years; but there is this blot upon her honour, she compelled the holders of these six and five per cent. certificates to accept only four and a half per cent. per annum, which, added to the principal of the certificates, she converted into a five per cent. stock. Ever since this transaction she has kept perfect faith, and even now her creditors in the equivalent of coin.]

**STORM SIGNALS.**—Is there a pamphlet published explaining or describing Admiral Fitzroy's storm signals? Or will any of your nautical readers help an ignoramus to understand the interpretation thereof? H. S.

[Our correspondent should consult on storm signals, Rear Admiral Fitz Roy's *Weather Book: a Manual of Practical Meteorology*, 8vo, 1868, which gives an explicit account of the basis and the nature of those forecasts and occasional warnings which have been proved useful during the past two years. At pages 847—850, the storm-warning signals are described, accompanied with diagrams. On the important subject of storms in all its bearings, and considered with the ordinary movements of the atmosphere, H. W. Dove's valuable work, *The Law of Storms*, may also be consulted.]

**QUOTATION.**—Whence do the following lines come, and what are the rest of them?—

"'Tis a very fine thing to be father-in-law,  
To a very magnificent three-tailed Bashaw."

P. P.

[These lines occur in George Colman's dramatic romance, *Blue Beard*, p. 87, of the sixth edition. The song is too long for quotation.]

### Replies.

#### ST. ANTHONY'S SERMON TO THE FISHES.

(3<sup>rd</sup> S. iv. 289, 331.)

I can now further inform CANON DALTON that the Addison in whose *Travels in Italy* this sermon was to be found, is the great Addison, whose works are easily procurable. I have met with it in the Talboys edition, vol. iv. p. 30; but the correct title of the book is, *Remarks on several Parts of Italy, &c. in the Years 1701, 1702, 1703*; and the original Italian is given in antiquated language and orthography, as well as a translation in English. But so far is F. C. H.'s Portuguese version from being the "full length" form of the discourse, that Addison's report of it is at least four times as lengthy, being very much more verbose, turgid, and flowery, although the drift and substance of the two are the same. Evans's Welsh version is only a meagre abridgment of Addison's English; although even in that form it very far outstrips the Portuguese. Still, since its original is so readily accessible, although too long for your columns, it would be waste of time to re-transfer the Welsh into English. One slight variation I note in the Brecknockshire vicar's account. Addison, closely following the primitive authority, declares the fish to be "deaf to hearing, dumb to speech," where Evans puts "*yn fudion, yn aflafar*," i. e. "mute and speechless;" because, I suppose, it occurred to him as a native of Wales and not of Ireland, that had the fish really been "*sordi all udiere*" (as the Italian calls them), they could

hardly have known they were preached to at all, and so he preferred a tautology to an anomaly.

Was not the whole the skit of some mediæval wag upon the intolerable perversion of texts, which was then still more prevalent in the pulpit than it is now? Could the framer of the legend have meant anything but to show how the preachers of his day, even if forced to preconise salmon and lobsters, would find something in Scripture to wrench and torture into apparent relevancy to so ridiculous an occasion?

The capacity of animals for religion is a curious subject, but too large to be entered upon here; but a story from some East-Anglian local history seems to show that there have been those who considered an incapacity in this respect a distinctive characteristic of fish. The Yarmouth people once pulled up in their herring-nets something which they suspected to be a mermaid, and therefore not a mere fish, but superhuman. To decide the question they took it to hear service at St. Nicholas's church; but as the creature "shewed no signs of devotion," they concluded it could be in no sense or degree a Christian; "Christian" being in Norfolk the usual equivalent of *homo* as well as of *Christianus*. Seriously, I should like to know from CANON DALTON, or F. C. H., whether there has ever prevailed among the great Roman Catholic Doctors any opinion that was esteemed *probable* or *commendable* respecting a capacity for religion in beings below the grade of humanity? G. C. GELDART.

Many thanks to your obliging correspondents F. C. H., G. H. KINGSLEY, G. C. GELDART, &c., for having answered my Query so promptly. If MR. GELDART would send to "N. & Q." a translation of St. Antony's Sermon from the Welsh, it would no doubt be interesting. But *more* interesting still would be the Sermon in the original Italian, if any of your correspondents should have met with it.

There are, no doubt, various versions of the "model practical sermonette." In the translation from the Portuguese, given by F. C. H., the commencement—"Dearly beloved fish"—is not given. Ribadenegra, in his *Flos Sanctorum* (edit. Madrid, 1604, p. 457, Vida de San Antonio de Padua), represents the saint as beginning his sermon in these words:—"Oydme vosotros, pues estos hereges no me quieren oyr." ("Hear me, ye fishes, since these heretics refuse to listen to me.")

Unfortunately, Ribadenegra only gives a short epitome of the saint's discourse.

The legends connected with St. Antony of Padua, are almost innumerable. I hope to send to "N. & Q." in a few days another remarkable sermon, delivered by the saint to a wolf, translated from the Dutch by a gentleman resident in Norwich J. DALTON.

## LONG GRASS.

(3<sup>rd</sup> S. iv. 288.)

There seems little reason to doubt that this is the same as the "Orcheston Long Grass" which excited so much attention amongst writers on husbandry some sixty years ago. In Withering's *Botany*, vol. ii. 157, seventh ed., there is the following account of it:—

"At Orcheston, St. Mary, about eleven miles from Salisbury, is a small tract of meadow land, half a mile from the village of Shrewton, which is sometimes watered in the winter by means of a spring flowing out of a limestone rock. It is mown thrice in the summer, and after a favourable season for watering, the first crop is nearly five tons per acre; the second about half as much. This extraordinary produce excited the attention of the Agricultural Society established at Bath; and from the reports made to that Society, it appears that the crop principally consisted of *Agrostis stolonifera*."

The growth of this grass (which is the same as the Irish Fiorin (butter grass), is somewhat peculiar. It puts forth an abundance of long lateral stems, or stolones. These lying along the ground, and occasionally rooting at the joints, increase in length without limit. It is to these horizontal stems that the dimensions given by Norden refer. Johnson remarks (*Grasses of Great Britain*, p. 37) that in Italy and the south of France, the poor people collect these creeping runners by the roadside and elsewhere, binding them in small bundles, which they carry to market as food for horses. In dry situations the Creeping Bent grass is a troublesome wiry weed. In well-watered fields, as seen above, it produces an abundance of palatable and succulent fodder. Sinclair has several figures of the most esteemed varieties in his *Hortus Gramineus*. Further information may be found in the *Gent. Mag.* and *Monthly Mag.* for 1809 and 1810. In Young's *Annals of Agriculture*, 1794, vol. xxii., and in an essay published by the Rev. Dr. Richardson of Clonfede, none of our indigenous British grasses exceed about 6 feet in height. Amongst the highest are, *Phalaris arundinacea*, varying from 4—5 feet; *Festuca arundinacea*, 3—6; *Glyceria aquatica*, 3—6; *Phragmites communis*, 5—6. (Babington's *Manual*.)

The following extract from Ray's *Catalogus Plantarum Angliæ*, 2<sup>d</sup> ed. (1677), p. 140, which I chanced to come upon while searching for something else, evidently, I think, refers to Norden's plant:—

"*Gramen caninum supinum longissimum*. Two miles from Salisbury, by Mr. Tucker's, at Maddington, where with they fat hogs: it is 24 feet long. Vide Mr. Fuller's *Worthies of England*, and Dr. Merret's *Pinax*. An *gramen longissimum* J. B. (Johannis Bauhini Historia)? ex quo rusticos efficere ait equorum torques quibus aratra trahunt, et opiliones chlamydes pastorales quibus adversus pluviam utuntur."

The Italics are my own.

In the Indiculus Plantarum Dubiarum at the

end of the third edition of Ray's *Synopsis Stirpium*, there is the following: "*Gramen arundinaceum* 30 pedes longum. On the south of the Isle of Wight, by the seaside towards the Point." Dr. Bromfield identified this with *Phragmites communis*, var.  $\beta$  repens, Meyer. He speaks of it as extending "to the length of from 20 to 40 or even 50 feet." (*Phytologist*, 1842, p. 146, and 1850, p. 1093.) This variety of the common reed, however, cannot be the Salisbury plant, since it is only found in barren sandy places, and is, I should think, ill adapted for food for cattle.

W. T. DYER.

## MRS. COKAYNE OF ASHBOURNE.

(3<sup>rd</sup> S. iv. 305, 338.)

Some years ago, spending a few days at Ashbourne in Derbyshire, I obtained from a descendant of this lady some interesting memorials of the Cokayne family. The Mrs. Cokayne to whom Dr. Donne addressed his letters was the mother of Sir Aston, the author of the *Poems of divers Sorts*. She was the daughter of Sir John Stanhope of Elvaston, Knight, and married Thomas Cokayne, Esq., of Ashbourne Hall, Derbyshire, and of Pooley, Warwickshire, in 1607. She resided at Ashbourne Hall long after her son's marriage, probably as her jointure house. Among Sir Aston's *Epigrams* is the following, celebrating the gardens of this beautiful seat:—

"To my Mother, Mrs. Anne Cokain.

"Let none our Ashbourn discommend henceforth;  
Your gardens shew it is a place of worth.  
What delicate sparagus you have growing there,  
And in how great abundance every year?  
What gallant apricots, and peaches brave,  
And what delicious nectarins you have!  
What melons that grow ripe without those glasses  
That are laid over them in other places!  
What grapes you there have growing! and what wine,  
Pleasant to taste, you made last vintage time!  
Plant vines, and when of grapes you have got store,  
Make wine enough, and I will ask no more:  
Then Mr. Bancroft\* in high lines shall tell  
The world, your cellar's Aganippe's well."

Among Dr. Donne's epistles printed in *A Collection of Letters made by Sr. Tobie Mathews*, 1660, is one to Mrs. Cokayne, "occasioned by the death of her son." This was, probably, Thomas, the younger brother of Sir Aston, the precise date of whose death I have not been able to ascertain.

For many years, down to the beginning of the present century, a room in Ashbourne Hall was known as "Dr. Donne's chamber."

EDWARD F. RIMBAULT.

It is a little odd that Mrs. Cokain should be so little known when her head-dress's eccentricity

\* Thomas Bancroft, a well-known satirist of the early part of the seventeenth century.

has been immortalised by her nephew, poor Charles Cotton, who calls her "Mrs. Cokain in the Peake."

By this irreverence, says a MS. note in my copy, "he had *his* humour, but lost *her* estate."

H. J. H.

Your correspondent, G. H. K. says that this lady was "doubtless a relation of the *soi-disant* Sir Aston Cockain or Cokayne." Query, does this mean that Sir A. Cockain or Cokayne, the dramatic author and poet, was not legally entitled to the name? If so, on what grounds? In what year did Ashbourne Hall cease to belong to the Cokaynes? who sold it? and who was the last representative of the family living at Ashbourne or Derby at the early part of the present century? Lastly, who is the actual representative of the family, or is it extinct in the male line?

DELTA.

#### CHRISTIAN NAMES.

(3<sup>rd</sup> S. iv. 369.)

*The Times*, quoted by CUTHBERT BEDE, is mistaken in supposing that when Catholics take a new name in confirmation, the new name supersedes, or even precedes, the original name received in baptism. The person confirmed receives an *additional* name only, and this is given him because he receives a new character—that of a confirmed Christian, and soldier of Jesus Christ. I am always glad to see any exposure and condemnation of the too frequent practice of giving strange and improper names in baptism; and I always protest against calling these *Christian* names, when there is nothing Christian about them. The clergy of the Catholic Church are forbidden to tolerate such names. The following extract from the Ritual will show at once her spirit and practice:—

"Et quoniam illi, qui baptizantur, tamquam Dei filii in Christo regenerandis, et in ejus militiam adscribendis, nomen imponitur, curet (sacerdos) ne obscena, fabulosa, aut ridicula, vel inanium deorum, vel impiorum ethnicorum hominum nomina imponantur, sed potius, quatenus fieri potest, Sanctorum, quorum exemplis fideles ad pie vivendum excitentur, et patrocinii protegentur."

F. C. H.

Lord Monteaule does not derive his name Spring from the season of the year, but from the alliance of his family with that of Spring, an Irish house; but connected, I believe, with the ancient Springs of Suffolk. It is amusing to find Sydney Smith claiming, if he did, the invention of the name *Saba*; there being two saints so called in the Roman Calendar, one of whom has a basilica in Rome. It must, however, be admitted that he has feminised it.

VEBNA.

There was in 1856, in a small street close by Poydras Market, in New Orleans, a shop, over which was the sign "Abednego Hooper." The man was a New-Englander, working in some capacity on a Mississippi steamboat. His wife, who minded the shop, and who also hailed from "down east," was known as Jael. A sister of either the man or his wife, living in the same house, was Selah Ann.

C. W.

CUTHBERT BEDE may be pleased to know, that remote antiquity can be quoted to support his fancy of coining one name out of two others: such as Mareli, from *Mary* and *Elizabeth*. The old legend of Pilate, whose surname Pontius was given to him after conquering the Isle of Ponthus, commences thus in Caxton's translation:—

"There was a king called Tirus, which knew carnally a maid called Pilam, which was daughter to a miller named Atus. And of this daughter he engendered a son. And she took her name, and the name of her father Atus, and composed thus of their names one name to her son, and named him Pilatus."

WILLIAM BLADES.

11, Abchurch Lane.

*Outré* baptismal names appear to be adopted chiefly amongst the lower classes.

The name of Shadrach, borne by CUTHBERT BEDE's Worcestershire friend, is also that of an individual in that district, who was recently tried for some offence. At the last Staffordshire Assizes, I note the name of Barzillai Foster, convicted of unlawfully wounding at Harborne; and that of Eli—borne, singularly enough, by two men tried at the same time on the same charge, of the respective surnames of Wakeman and Round. I was lately on a visit at Ringwood, in Hampshire; and, while sitting outside the house one evening, was attracted by a red-headed and robust little Saxon, who came up the walk with a basket. I stopped him, and asked various questions: all of which he answered readily enough, except "What's your name?" This bothered him; he tried to remember it, but could not. And I was so interested to find out, that I walked to his mother's cottage the next day, and ascertained from her that her hopeful received the name of "Mahershalalhashbaz,"—which she could neither properly pronounce or spell herself.

She is a Mrs. Bradford; and is, I presume, still in her cottage at Ringwood.

S. T.

I have always thought it strange that, while we have such numbers of persons bearing the names of the New-Testament saints, especially the Evangelists, we can point to so few called after the Apostle of whose labours we have the fullest record, and who takes up by far the largest space in the records of the infant Church—St. Paul.

It is the more remarkable when one bears in mind that it is by no means an uncommon name among the members of the Greek and the Latin Churches: one would more certainly expect to find, in Protestant countries, a greater use of the name of this eminently doctrinal Apostle. I have not read Miss Yonge's *History of Christian Names*, so I do not know if she has noticed two (to me) very unusual names: Damaris (Acts xvii. 34), and Ora. The former is borne by a lady of my acquaintance; and I have a note in my possession signed with the latter, as one of the two Christian names of the writer.

In the summer of this year, during a holiday tour, I saw over a bootmaker's shop, in a pleasant watering place in the Isle of Thanet, the name *Paramour*. And in the province of Ulster, in a decaying but picturesque town, memorable as the landing-place of William III., over a small chandler's shop, was painted the name Dubordiew.

P. A. JACOBSON.

Roger de Coverley appears, in Kent's *London Directory* for 1768, in the humble position of a "weaver" in King Street, Moorfields. S. T.

MAPS (3rd S. iv. 170, 376.)—The account given by me represents the tradition of the University, as current especially among the younger members, in my day (1823-27). I thought I had expressly stated this: but I find I have only implied it, in my last paragraph, by the words "There was not, in my time, any tradition . . . ." That the circumstances I have mentioned were currently stated and believed, I know: I have heard them from many. If Maps were not an officer of the library, the conspicuous presence of his portrait within the library walls would be almost sure to lead to the belief that he was.

It is asked, relative to Nicholson thinking that all old folios were maps, "Was anything ever more absurd?" To this query I answer, Yes, something was more absurd. What was it? It was what was given in the sentence preceding the question. "I am informed by the library authorities that such an office as Mr. DE MORGAN describes never existed except in the imagination of that gentleman." I doubt the accuracy of this statement. I cannot believe the library authorities pretended to know the thoughts of all the men who have ever heard that Cambridge had a public library. Belong the assertion to whom it may, it is a million times more absurd to state that no human being ever imagined a beadle to carry out books from the public library, than to state that one particular man was illiterate enough to fancy all large books were maps.

If the "library authorities" will undertake to say that the notion of the library having a porter

to carry out books never entered any imagination but mine, I should highly value an official communication to that effect. But without such a document I cannot believe them so absurd.

A. DE MORGAN.

CLERK OF THE CHEQUE (3rd S. iv. 43.)—No such office was ever connected with the Court of Exchequer. We have a clerk of the *estreats*; a clerk of the *market*; a clerk of the *nichils*; a clerk of the *pells*; a clerk of the *pipe*; a clerk of the *summons*; and a clerk of the *writs*. The functions of all these officers may be learnt from Mr. Thomas's *Ancient Exchequer of England* (1848, 8vo); but he is silent as to the office of clerk of the *cheque*.

An ancient book is preserved in the Chapel Royal, St. James's, called the *Cheque-Book*. It contains entries of the dates of admission of the gentlemen; notices of their removal, or death; and various other matters relative to the internal management of the establishment. One of the gentlemen was (and perhaps is still) appointed to keep this book, under the denomination of "clerk of the cheque." The office was once held by the celebrated Henry Lawes, as appears by the following entry in the above-mentioned book:—

"1662. Mr. Henry Lawes, one of the Gentlemen of His Majesties Chappell Royal, and clerke of the check, died Octob. 21; and in his place was sworn as Gentleman, Dr. John Wilson, Dr of Musick, Octob. 22."

I have some thoughts of recommending the *Cheque-Book* of the Chapel Royal to the notice of the Camden Society, as a document well worthy of publication with illustrative notes.

EDWARD F. RIMBAULT.

ANTHONY YOUNG (3rd S. iv. 327.)—The composition of "God save the King" is attributed to this musician, solely upon the authority of an undated copy published by "Riley & Williams, Commerce Row, Blackfriars Road." (See *The New Monthly Magazine* for 1816.) The copy states: "This air was composed by Mr. Anthony Young, late Organist of Allhallows Barking, Essex."

Now, upon searching the registers of Allhallows, I find that no such person as Anthony Young was ever organist of that church. A Mr. Charles Young succeeded Mr. Bryan in 1713, where he remained until 1758—probably the year of his death. Anthony Young was organist of St. Clement-Danes, in 1707, in which year he published a collection of songs; and subsequently of Catherine-Cree Church, near the Tower.

Thus, having shaken the authenticity of the publication of Messrs. Riley & Williams in one particular, it may possibly weaken it in another, i. e. the claim of the National Anthem to have been composed by any musician bearing the name of Young.

Now as to another point concerning the Youngs,

Dr. Burney, in the fourth volume of his *History of Music*, speaking of the year 1744, says:—

"At Covent Garden the singers were Mrs. Lampe and Miss Young, sisters of Mrs. Arne; and all three daughters of Anthony Young, organist of Catherine-Cree Church, near the Tower."

On the contrary, Sir John Hawkins, in the fifth volume of his *History of Music*, says:—

"There was one Mr. Charles Young, organist of the church of Allhallows, Barking, who had three daughters, namely, Cecilia, Esther, and Isabella."

Thus the two historians have each given a different father to the well-known three Misses Young. I thought to reconcile these contradictory accounts by finding that Anthony and Charles were one and the same person; but this is impossible, as Charles Young was certainly organist of Allhallows during the time that Anthony Young was, with equal certainty, organist of Catherine-Cree Church.

Can any correspondent throw light upon these discrepancies of the two historians?

EDWARD F. RIMBAULT.

**SIGNET ASSIGNED TO MARY, QUEEN OF SCOTS** (3rd S. iv. 396.)—In a paper read before the members of the British Archaeological Association, and printed in vol. xvii. of its *Journal*, p. 223, Henrietta-Maria, Queen of Charles I., was fully established as the real owner of this heraldic signet. Mr. H. Syer Cuming, the author of the paper, was the first to draw attention to the fact that the M. on the dexter side of the shield has a bar drawn horizontally across it, so as to convert it into a very neat monogram of H. and M., the initials of Henrietta-Maria. The original signet is now in the possession of Cardinal Wiseman, who purchased it at the sale of the effects of the Earl of Buchan; and as I have impressions both from the original and from fac-similes, I have no doubt that your correspondent T. A. H. will now easily observe the peculiarity of the monogram, and concur with Mr. Cuming in assigning it to Henrietta-Maria.

M. D.

"**PALLAS ARMATA**" (3rd S. iv. 373.)—If Moule had quoted the complete title of this work he would have perceived that it had no more to do with heraldry than with Chinese music. It is a work well worthy of perusal whenever the garotting system again becomes prevalent in our social community, and is entitled—

"*Pallas Armata: the Gentleman's Armorie*, wherein the right and genuine use of the *Rapier* and of the *Sword*, as well against the right handed as against the left handed man, is displayed: and now set forth and first published for the common good by the Author. Printed at London by I. D. for John Williams, at the signe of the Crane in St. Paul's Churchyard, 1689. 12mo."

It is dedicated by G. A. (who is he?) to R. Grenville, Ja. Clavering, Jo. Wolstonholme, Thos.

Newce, W. Wats, and J. Simand. It also contains Commendatory Verses by Sam. Brigges, Jo. Godolphin, Anthony Askham, Jo. Sotheby, Tamberlayne Bowdler, A. Smallwood, Wm. Creed, Richard Lovelace, Wm. Bewe, D. Vivian, and W. W. Oxoniensis. Bindley's copy is now in the Grenville collection at the British Museum. The work appears very rare.

J. YEWELL.

**INKSTAND** (3rd S. iv. 348.)—In reply to PROF. DE MORGAN's inquiry respecting the inkstand, I beg to say that I have for many years used one of a similar description, with the exception of the containing saucer. I have always found it to answer exceedingly well, but an improvement may be made by the addition of a moveable cover to the projection in front, to prevent the access of dust to the ink. I have made my cover of a piece of thin sheet gutta percha. I am informed that similar inkstands have been procured from Messrs. John and Richard Reeves, of Birmingham.

N. S. HEINEKER.

The inkstand referred to by your correspondent, is or was to be had at Messrs. Perry and Co.'s, London.

H. FISHWICK.

**DUKE OF KINGSTON'S REGIMENT** (3rd S. iv. 269.) Upon the breaking out of the rebellion in favour of the Pretender, in 1745, the Duke of Kingston raised a regiment of light horse at his own expense, for the support of the reigning sovereign. This corps particularly distinguished itself at the battle of Culloden in its gallant charge against the Highland clans, and for its activity in their pursuit. On the suppression of the rebellion the regiment, in accordance with the terms upon which the men had enlisted, was disbanded at Nottingham; but in consequence of the high approval of its conduct during its short though eventful service, the Duke of Cumberland was authorised to receive as many of the officers and men as would reengage for his regiment of light dragoons. All the men except eight, and most of the officers, availed themselves of this offer. The regiment subsequently served under the Duke in the Netherlands, and evinced signal gallantry at the battle of Laffeld or Val, on Sunday, July 2, 1747. Two years afterwards, in consequence of the peace, the regiment was disbanded.

THOMAS CARTER.

Horse Guards.

**DEVIL, A PROPER NAME** (3rd S. iv. 123.)—On the Essex bank of the Thames there is a house called commonly the Devil's house. On looking over some old maps, I find it is there designated Deval's house. This is a difference of only a letter. Surely no one would accept or keep such a patronymic as Devil. I suspect that Devil's Lane, Devil's House, Devil's Hill, and other simi-

lar appellations, are, sometimes at least, simply corruptions of Deval, or of Deville. A. A.

Poets' Corner.

ST. PETER'S-IN-THE-EAST (3<sup>rd</sup> S. iv. 307).—Local traditions as to the existence of subterranean passages connected with churches are, I think, rather common. I have often come across accounts of them, but at this moment can call to mind but the following. At Bury Hall, Edmonton, said to have been the residence of the regicide Bradshaw, there is in one of the cellars the opening of a subterranean passage, now blocked up, said to lead to the church a mile distant. Ray, in his *Itineraries* ("Select Remains," 1760, p. 164) in an account of York Minster, reports "That it is said, there is a large vault under the choir, and from thence a passage to Ouse bridge." W. T. DYER.

"CLEANLINESS NEXT TO GODLINESS" (1<sup>st</sup> S. iv. 491).—The late Mr. Joshua Watson told me that he had heard this proverb should be "Cleanliness is next to *goodliness*;" or, next to the possession of good looks, tidiness is to be valued. This seems a very probable reading. Have any of your readers heard it thus quoted; and if so, by whom, or where? A. A.

Poets' Corner.

FOXHANGER (3<sup>rd</sup> S. iv. 123.)—This worthy, whatever his other sins may have been, certainly is not (from onomatopœy) to be convicted of the crime by all sportsmen most to be abhorred, that of vulpicide. He did not hang foxes, but simply dwelt by the "hanger"—or hanging wood, where foxes delighted to dwell. The word "hanger" is noticed by Holloway as a hanging wood on the declivity of a hill. He calls it a Hampshire wood. I have also met with it in Surrey. Is such a phrase used in the north? or, if not, what is its equivalent? A. A.

Poets' Corner.

ST. MARY MATFELON (3<sup>rd</sup> S. iv. 5, &c.)—May not this have been simply a misreading of some old black-letter inscription, stating the church to be dedicated to St. Mary the Mother, and her Son: *Sanctæ Mariæ Matri filioque*. It does not seem very likely that, in the Middle Ages, either Arabic or Syriac words should have been used in the dedication of a London church. The above also is nearly equivalent to the "Virgini parituræ." A. A.

Poets' Corner.

THE PRINCE IMPERIAL DESCENDED FROM BLANCHE DE FRANCE (3<sup>rd</sup> S. iv. 306).—I find the following note among some MS. papers, and send it to you just as I jotted it down. The French book referred to was published, I believe, very recently.

"Charles de Tourtoulon—Jacme 1<sup>er</sup> le Conquérant, Roi d'Aragon," etc. [Endeavouring to prove that the

Prince Imperial is descended, by the mother's side, from Blanche de France, fille de Saint-Louis.]

J. MACRAY.

Oxford.

ROB (3<sup>rd</sup> S. iv. 193).—A friend informs me that *rob*, which Dr. Bell states "is identical with many West Indian words for the inspissated juice of vegetables," is an Arabic word of the same meaning. Our old cookery books give us receipts for making "currant rob" (a very delicious, if not efficacious, remedy for sore throat); and the word was doubtless imported, with many others of our chemical terms, from the learned men of the East. R.

DISCOVERY OF THE TYRIAN PURPLE (3<sup>rd</sup> S. iv. 353).—The legend is found in the fourth chapter of the first book of the *Onomasticon* of Pollux, edit. Hagenow, 1521. Blaze has thrown it into a dramatic form; but it is, in all its essential parts, the same story which is told by Pollux. The lady says:—

"Οὐκ ἔφη προσήκεισθαι τοῦ λοιποῦ τὸν Ἡρακλέα εἰ μὴ αὐτῇ κομίσαιεν ἐσθῆτα τῶν τοῦ κυνὸς χεῖλων ἀνιδέστεραι."

The dog's name is not given, and the lady Tyro was a native of the country in no way connected with the mythological characters mentioned by your correspondent W. D. In the fragments of Palæphatus (p. 62), in the edition of *Opuscula Mythologica, Physica, et Ethica*, Amstel. 1688, Palæphatus, with his usual rationalising spirit, gives the story in a much more prosaic form. His statement is to the following effect. Hercules, a Tyrian philosopher, was walking on the shore, when he observed a shepherd's dog chewing an oyster—from which the dye is procured. The Shepherd, thinking that the redness round his dog's mouth arose from blood, wiped it with some wool, which he happened to have in his hand. Hercules, examining it carefully, was surprised to find that it was not blood, but liquor from the shell-fish; and proceeding immediately to the king, made him acquainted with his discovery. The king took advantage of this information, and caused a purple dress to be prepared for his royal person. The discovery of purple is very fully treated in a note of Blaise de Vigenere on Philostratus, but I cannot refer to the work. There is also something in the *Dionysiaca* of Nonnus on the subject. C. T. RAMAGE.

BISHOP'S DRESS (3<sup>rd</sup> S. iv. 247, 359).—It may interest your correspondents who have written on this subject to mention, that the *mître* was worn by Samuel Seabury, Bishop of Connecticut, who was consecrated at Aberdeen, in 1784, as the first bishop of the church in America. He must indeed have been a noble-looking man, if at all like his engraved portrait in the vestry of St. Andrew's in Aberdeen.



The mitre, made of black satin, with a cross on the front, and on the back a crown of thorns, is preserved in Trinity College, Hartford, U.S.A.; having been presented to it by the Rev. Arthur Cleveland Coxe, M.A.—whose beautiful book, *Christian Ballads*, must be familiar to many of your readers. From a note to the edition of that work of 1861 (p. 210), it would seem that Bishop Seabury wore the scarlet hood of a D.D. over his robes; and I have heard that the present Bishop of Brechin does the same on some occasions.

I transcribe the description of the mitre:—

"The mitre with its crown of thorns,

Its Cross upon the front:

Not for a proud adorning worn,

But for the battle's brunt:

This helmet, with Salvation's sign,

Of one whose shield was faith:

This crown of him, for right divine,

Who battled unto death!

"Oh keep it, till the moth shall wear

Its comeliness to dust,

Type of a crown that's laid up where

There is no moth, nor rust:

Type of the Lord's commission given,

To this our western shore;

The rod of Christ, the keys of heaven,

Through one, to thousands more."

OXONIENSIS.

**MUTILATION OF SEPULCHRAL MONUMENTS** (3<sup>rd</sup> S. iv. 363.)—It has long been ruled that "no person has a right to remove or deface any memorial laid or placed in memory of the dead." Over-laying with new tiles old memorial stones is perhaps not destroying them nor defacing them; but it certainly is effacing them, and it is a mere subterfuge. By a recent Act (24 & 25 Vict. c. 97), there is a provision "that if any person shall wilfully destroy or damage (*inter alia*) any monument or other memorial of the dead, in any church or churchyard, he shall be liable to be imprisoned for six months with hard labour," without excepting the offender from "action at law, and damages for the injury committed."

The sooner an example is made the better.

H. T. ELLACOMBE, M.A.

Clyst St. George.

**OBSCURE SCOTTISH SAINTS** (3<sup>rd</sup> S. iv. 111, 362.) Both Nennius and the *Annales Cambriæ* attribute Edwin's baptism to Rum Map Urbgen, or Rhun-ab-Urien Rheged; while it has been legitimately inferred from Bede that this sacrament was administered to King Edwin by Paulinus, identified with Pawl Hên, the Abbot of Ty-gwyn, or Whitland, in Carmarthenshire, and instructor of S. S. Dewi and Teilo. S. Paulinus was originally a North Briton, as stated by Rees, *Welsh Saints*, p. 187; and Mr. Woodward in his *History of Wales*, London, 1853, p. 153, evidently inclines to the belief that S. Paulinus, Pawl Hên, and Rum ab Urien Rheged are one and the same person.

The chronology, as Mr. Woodward observes, would make against this supposition; but on the whole it would perhaps be easier to accept the identification than disallow it merely on the authority of such chronology as we have of those days. In a *Life of Merlin*, by T. Heywood, 1812, where the old tales of Brute, &c. are related, Edinburgh Castle is attributed to Ebrank, who is said (p. 6) to have "built also in Scotland the Castle of Maidens, now called Edinburgh Castle."

W. BOWEN ROWLANDS.

P.S. S. Paulinus would seem to have been far from stationary during his career, having been variously traced to North Britain, the Isle of Man, Caerworgorn, Llandewi Brefi, and Whitland, to say nothing of his expedition to Rome. He was commemorated Nov. 22, under the title of Polin, Esogob, i.e. Bishop.

**ROGER KENYON** (2<sup>nd</sup> S. i. 49.)—He was son of the Rev. Edward Kenyon, B.D., rector of Prestwich, Lancashire, and after being educated in Stockport School, was admitted a pensioner of S. John's College, Cambridge, April 10, 1682, æt. 15, his father being then deceased. In 1635-6 he proceeded B.A., being admitted a Fellow of his college on Mr. Ashton's foundation, March 15, 1686-7. On Feb. 28, 1694-5, he was admitted to a medical fellowship in the room of Edward Stillingfleet, M.D. Michael Theobald was elected to this fellowship June 10, 1696, but gave way again to Kenyon April 19, 1697. When or how he ultimately vacated his fellowship, we are not informed: but he took no higher degree than B.A. On Dec. 22, 1703, he was admitted a Licentiate of the College of Physicians. He was a nonjuror, and instrumental in the publication of Charles Leslie's Works, 1721. He died at St. Germain's. We desire to ascertain the date of this event.

C. H. & THOMPSON COOPER.

Cambridge.

**THE KAISER-SAAL AT FRANKFORT** (3<sup>rd</sup> S. iv. 352.)—The mottoes of the emperors, copies of the portraits in coloured lithography, with brief biographical notices, will be found in the following work, a copy of which is in the Art Library of the South Kensington Museum:—

"Schott und Hagen. Die deutschen Kaiser. Nach den Bildern des Kaiser-Saales im Römer zu Frankfurt-am-Main, in Kupfer gestochen und in Farben ausgeführt. Mit den Lebensbeschreibungen der Kaiser von Albert Schott, Professor der deutschen Sprache und Literatur am Gymnasium in Stuttgart, und Dr. Karl Hagen, Professor der Geschichte in Heidelberg. Folio. Frankfurt, 1847."

R. L.

See that strange work, Wanley's *Wonders of the Little World*.

H. S. G.

**MARVEN** (3<sup>rd</sup> S. iv. 268.)—Sir Thomas Murfyn, Knt., citizen and skinner of London, served the

office of Sheriff in 1511, and that of Lord Mayor in 1518. Stowe says he was "sonne to George Merfine of Ely." His daughter Frances married Sir Richard Williams, *alias* Cromwell, great-grandfather of the Protector. Heylin (Wright's edition) and Stowe give his arms, Or, on a chevron sa., a mullet with a crescent for difference. I do not know how Sir Thomas was related to the Cambells (not Campbell), but both being civic families, I think I have put your correspondent on the right scent. H. S. G.

FORD (3rd S. iv. 291.)—For some particulars of Simon Ford, see the *Herald and Genealogist*, p. 432, note.\*

I take this opportunity of correcting an error in a communication of mine in "N. & Q." 2nd S. xi. 210, where I have stated that Jane Hickman, widow, married for her second husband Dr. Simon Ford, which is wrong; it should be Dr. Joseph Ford, a physician at Oldsminford. This person being described as "Dr. Ford of Oldsminford," and being then unaware of the existence of the physician, I too hastily came to the conclusion that it was the divine. H. S. G.

DR. LEONARD SNETLAGE (3rd S. iv. 853.)—Leonard Wilhelm Snetlage was a "Privatdocent" in the University of Halle, subsequently in that of Göttingen, and finally in Berlin. He was born at Tecklenburg, in Prussian Westphalia, Aug. 5, 1743, and died at Berlin, Nov. 10, 1812. Besides the work mentioned by J. A. G. he published—

"Contes Politiques et Fabuleux du dix-huitième Siècle. Berlin, 1779. 8c."

"De juris universi ratione. Halæ, 1789. 8c."

"De methodo jus dicendi. Halæ, 1789. 8c."

S. HALKETT.

DE VERES, EARLS OF OXFORD (3rd S. iv. 351.) G. W. J. is mistaken in supposing that John de Vere, who died in 1526, and was buried at Colne Priory, was the last Earl of Oxford of that name. He was the fourteenth Earl of Oxford, and was succeeded by another John de Vere, who died in 1539, and was buried in the church of this place. The title became extinct at the death in 1702 of Aubrey de Vere, the twentieth Earl, who was buried in Westminster Abbey. L. A. M.

The arms of this family were, Quarterly gu. and or, in the first quarter a mullet arg. For origin see Leland, quoted by Burke, *Patrician*, iii. 314. Crest, on a chapeau, a boar (*verres*, in allusion to the name), passant arg. Supporters, dexter, a boar; sinister, a harpy. Motto, "Vero nihil verius." † H. S. G.

CONTRACTS: A PER CENTAGE DEDUCTED (3rd S. iv. 287.)—It was a custom in the early days of in-

surance for the offices to insert in the policy (I suppose merely for the purpose of profit) a provision for a small per-centage deduction from the claims. Thus the *Fire Policies* issued by the Corporation of the London Assurance set forth that "The loss or damage shall be paid in money immediately after the same shall be settled and adjusted, deducting only three pounds per cent."; while the *Life and Marine* policies of the same Corporation provided for an abatement in each case of 2l. per cent. See the forms given at length in *Magens On Insurances*, 4to, Lond., 1755, vol. ii. pp. 379—384. Another somewhat similar custom of the early underwriters in cases of Marine Insurance was, not to pay for any damage that did not amount to 3l. per cent. of the whole sum insured; thus, if 100 bales of goods were insured, and three of them lost, the underwriters would not pay anything. JOB J. BARDWELL WORKARD, M.A.

LATIN TRANSLATION (3rd S. iv. 853.)—A translation of Pope's "Universal Prayer" into Latin sapphics forms part of the following work:—

"A. Popii Excerpta Quædam. Latine reddidit Jac Kirkpatrick, M.D. Londini, 1749."

It commences thus:—

"Omnium Sator venerande, cultus  
Omne per sæc'lum, populo vel omni,  
Barbaris, sanctisque, sophisque cunctis,  
Sive Jehovah,  
Sen Joyem dicunt Dominumve" . . . &c.

JOB J. BARDWELL WORKARD, M.A.

MELANCTHON (3rd S. iv. 352.)—The reference is to a letter, headed: "Judicium de Dæmoniis puellis, quæ Romæ agitate sunt à Diabolo, scriptum ad Hubertum Languetum Burgundum;" and printed, at p. 386, in Feucer's *Epistolæ selectiores aliquot Philippi Melanthonis*, Witebergæ, 1565. In the original it stands thus:—

"Ante annos duodecim erat mulier in Saxonia, quæ nullas literas didicerat, tamen cum agitaretur à Diabolo, post concitatus, loquebatur Græcè et Latine de futuro bello Saxonico. Erit magna angustia in terra, et ira in populo, *ἔσται ἀνάγκη ἐπὶ τῆς γῆς καὶ ὀργὴ ἐν τῷ λαῷ τούτῳ*."

From this, it does not appear that Melancthon saw the young woman in question.

C. W. BINGHAM.

ORIGIN OF THE CARRIAGE CALLED A FLY (3rd S. iv. 345.)—When I was at Cheltenham, in or about 1817, I saw a small low carriage drawn by two men. On either side was depicted an owl, under which was the motto: "We fly by night." The same kind of carriage was soon afterwards introduced into Reading; but as far as my recollection serves, it had not the owl and motto.

C. H. COOPER.

Cambridge.

Mrs. HEMANS'S FAMILY (3rd S. iv. 323, 360.)—I regret that I am unable fully to reply to LORD

\* For "died April 7, 1619" in that note, read "1699."

† Comp. "Vero varius ergo quid sit audi."—*Mart.* viii. ep. 76.

LYTTELTON's inquiries respecting the allusions in "The Graves of a Household." One point, however, does not appear to admit of doubt; namely, that the lines beginning

"One, 'midst the forest of the west,"—

were actually intended by Mrs. Hemans as an allusion to the burial-place of her brother, Claude Scott Browne. This we learn on the best authority, that of Mrs. Owen; who, in her Memoir of her gifted sister, has appended the opening lines of the poem to a note recording the death of this brother in Canada, as quoted in my former communication.

It appears, from Mrs. Hemans's "Juvenile Poems" (*Works*, vol. vii. pp. 337, 339), that one of her brothers was at the battle of Corunna; and that another (the eldest) was with the army during the Peninsular War.

I am not aware, however, whether it is of either of these she writes:—

"One sleeps where southern vines are drest  
Above the noble slain:  
He wrapt his colours round his breast,  
On a blood-red field of Spain."

Or of the other, that—

"The sea, the blue lone sea, hath one—  
He lies where pearls lie deep."

Probably these allusions are imaginary, as LORD LYTTELTON supposes; but the key-note of the composition being struck in her mind by the circumstances of the death and burial of one brother in Canada, and the eventful circumstances in which other members of her family had been placed, "the poet's eye, in a fine frenzy rolling," saw not that which was, but that which might have been; and thus, to this inspiration, we owe this beautiful poem.

It would be interesting, however, if Mrs. Hemans's son, or some correspondent of "N. & Q." who may be better qualified than myself, would supply further information on the subject.

WILLIAM KELLY.

Leicester.

**EXEMPT JURISDICTION OF NEWRY AND MOURNE** (3<sup>rd</sup> S. iv. 351).—"Some curious and interesting particulars of the Lordship of Newry" will be found in the *Statistical Survey of Ireland*, co. Armagh, pp. 373—393. Newry Abbey was founded, anno 1153, by Maurice M'Loghlin, monarch of all Ireland, as a monastery for Cistercians:—

"From thence, until the reign of Henry VIII. it flourished, and had amassed considerable treasures; but this monarch changed its constitution to a Collegiate Church for secular priests, anno 1533. A confirmation of all its possessions was granted, reserving only to the Crown the yearly rent of four marks; but a few years after, when Henry shook off his subjugation to the Papal See, it shared the fate of the other religious houses, and was dissolved; but in the reign of Edward VI., the Lordship was granted to Sir Nicholas Bagnall,

who was Marshal of Ireland, with all the immunities and privileges which it enjoyed as an ecclesiastical establishment; and he was permitted to use in his Court the ancient seal of the charter, on which is represented a mitred abbot in his alb, sitting in a chair, supported by two yew trees—the motto, *Sigillum exempta jurisdictionis de Viridi ligno alias Newry et Mourne*. The proprietor is *ex officio* Rector of the parish, and has the power of granting marriage licenses and probates of wills: the tithes are his property, and it is even a matter of doubt whether the bishop could oppose his officiating in person, although not in orders. He holds courts baron and leet, and his jurisdiction overrides the powers of the sheriff of the county in his district."

JOE J. BARDWELL WORKARD, M.A.

Your correspondent ABHBA may find at least some of the information he requires, in the *Newry Magazine* for 1815, which was edited by Stuart, whose *History of Armagh* (Newry, 1819,) is well known.

B. E. S.

**THE GATE OF DERHAM PARK** (3<sup>rd</sup> S. iv. 7.)—From my memoranda relative to the Trotter family, I find that John Trotter, Esq., purchased the estate of Derham Park, in the parish of South Mimms, near Barnet, in 1798; and built the present mansion. The magnificent gateway cost 2,000*l*. I find no mention of its having been a Cromwell memorial. EDWARD F. RIMBAULT.

**SHAMROCK** (3<sup>rd</sup> S. iv. 187, 233).—I think the balance of probability is decidedly in favour of identifying this plant with the Dutch Clover (*Trifolium repens*). The sorrel, *Oxalis acetosella* (a), is almost exclusively a wood plant, and hence is much less likely to have attracted St. Patrick's attention than the Dutch or White Clover, which abounds everywhere. What can be the plant intended by your correspondent, S. REDMOND, it is impossible to divine, since there is no species of *Trifolium* "peculiarly indigenous to some parts of Ireland only," nor is the *Trifolium repens* at all "silky in leaf and stem." Mackay, in his *Flora Hibernica*, 1836, observes that it was the plant which he had observed worn as the Shamrock for the last thirty years. I may be allowed to say, that the Wood-sorrel is not properly, as stated by one of your correspondents, the Herb Trinity, since that name belongs to the Wild Pansy, *Viola tricolor* (a), so called from the three colours combined in its flower.

W. T. DYER.

King's College.

**WAND OF GRAND MASTERS OF THE TEMPLARS** (3<sup>rd</sup> S. iv. 307).—A. DE T., who inquires about this, will find it thus described in *Ivanhoe*:—

"In his hand (i. e. Lucas Beaumanoir, the Grand Master) he bore that singular *abacus*, or staff of office, with which Templars are usually represented, having at the upper end a round plate, on which was engraved the Cross of the Order, inscribed within a circle or orle, as heralds term it."—*Ivanhoe*, vol. ii. p. 213, edition of 1851.

And at p. 240 of the same volume, in the beautiful description of the trial of Rebecca at the Preceptory of Templestowe, the *abacus* is again mentioned:—

"On an elevated seat, directly before the accused, sat the Grand Master of the Temple, in full and ample robes of flowing white, holding in his hand the mystic staff, which bore the symbol of the order."

There is no note in this edition explaining or describing the properties attributed to this mystic emblem. OXONIENSIS.

CRAPAUD RING (3rd S. iv. 351) would seem to be a ring with a *crapaudine*.—

"Sorte de pierre qu'on croyait autrefois se trouver dans la tête du *crapaud*, et qui est une dent pétrifiée du poisson appelé *loup marin*."—Landais.

Rabelais (3. 17) speaks of a *crapaudine*—

"Avec profonde révérence lui mist au doigt medical une verge d'or bien belle, en laquelle estoit une *crapaudine* de Beusse magnifiquement enchassée."

Hugue de Méry, in his *Tournoyement de l'Antechrist*, says:—

"Mais celle qui entre les yeux,  
Au botere! croist, est plus fine,  
Qu'on seult appeler *Crapaudine*."

Menage, referring to the above:—

"Il est très-fausse qu'elle se trouve en la teste du *crapaud*. Et elle a été appelée *crapaudine* de sa couleur, semblable à celle d'un *crapaud*: d'où elle a été aussi appelée *botere!*"

R. S. CHARNOCK.

GRINLING GIBBONS (3rd S. iv. 352).—Your correspondent is evidently unaware of the contributions by Mr. P. Cunningham and others to the *Builder* Journal last year, of several interesting statements respecting this sculptor. They occur on pages 797, 846, 861. One of the paragraphs states that Gibbons died Aug. 10, 1720, and his wife Nov. 30, 1719; and continues,—“Of their children—nine or ten in number—I can learn nothing but their names and the dates of baptism and burial of each in their father's and their own parish church of St. Paul's, Covent Garden.” This will perhaps satisfy him on the point he mentions.

WYATT PAFWORTH.

“GOD SAVE THE KING” IN CHURCH (3rd S. iv. 335).—This used to be *played* as a voluntary in some of the Lancashire churches, and, probably in other counties also, on the Sunday which followed the announcement of a fresh victory during the Peninsular war. I confess to considerable disappointment on the Sundays after Alma and Inkermann to find the old custom was forgotten.

But what an unsympathising brute must Danby have been to amuse himself in the very house of God by repressing the little devotional ardour the poor old fellows had! It was he, not they, who was the “heathen” upon those occasions. P. P.

GREENK FIRE (3rd S. iv. 353).—It may be of little use to MR. DE MORGAN to refer him to a

work, I believe, somewhat rare, for the Latin lines he quotes; but if he can lay his hand on Grose's *History of the British Army* (a book in two large quarto vols., published in or about 1801), he will find them in a note to the last chapter of the first volume, which treats of ancient artillery in general. There are further references given there, which I do not remember. The lines are part of an extract of some eighteen or twenty verses. F. P.

CANDLES (3rd S. iv. 325).—There can be no doubt that the French originally imported their wax from *Bougiah*, in Algeria, and thence named their *bougie*. R. S. CHARNOCK.

### Miscellaneous.

#### NOTES ON BOOKS, ETC.

*Tales of a Wayside Inn*. By Henry Wordsworth Longfellow. (Routledge.)

A new volume of poems from the pen of Longfellow will be a welcome announcement to hundreds of our readers: and as we cannot doubt that before Christmas these *Tales of a Wayside Inn* will have been read throughout the length and breadth of the land, we may almost content ourselves with saying that the metal of the volume is of the true ring, and the admirers of the American bard will see no falling off in his fancy or melody. As in Chaucer's *Canterbury Tales* the introductions are the happiest efforts of the glorious old poet, so we are inclined to think that in the work before us the Prelude and Interludes will be esteemed the happiest portions of the poem.

*The Pricke of Conscience (Stimulus Conscientie)*. A Northumbrian Poem by Richard Rolle de Hampole. Copied and edited from MSS. in the Library of the British Museum, with an Introduction, Notes, and Glossarial Index by Richard Morris. Published for the Philological Society.

When Warton, in his admirable *History of English Poetry*, extracted some specimens of *The Pricke of Conscience*, and prophesied that he was its last transcriber, he little thought that, from the advance of philological study that poem which he correctly described as having “no tincture of sentiment, imagination, or elegance,” would be not only transcribed, but even very carefully edited and illustrated, and then given to the press. As a monument of the Northumbrian Dialect—and in the literary remains of the fourteenth and fifteenth centuries there is little difference between Scottish and this North-English dialect—the *Pricke of Conscience* is of great philological value. It was probably written shortly before the author's death, which took place in 1349; and although but little regarded of late years, it furnished abundant materials for writers who were Richard Rolle's immediate successors. Mr. Morris has done his editing well and carefully, and both he and the Philological Society deserve the thanks of all students of our noble language.

*The Afternoon Lectures on English Literature, delivered in the Theatre of the Museum of Industry, St. Stephen's Green, Dublin, in May and June, 1863.* (Bell & Daldy.)

We think the best note which can be made upon this interesting volume, so creditable to the projectors of the scheme, and to the lecturers by whom that scheme was

carried out, is to enumerate the subjects of the *Lectures* and name the lecturers:—The first, "On the Influence of the National Character on English Literature," was delivered by Rev. James Byrne; the second, "On the Classical and Romantic Schools of English Literature," by William Rushton, M.A.; the third, "On Shakespeare," by Dr. Ingram; the fourth, "On the English Drama," by Professor Houlston; the fifth, "On the Life and Writings of Foster the Essayist," by the Rev. E. Whately; and the last, and one of the most interesting, was "On the Ballad and Lyrical Poetry of Ireland," by Randal W. McDonnell, Esq.

*Geschiedenis van het heylighe Cruys; or, History of the Holy Cross. Reproduced in Fac-simile from the Original Edition printed by J. Veldener in 1488. Text and Engravings by J. Ph. Berjeau. (C. J. Stewart.)*

This is another and most interesting evidence of Mr. Berjeau's wonderful power of reproducing in fac-simile, and at comparatively small cost, copies of the typographical rarities which, as monuments illustrative of the origin of the art of printing, have been only accessible at prices which put them out of the reach of ordinary readers. Nor is this the only recommendation of the present volume, for the History of the Cross, originally told by Rufinus of Aquila, in Book x. cap. vii. of his *Ecclesiastical History*, is one of the most curious legends of the Middle Ages. Both the legend and the wood-blocks are well described by Mr. Berjeau; and the book is one to add even to his now well-established reputation.

*Dogs and their Ways. Illustrated by numerous Anecdotes compiled from Authentic Sources. By the Rev. Charles Williams. With Woodcuts. (Routledge.)*

This capital collection of anecdotes of dogs will find favour with two classes of youthful readers—those who have dogs, and those who have not.

**AUTHORIZED COMMENTARY ON THE BIBLE.**—We are happy to learn from *The Guardian* that, at the suggestion of the Speaker of the House of Commons, and with the sanction of the Primate, a committee, consisting of the Archbishop of York, the Bishops of London, Lichfield, Llandaff, Gloucester, and Bristol, Lord Lyttelton, the Speaker, Mr. Walpole, and Drs. Jacobson and Jeremie, has been organised for the purpose of producing a commentary which should "put the reader in full possession of whatever information may be requisite to enable him to understand the Word of God, and supply him with satisfactory answers to objections resting upon misrepresentations of its contents." The Rev. F. C. Cook, preacher at Lincoln's-inn, will be the general editor, and will advise with the Archbishop of York and the Regius Professors of Divinity at Oxford and Cambridge upon any questions which may arise. The work will be divided into eight sections, the first of which will consist of the Pentateuch, and be edited by Professor Harold Browne, the Revs. R. C. Pascoe, T. F. Thrupp, T. E. Espin, and W. Dewhurst contributing. The historical books will be assigned to the Rev. G. Rawlinson, editor, and the Revs. T. E. Espin and Lord Arthur Hervey, contributors. The Rev. F. C. Cook will edit, and the Revs. E. H. Plumptre, W. T. Bullock, and T. Kingsbury will annotate the poetical books. The four great Prophets was to have been undertaken by Dr. McCaul as editor, and by the Revs. R. Payne Smith and H. Rose as contributors. The Bishop of St. David's and the Rev. R. Gandell will edit the 12 minor Prophets, and the Revs. E. Huxtable, W. Drake, and F. Meyrick will contribute. The Gospels and Acts will form the sixth section; the first three Gospels will be edited by Professor Mansel, the Gospel of St. John by the Dean of Canterbury, and the Acts by Dr. Jacobson. The editorship of St. Paul's Epistles is appropriately assigned to

Bishop Ellicott and Dr. Jeremie, with Dr. Gifford, Professor T. Evans, Rev. J. Waite, and Professor J. Lightfoot as contributors. To the Archbishop elect of Dublin and the Master of Balliol is assigned the rest of the sacred canon. The names of the editors and contributors, while they insure orthodoxy, give promise that the comment thus put forth almost with the sanction of the Church of England as a body will not be the utterance of any narrow school or section of it.

## BOOKS AND ODD VOLUMES

### WANTED TO PURCHASE.

Particulars of Price, &c. of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:—

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Wanted by Rev. J. Maskell, Tower Hill, London, E.C.

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DOODALE'S WARWICKSHIRE.

HARLUET'S VOYAGE.

MARINOGHON, by Lady Guest.

Wanted by Mr. Richard Simpson, 10, King William Street, Charing Cross, W.C.

## Notices to Correspondents.

Books received, and waiting for notice. *Leah's Song of Jeremiah* by Titus, Smith's Industrial Biography. Dr. Prior's Popular Names of British Plants; Life and Labours of Vincent Novello; Hart's Charters of St. Peter's, Gloucester; Stevenson's Narrative of the Expulsion of the English from Normandy, &c.

We have received so many communications lately from Correspondents, requesting us to furnish Replies to their inquiries by private letters, that we are obliged to explain that it is quite impossible for us to comply with any such request.

**CLUTEA.** The Act 19 Geo. II. cap. 31, for more effectually preventing profane cursing and swearing is still in force, with the exception of so much of it as directs that the Act shall be read in Church four times in each year, which was repealed by 4 Geo. IV. c. 31.

**II. W.** will find the line—

"None but thyself can be thy parallel."

in *The Dunciad*, book iii. l. 272, as it was first written. Pope quotes it from *The Double Falshood*, which Theobald, who edited it in 1726, attributed to Shakespeare; Malone, to Massinger; Farmer, to Shirley; and Isaac Reed to Theobald himself.

**MORO BHANI** should specify the M.S., and say how he scans the transcript authenticated.

**F. H.** will find an ingenious derivation of "Shob" in our 1st S. l. 236; and, on referring to our General Index, many curious illustrations of "Calling a Spade a Spade."

**X. Y. Z.** will find the best authorities on the subject of John Knox quoted by M<sup>r</sup> Orie, in his *Life of Knox*.

**PATER FAMILIAS** will procure a bandalore at any old established toy-shop. It is still a very common toy.

**J. PIER.** The seal, of which our Correspondent has sent us a facsimile, exhibits three fleurs-de-lis, and the merchant mark of the testator. On the subject of Merchant Marks, see ante p. 413.

**W. P.** Stenconduit Fields is clearly another form of *Someconduit* Fields, the name by which *White Conduit* Fields, Pentonville, was known to our grandfathers.

**GRADUATE OF CAMBRIDGE.** A biographical sketch of Abp. Blackburne appeared in our last volume, p. 430.

**J. D. CAMPBELL.** The article (ante p. 413) was already in type.

**Mrs. W. H. WATSON** (present residence in the United States unknown) is apprised that a letter, containing particulars concerning his genealogy, was posted by Mr. can Linnepe, from Zeyst, to his former address in the *Mauritius*, on the 1st of April last.

**ERRATUM.**—2nd S. iv. p. 400, col. li. line 46, dele "not."

"NOTES AND QUERIES" is published at noon on Friday, and is also issued in MONTHLY PARTS. The Subscription for STAMPED COPIES for Six Months forwarded direct from the Publishers (including the Half-yearly INDEX) is 11s. 6d., which may be paid by Post Office Order in Favour of MESSRS. BELL AND DALDY, 186, FLEET STREET, E.C., to whom all COMMUNICATIONS for THE EDITOR should be addressed.

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LONDON, SATURDAY, NOVEMBER 28, 1863.

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## Notes.

## POST-MORTEM EXAMINATION OF AN ENGLISH PRINCE.

In —

"The Life of Henry, Prince of Wales, Eldest Son of King James I., compiled chiefly from his own Papers, and other MSS. never before published. By Thos. Birch, D.D., Secretary of the Royal Society," (London, 1760) — the compiler, in his Preface, has the following passage:—

"That piece, which professes to be an account of *The Life and Death of Prince Henry*, though written by Sir Charles Cornwallis, whose situation in his Court as Treasurer of his Household might have enabled him fully to inform himself and posterity, is a mere pamphlet, extremely superficial and unsatisfactory on almost every head; what relates to the Prince's life amounting to but a few pages, and the remainder containing only the circumstances of his last sickness and character; which last, indeed, in that and another discourse by the same hand, is drawn with force and precision."

Dr. Birch here refers to —

"An Account of the Baptism, Life, Death, and Funeral of Frederick Henry, Prince of Wales." London, 1751, 8vo.

And to —

"A Discourse of the most Illustrious Prince Henry, late Prince of Wales. Written Anno 1626." London, 1641, 4to.

This latter tract I have read as reprinted in the *Harl. Miscellany*; but I have sought in vain

in several large public libraries for Sir Charles Cornwallis's *Account of the Baptism*, &c.

I should be glad if any of your readers would favour me with the loan for a week, through the post, of this octavo pamphlet, for the purpose of collation with a MS. volume now in my possession, on the same subject, but bearing a different author's name. It is a small quarto volume (pp. 120) in vellum cover, in a neat handwriting of the period, and commences with a dedication: "To the worshipful favourer of learning and arts, my worthy approved good friend, Mr. Thomas Chapman;" with an aspiration, that "the title o' honoured Mecænas may be engraven in brass or marble over your tomb;" and this dedication is signed, "Your true honourer, JOHN HAWKINS." My reason for drawing attention to this MS. is, that I find, from collating it with Dr. Birch's book, that the latter prints very long passages agreeing with this MS. almost *verbatim*, yet cites all these as from Cornwallis. These commence in Birch's *Life*, &c. (p. 182), and extend (with interpolated matter, especially as to foreign affairs and correspondence,) to p. 409; the citations extending from *Cornwallis*, p. 12 to p. 82. The chief differences between Birch and the MS. are in curtailment and modernising some phrases; but here and there are what seem to me to be errors of Birch or his transcriber; as p. 183, where the Prince, under his title of "Mœliades," is said to be able "lineally to derive his pedigree from the famous *Knights* of this isle," the MS. has "Kings;" and, doubtless, more correctly. In the same page the actors in a tourney are called "assailants and combatants;" in the MS. "assailants and *defendants*." Birch (p. 333) speaks of a fever then raging as "from its unusual symptoms called *The Disease*." The MS. has "The *New Disease*." The words, "which Sir Charles Cornwallis inclined to think" (Birch, p. 341), are substituted for those in the Hawkins MS., "which I rather imagine." Without further occupying your space with these *minutæ*, I shall be much obliged for any aid in solving the questions, whether Hawkins merely copied Cornwallis, or Cornwallis appropriated Hawkins? for the numerous long passages in precisely the same words, in Birch and the MS., utterly preclude the supposition that Cornwallis and Hawkins wrote separate and independent accounts of the same facts and circumstances. Then, who were John Hawkins and his "Mecænas" Thos. Chapman?

The greatest variance I find throughout is in the report of the *post-mortem* examination of the Prince by the physicians and surgeons. Dr. Birch prints it (from Cott. MS., Vespas. F. ix. fol. 151) as follows:—

"After opening of the most illustrious Prince, we observed these things:—

"1. That his liver was more pale than it should be

and in divers places wan, and like lead; and the gall-bladder was without gall and choler, and full of wind.

"2. His spleen was in divers places unnaturally black.

"3. His stomach was without any manner of fault or imperfection.

"4. His midriff was in many places blackish.

"5. His lungs were black and in many places spotted, and full of much corruption.

"6. He had the veins of the hinder part of his head too full of blood, and the passages and hollow places of his brain full of much clear water.

"The truth of this relation we make good by the subscription of our names, November 7, 1612:—

"T. MAYERNE,  
JOHN HAMMOND,  
JO. GIFFORD,

HENRY ATKYNS,  
RICH. PALMER,  
WM. BUTLER."

Compare the above with the following in the Hawkins MS., pp. 86—89:—

"... the opening of his body, which was the same night effected, about five a'clock in the evening, in presence of the Physicians and Chirurgeons who assisted the cure (!), together with the Physician of the Prince Palatine, with many other knights and gentlemen, in the chamber where he died, by the Chirurgeons of his Maiesty and his late Highnes. The relac'on whereof, as it was sent unto his Maiesty under all their handes, is as followeth:—

"The skyn, like that of a dead man, bleake, no way spotted with blackness or pale markes, much less marked with Purples like flea-bites, which could shew any contagious or pestelentiall venoma. About the place of his kidneyes, hippes, and behinde the thighes, full of rednesse, by reason that with great payne he had a long while lien upon his backe. His belly somewhat swolne and stretched out, by reason of the wyndynesse, which issued out of the smallest opening made in the navell (somewhat high naturally), incontinently the belly falling. The stomach whole and wholesome within and without, having never ben all his sicknes time troubled with vomyttinges, loathinges, yexinges, or any other accident which could particularly shew that it was attained. The liver, without, in his highest partes, marked with small spottes; and in the lower with fall [? small] blackish lynes, much paler and blacker then was fitting. The gall-bladder void of any humor, full of winde. The spleene on the topp and in the lower end blackish, fill'd with a heavy black blood. The kidneyes faire, and without any blemishe. The midriffe, under the filme or membrane containyng the heart (which containyde to little moisture), spotted with black, as it were a leadish cullor, by reason of the bruising. The lunges almost for the greatest parte black, all imbrued and full of an adust blood, with a corrupt and thick serosity; which, by a vent made in the body of the lunges, came forth foaming in great abundance. In which doinge, and in cutting the small skyn which invyroneth the heart (to shew the same), the Chirurgeon by chaunce having cut the trunk of the great vayne, the most part of the blood issued out into the chest, leaving the lower vaynes empty, upon sight whereof the company did draw consequences of and [sic] extreame heat and fullnes: the which appeared yet more evident in this, that the windepipe, with the throate and tounge, were covered with a thick blacknesse; and, amongst other accidents, the tounge cleft and dry in many places. The heart sound and fayre in all appearance, good in all qualitties. The hinder vaynes, which are in the inmost filme of the brayne (called *Pia mater*), swolne and stufte with abundance of blood, a great deale more then naturall. The substance of the brayne fayre and cleane; but the ventricles thereof full

of a cleere water, which after the incision came forth in great abundance. One part of which accidents (as they thought) was ingendred only by reason of the fever (maligne only by reason of the putrifacc'on of divers humors, gathered together of a long tyme before), his highnes not being subject to any dangerous sicknes by birth. The other part, by reason of the convulsions, reayngs, and benvingings (? heavinges), which by reason of the fulnes, choaking the naturall heate, and destroying the vitalles, by their malignity, have conveyed his highnes to the grave, without any token or accident of poyson.\*"

This last word must be the apology for so long an extract of so technical a character. It was a current belief at the time, that Prince Henry was poisoned. In Burnet's *History of his Own Time* (vol. i. p. 10), the Bishop says he was assured by Col. Titus, that he had heard Charles I. declare, that the Prince his brother was poisoned by the means of the Viscount Rochester, afterwards Earl of Somerset. This elaborate examination of the body, however, by the most eminent surgeons of the time, sets this question at rest; and it is remarkable that this long and minute account of the proceeding (evidently written by one of the medical men present), should afterwards be reduced to the curt summary, authenticated by their signatures, as printed by Birch. Again asking for information as to the MS., and for the loan of Cornwallis's *Life of the Prince*, I am, Sir, &c. J. HARLAND.

Swinton, Manchester.

#### ORIGINAL UNPUBLISHED LETTER OF THE FATHER OF THE AUTHOR OF "THE GRAVE."

The writer of the following letter was the son of Robert Blair, the youngest son of John Blair, of Windyedge, in Ayrshire, by Beatrix Muir. The father was a distinguished divine of the time; so much so, that he was one of the three clergymen selected to meet Cromwell at Edinburgh on the subject of uniformity of religion. He died, Aug. 27, 1666, in the seventy-third year of his age.

David, his son, was the father of the author of *The Grave*, and very little is known of him, excepting that he was one of the royal chaplains in Scotland, and one of the ministers of Edinburgh. The present letter shows that he had been abroad, and had there met with the heir of Calder, who had been left at Blois in an awkward predicament, in consequence of the unexpected demise of his governor. The Rev. David married a lady of the name of Nisbet, a daughter of Mr. Nisbet, of

[\* This extract from Hawkins's MS. is printed in *An Account of the Baptism, Life, Death, and Funeral of Prince Henry*, by Sir Charles Cornwallis, 8vo, 1761, pp. 44, 45 (two copies of which are in the British Museum); also in *Somers's Tracts*, by Scott, edit. 1809, vol. ii. pp. 244, 245.—ED.]

Carfin. What success he had in his very well written appeal to Lady Campbell of Calder has not been ascertained.

His son, the poet, is said to have been born in 1699. In 1731 he was ordained minister of Athelstaneford (in the county of Haddington) — pronounced by the country people "Elshenford" — a remarkable corruption, almost as much so as that of Cockburnspath into Coppersmith. He married Isabella, a daughter of Mr. Law of Elvingston, Professor of Moral Philosophy in the University of Edinburgh. Their fourth son became Lord President of the Court of Session.

Sir Hugh Campbell of Calder married Lady Henrietta Stewart, and by her had Alexander, who espoused an English Lady, Elizabeth Lort, daughter of Lady Susanna Lort, of Turnham Green. By marriage articles, dated Sept. 20, 1688, Sir Hugh became bound to provide his estate in Scotland to the heir male of the marriage "to the yearly avail of £2,500L," 1000L for the lady's maintenance, and the remainder to be inherited by himself.

Sir Alexander predeceased his father, dying in 1696. Sir Hugh survived till 1706. He granted a bond of provision to his youngest son, Captain John Campbell, payable at Martinmas, 1710. The Captain died before the term of payment, leaving a widow, whose maiden name was Ruth Pollok. Lady Campbell, formerly Lort, was dead before 1714, as in an opinion given by Sir David Dalrymple, dated Nov. 16, 1714, she is stated not to have been then alive. There are receipts, however, under her own hand, showing she was alive, January 1712-13.

"Madame,—It might be justly thought rudeness and indiscretion in a person altogether a stranger and unacquainted, to write to your Ladyship about anything, were it not that I am required thereunto by my very lawful superiours, the ministers and elders, Commissioners of the late General Assembly of the Church of Scotland, who have appointed me to represent to your Ladyship that Mr. John Campbell, minister of Killarow, and Mr. James Macourich, Minister of Kildalton, both in the Island of Ila, have very small stipends or salaries, not above 700 merks Scots each, that is, in English money short of 40 pounds, which is not a competence to them to maintain their families upon, and to defray the charges of travelling about the public affairs of the Church, in attending the meetings of Presbyteries and Synods, and in visiting the remoter churches, where they must carry their provisions with them by boat for their maintenance, and the like public services for promoting and advancing the Gospel of Christ: And withal that there are free tythes in their several parishes, sufficient for allowing competent stipends, which a Commission of Parliament would readily grant upon a legal pursute. But the ministers are not inclined to take that course, if they could do otherwise. I am therefore further appointed by my said lawful superiours, in their names, to intreat and beseech your Ladyship, seeing you are at present in possession of the whole island, that for the love you bear to the Lord Jesus Christ, and for the good affection you have always showed to the true Religion, and the propagating and advancing thereof, you may be pleased, out of the abundance with which God hath blessed you, to allow competent stipend

to those two ministers, and accordingly to give orders to your Factors and Chamberlains concerning the same.

"Hitherto I have written in the name of others; will you, Madame, now give me leave to say something in mine own name. I do conjecture the reason of my being pitched upon by others, out of the whole number, to write this letter, may import the acquaintance I had with that worthy and accomplished gentleman, the late Sir Alexander Campbell of Calder, whom I had the honour to be known unto, both at home, and abroad beyond the seas; but especially abroad at Blois, in France, when he was a stranger and very young, and left alone by reason of the death of his tutor or governor, and then I was someway useful to him by council and advice, till speedily he got another governor. And when at home that he was become a man, as I had occasion sometime to see him, so at other times, I have heard him speak to very good purpose in a very great meeting, the Parliament of Scotland, whereof he was a member, with generall good liking and applause. May God all sufficient make up the loss of that rare man, both to his country in generall, and to your Ladyship in particular, by the bestowing of the choicest of his blessings both of Heaven and earth on your person, on your hopeful son, the heir of that considerable family, and on all your other children. These are the wishes and desires of

"Madame,

"Your Ladyship's servant in our Lord Jesus,

"D. BLAIR.

"Madame,—When you are pleased to give a return, the direction may be, for Mr. Blair, one of the ministers of the gospel in Edinburgh.

"Edinburgh, August 31, 1706.

"Madame—I begg leave to adde a short word of a necessary postscript. I had written a letter to your Ladyship to the same purpose, in the latter end of May last: at that same time there was another letter of the like nature from the ministers in Argyle province. But as I now perceive, both letters were by mistake directed to Russel Street, in Covent Garden, instead of Bloomsbury. That other letter from the Ministers of Argyle may yet be found possibly at the generall post house if called for by a servant. Madame, you will, of your goodness, pardon this trouble."

Sir Hugh Campbell was the author of *An Essay upon the Lord's Prayer*, originally printed in 1704, and reprinted at Edinburgh in 1709, by "Mr. Andrew Symson, by the author's express order." Prefixed is a collection of letters relative to 'the essay, chiefly written by Sir Hugh, and addressed to the heads of the Presbyterian church, with a few answers from Principal Carstairs, Mr. William Wishart, Moderator of the General Assembly, &c. &c. This volume, which is dedicated to Queen Anne, is of somewhat rare occurrence.

J. M.

#### EARLY SURNAMES.

[No. III.]

In returning, for the third time, to my notes on Early Surnames, I believe I cannot do better than usher in my new list with the most sovereign title I can anywhere discover—*Emperor*. William le Emperur (on the authority of an assize roll for divers counties) was mayor or præpositus



of Kenn, in Bucks, circa 37 Hen. III. This name is to be met with in modern times, and Mr. Lower holds that it is a translation of *L'Empriere*, but I see no reason, now that we have stumbled on our little village chief, to deduce it from the source whence he claims it to be derived.

The following names are selected from miscellaneous Assize Rolls, temp. Hen. III. :—

Robert Noveregod, Suffolk, anno 34 Hen. III.

Thomas Bulfinch, Kent, anno 34. In the same year and county a kindred songster, let us hope, warbled quite in tune—viz. John Goldefinch.

Northamptonshire, anno 34, possessed a Henry de la Charite. Whether he was a benefactor to the human race, a thirteenth century Peabody in fact, or but a poor foundling lad put to school and educated in the cause of benevolence, is of course now a mystery.

We have plenty of Normans in England, but I do not remember having come across a Southman before I found a William Suthman in a Suffolk law suit, 34 Hen. III.

Roger and John Lyf existed in Hampshire in the foregoing year.

Robert Servelayedy (Serve-Lady) at the same period attended on his mistress, diligently or otherwise. I trust his wages were regularly paid.

I may add Walter Turnepeny to the large number of Pennies, in every conceivable form, who "drew breath in this mortal sphere," as the penny-a-liners have it, in 1200. I wish to give him credit for being honest in all his commercial transactions.

Charming damsels, whose loving dam sells, or (at all events) tries to sell, them at archery fêtes (more correctly *fates*), should be glad to know that Walter Wudebow shot in Yorkshire six centuries ago. Ah! and what was perhaps worse, was pierced through the heart's core by feminine eyes when he was fooled into speeding an arrow at a buck or target in the society of some members of the *fair sex*, who *never* did, and never would, take an *unfair* advantage of anyone! "Now this twaddle is very vulgar—stop it, Sir! Chivalry's gone; but you needn't be rude to the ladies. For shame, Sir!" (Irritable old gentleman wheezes, and inhales fresh air to continue his censure.)

St. Dunstan once pulled the nose of a person, who, if truth is truth, too often pulls our noses; but that is neither here nor there. Richard Dunstan is here though, and, as a Yorkshireman, demands why I have treated his namesake with levity. Defendant pleads "Not guilty." Verdict of the jury: "Offence not proven." Dicky Dunstan was alive 35-6 Hen. III., but is enabled to reappear in '63 to abuse us, owing to the mechanical apparatus of Professor Pepper.

I am at a loss to rake up a derivation for Walter le Waterledere of county Berks, anno 37.

Of the Shakespearian class of surname, we find

a new instance in the person of one Roger Leve-launce or Lenelaunce of Warwickshire, anno 37.

Walter Godsweyn (Good-swain, Good-lover) was a native of Suffolk, anno 37 Hen. III. When married we will imagine he proved a worthy husband. It is always best to be charitable, as a partial set off against the occasionally over sourness of the *Saturday*, the animus of Exeter Hall, the *United Kingdom Alliance*, and sectarian anathemas. Godsweyl (Roger) bears a family likeness to Godsweyn, but I must let abler heads than mine trace out its signification. It figures in the M. A. Roll 38 Hen. III., county Hants. W. W.

#### HENTZNER'S VISIT TO ENGLAND, 1598.

Paul Hentzner, in his *Itinerarium Germaniæ, Galliæ, Angliæ, Italiæ*, Noribergæ, 1629, gives an account of this visit, a translation of which, edited by Horace Walpole, was printed at Strawberry Hill, 1757.

Horace Walpole, however, by omitting the marginal dates which Hentzner himself gives, misses an interesting point. It would seem that the whole of the time he spent in England did not amount to one month—viz. from August 29 to September 24, of which fourteen days were spent in London. Considering how few were the facilities for travelling in those days, he seems to have got over the ground very quickly, and it is not to be wondered at that his descriptions should not be very accurate. On August 29, he reached the port of Rye in the evening; dined the next day at Flimwell, and supped at Chepsted; reached London on the 31st, and left it on September 6, for Greenwich. On the 8th he saw Theobalds, dined at Hodsdon, and supped at Puckeridge; spent the 9th at Cambridge, the 10th at Ampthill. On the 11th he dined at Aylesbury, and supped at Wheatley; spent the 12th at Oxford, the 13th at Woodstock and Henley, the 14th at Maidenhead and Windsor, and returned to London on the 15th. Left London again on the 22nd for Greenwich and Barking; reached Gravesend on the 23rd; went ashore at Whitstable, walked to Canterbury, and reached Dover the next day.

On his first landing on English shores, he was demanded his name and business; answering "that he had none but to see England," he was conducted to an inn, where he was very well entertained, as (he says) one generally is in this country. He had much to see and tell in London: praises the Tower, the bridge, the organ at St. Paul's, the Guildhall, the Royal Exchange, the conduits, the Temple, "Grezin," and "Lyconsin," the oysters, and the cloth of the country. At Greenwich he was admitted to Queen Elizabeth's presence-chamber as she passed through to chapel, and describes a wonderful system of "ko-towing."

Of the colleges of Oxford he says, "Elegantia structurâ, opimis redditibus, et instructis bibliothecis, ita florent ut reliquis orbis Christiani academias superent omnes." Of the English people he says, "They are good sailors, and better pirates — cunning, treacherous, and thievish." "If they see a foreigner very well made, or particularly handsome, they say it is a pity he is not an Englishman." For longer extracts, see the first vol. of the *Retrospective Review*.

JOB J. BARDWELL WORKARD, M.A.

#### THE REGALE OF FRANCE,

PRESENTED TO THE SHRINE OF ST. THOMAS A BECKET  
AT CANTERBURY CATHEDRAL, ETC.

In Murray's *Hand-Book to the Cathedrals of England* (Southern Division, part 2, p. 368, London, 1861), the writer mentions that one of the great diamonds which adorned the shrine of St. Thomas was presented by Louis VII. of France, and that it was as large as a hen's egg, and was called the *Regale of France*. It is also stated (p. 370) that at the Reformation the bones of the saint were not burnt but *buried*; and that the *regale* was long worn by Henry VIII. in his thumb-ring.

Now, with regard to the bones having been *buried*, no authority is given for this statement. On the contrary, the general belief is, that the relics of St. Thomas were *burnt*. Dr. Lingard expressly states, that as the saint refused to rise from the dead when cited to appear before the king's attorney, in order to answer the charges brought against him by the Court at Westminster, he was pronounced guilty of rebellion and treason, and his bones were ordered to be publicly *burnt*. (*Life of Henry VIII.* p. 276, vol. vi. ed. London, 1844.)

Stow, in his *Annals of Henry VIII.*, states "that the bones of St. Thomas, by command of Lord Cromwell, were there *burnt to ashes*, in September, 1538, of Henry VIII. the thirtieth," &c. There are, however, some small portions of the saint's body still preserved, and duly authenticated, which were taken from the shrine previous to the Reformation. But it is true to say, that the greater part of his sacred relics were burnt, not buried.

With respect to the large carbuncle or diamond given by Louis VII., which is said to have been worn by King Henry VIII. in his thumb-ring, it was probably buried with him. If so, this fact may account for George IV., when Prince Regent, having ordered the tomb of Henry to be opened, and the coffin searched for some ring (or rings), which he supposed were still to be found therein.

Some years ago, when visiting the Royal Chapel at Windsor, an old man told me that he assisted

at the opening of the tomb of Henry VIII., the Prince Regent and a few others being present, and that he heard the Prince speaking about a valuable ring (or rings, I forget which), that he hoped to find in the royal coffin. Nothing however was found, except some large bones.

J. DALTON.

Norwich.

#### HONE'S "HOUSE THAT JACK BUILT."

As Hone's pamphlets, by the introduction of good drawing and wood-engraving, mark the commencement of a new era in political caricature, it may be worth while to set right even a trifling mistake about them. In a notice of Lord Lyndhurst in *The Illustrated Times*, October 17, 1863, it is said:—

"He began life as an extreme Radical; but no sooner did the Tory Government, anxious to secure the aid of his great abilities, offer him a bait than he seized it with avidity, and associated himself with Liverpool and Castlereagh *et id genus omne*—that party which so long misgoverned the kingdom, and hung like a dead weight upon national progress. It was he, too, who, in conjunction with Sir Robert Gifford, conducted the prosecution of Queen Caroline, and defended the Bill of Pains and Penalties. Do any of your readers remember William Hone's *Political House that Jack Built*? The two rats in that house—"the rats that ate the malt"—were two lawyers caricatured as rats, scudding about a cornshop. Well, one of these was Sir Robert Gifford, the Attorney-General; the other, Sir John Copley, the Solicitor-General."

No such picture is in *The Political House that Jack Built*, nor does it contain any caricature of Sir John Copley. "The Vermin that plunder the Wealth" are, a clergyman, a gold-stick, two soldiers, and a lawyer, who is ugly, and, like "The Public Informer," two pages further, not intended for Copley, to whose handsome features George Cruikshank afterwards did justice. In *The Man in the Moon*, Lord Castlereagh sits between two animals with bodies of rats and heads of barristers. The carol runs—

"With sudden joy and gladness,"

Rat Gifford was beguiled;

They both sat at his Lordship's side,

He patted them and smiled,

Yet Copley on his nether end

Sat, like a new-born child;

But without either comfort or joy.

"He thought upon his father,

His virtues and his fame;

And how that father hoped from him

For glory to his name;

And, as his chin dropped on his breast,

His pale cheeks burned for shame,

He'll never more know comfort or joy."

The same figures are reproduced as "Black Rats" in *The Political Showman at Home*. I do not think that any other representation of Sir John Copley is to be found in Hone's pamphlets. "N. & Q." is not the place for discussing such

recent politics as the character of Lord Lyndhurst; but I may say that no public profession of "extreme radicalism" has been traced to him, and we should not now call a man a rat for accepting office under a government of which he had spoken with disapprobation at the circuit table.

Sir Robert Gifford was unimportant in politics, though occupying a prominent position. What were his professions before he took office? Was he a liberal, or is he put down as a rat for symmetry? FITZHOPEKINS.

Dieppe.

### Minor Notes.

INTERESTING RELICS OF LUTHER AND BUNYAN. The former of the following paragraphs made its appearance in the London papers last week, the other about a fortnight ago:—

"The flute with which John Bunyan beguiled the tediousness of his captive hours is now in the possession of Mr. Howell, tailor, Gainsborough. In appearance it is not unlike the leg of a stool—out of which, it is said, Bunyan, while in prison, manufactured it. When the turnkey, attracted by the sound of music, entered the cell, the flute was replaced in the stool, and by this means detection was avoided."

"A Berlin artisan has come into possession of a very interesting historical curiosity—the marriage ring of Luther. On the ring is an inscription, bearing the names of Martin Luther and his wife, as well as the date of their marriage."

Along with fuller descriptions of them, a history of the "vicissitudes" of these relics, since the time the one occupied the finger of Madame Luther, and the other cheered the prison solitude of the "divine dreamer," if such could be had, would prove extremely interesting. Let us hope that the precious domestic memorials may find their way into the safe keeping of some public collection. ROBERT KEMPT.

REMARKABLE INSCRIPTION IN THE CEMETERY OF PÈRE LA CHAISE. — The following inscription, which I noticed on a tombstone adjoining one of the alleys of Père la Chaise, struck me as putting forth statements of a character so altogether extraordinary that it was well worth copying. Let me hope that the Editor may be of the same opinion, and find a place for it in "N. & Q.:"—

"... M<sup>me</sup> Marie Madeleine Milcent, épouse de Mr Etienne Fourvier, décédée le 10 Mars 1824, âgée de trente huit ans. Elle fut le modèle des épouses et la plus sincère des amies. Sa mort fut accélérée par de longues souffrances qu'elle supporta avec courage; sa douceur et sa bonté l'avoient rendue chère à tous les malheureux. Elle a porté dans son sein un enfant douze mois vivant et sept ans mort, ainsi que l'ont constaté après son décès les docteurs Dubois et Bellivier, ses médecins, qui ont retiré cet enfant bien conforme et parfaitement conservé."

JOHN A. C. VINCENT.

TEDDED GRASS. — This phrase, which occurs in the celebrated passage in Milton's *Paradise Lost*, book ix. line 450 —

"The smell of grain, or *tedded* grass, or kine,"

has received various explanations. Richardson, probably our best authority, quotes Ray (S. and E. country words), that to *ted* grass is to spread it abroad. But in the Customs of the Manor of Chakendon, co. Oxon, temp. Edward I., as given in Blount's *Fragmenta Antiquitatis*, cap. iv. sec. i., we find this clause: that each mower should have for his perquisite, beyond his loaf, his wood, his cheese, beer, &c., for every yard land (*virgata terra*) six *tods* of grass (*sex toddas herbe*), and for every half yard land three *tods* of grass. Now a *tod* must have been a definite item, and not a certain superficial quantity spread over a field. It could not have been a weight, as a *tod* of wool is only twenty-eight pounds. Milton in the "Allegro" speaks of the "tanned haycock in the mead." Did he by "tedded grass" mean hay in cocks or heaps? It seems probable. If so, to "ted grass" is not to spread it abroad, but to heap it up. A. A.

Poets' Corner.

HEDINGHAM REGISTERS. — On the first page of the Register Book of the parish of Castle Heddingham, in Essex (which dates from 1558), I find the following lines, signed "Charles Darby," but without date:—

"Gallia quod bellum dederat si nil sibi servat,  
Ut servet fœdus det Deus oro suum."

"Whatever in the war she got,  
Kind France restores, she keeps it not:  
If she so bad at keeping be,  
Pray God she keep the Peace say we."

To what Peace can this refer? Is it the Peace of Breda, 1667?

Amongst the entries in the same register, I find some which are curious, e. g.:

"A coperal's (?) daughter was baptized by the soldiers, 26<sup>th</sup> Oct. 1643."

"A pepperal (?) was baptized the 8<sup>th</sup> April, 1649."

These words, to which I have put (?), are somewhat illegibly written. What is a "pepperal"? And what is the meaning of a "*crisom* child," whose burial is entered in 1680? L. A. M.

POEM BY THE ETRICK SHEPHERD. — These stanzas have little intrinsic worth; but as the name of their author gives them an interest to all lovers of Scottish poetry, and they have not been printed, you may find a corner for them. The little poem was written by James Hogg in the album of a lady, who presented me with the autograph:—

"Song.

"Alone on the mountains poor Mona reclined,  
Her locks hung neglected, and waved in the wind;  
On her face was a smile, though her reason had fled,  
And a tear on the wild-rose that hung o'er her head."

"The dew of the mountains, the wind and the rain,  
Will ne'er cool the fever that burns in her brain;  
The Spring may the beauties of nature restore,  
But will beam on the mind of poor Mona no more.

"JAMES HOGG."

J. D. CAMPBELL.

Glasgow.

F. A. TEWIS.—On September 2, 1863, I visited the cathedral at Aix-la-Chapelle. The following is worthy of preservation as connected with England. It is within the cathedral.

"Vir admodum reverendus  
DOMINUS FRANCISCUS ANTONIUS TEWIS,  
Archipresbyter,

Per 43 Annos Parochus divæ virginis,  
Plebanus Aquisgranensis et Judicii Synodalis Præses,  
Protonotarius Apostolicus,  
Principis Electoris Palatini Consiliarius.  
Qui vixit annos septuaginta novem,  
Decessit A.D. 6 Idus Julius, 1786.

Nominis sui ultimus,  
Hoc Monumentum,  
Abavie suæ fratri,  
Ponendum curavit,  
Henricus Howard Molyneux Herbert,  
Comes de Carnarvon,  
Catharinæ Elizabethæ Tewis  
Viro honorabili Gulielmo Herbert nuptæ  
Abnepos.

Germaniæ amans et Germani sanguinis memor."

GEORGE W. MARSHALL.

THE LORD MAYOR OF LONDON: SWEARING IN UNDER SPECIAL CIRCUMSTANCES.—

"March 22, 1688. Thomas Pilkington, Esq., elected to be Lord Mayor of London for the remaining part of this year, in the room of Sir John Chapman, lately deceased, was presented to the Lords Commissioners of the Great Seal, and afterwards sworn at the Hustings according to custom; and at five in the afternoon was sworn without the Tower Gate, by the Rt. Hon. the Lord Lucas, Chief Governor of the Tower, in pursuance of their Majesties' Writ to him directed, and of the ancient usage at such time as the Exchequer Court is not holden at Westminster."—*London Gazette*, No. 2488, for March 21—5, 1689.

W. P.

THE LATE ALDERMAN CUBITT.—I have not seen in the London papers any allusion to the touching mark of respect paid to this originator of "The Lord Mayor's Fund for the Relief of Lancashire Distress," on the evening and night of his funeral. Muffled peals were rung on the church bells in many of the different places where his bounty had been distributed. It was said, at least sixty sets of church bells would be rung, but I do not know the actual number. The effect of these muffled peals suddenly striking up was very startling and impressive. The rich had often forgotten all about it, not so the poor. The following dialogue to wit:—"Whatever were they ringing the muffled bells for, last night?" "Why for Alderman Cubitt, the best man in England." P. P.

## Queries.

1 EARLY AQUARIUM.—Some years ago there appeared in one of the London literary journals a notice or advertisement, published about the time of Pepys or Evelyn, giving an account of the earliest known aquarium. Any reference to such paper, which was, I believe, by the Rev. Charles Kingsley, will oblige.

W. A. L.

BOWDEN OF FROME.—Is anything known of the Rev. Mr. Bowden, of Frome, who died at an advanced age about 1748-9; and who was father, I believe, of the Rev. Dr. Bowden, also of Frome? A letter in my possession, addressed to his widow, and dated January, 1749, contains what the writer (Anne Yerbury, of Bradford), is pleased to call "An Essay towards y<sup>e</sup> character of my greatly esteemed Friend, the Rev. Mr. Bowden;" and the following lines would lead me to conclude he must have written something worth remembering:—

"With other tuneful barda, his lyre he strung,  
And, equal to the theme, unrival'd sung.  
Tho' each demanded from their well wrote lays,  
And justly merited, distinguish'd praise,  
Yet Bowden only won and wore the bays."

J. S. KENSINGTON.

COPIES OF THE COMPLUTENSIAN POLYGLOTT ON VELLUM.—MR. FORD, in his *Handbook for Travelers in Spain* (ed. 1855, part ii. p. 826, sect. xi.), mentions that three copies of the Polyglott were ordered by Cardinal Ximenes to be printed on vellum; one was intended for the Vatican, another for the University of Alcalá, and the third was probably reserved for his own private use.

"The third," continues the writer, "once Pinelli's and Macarthy's, was bought at Mr. Hibbert's,\* by Mr. Standid, for 522*l.*; he bequeathed the copy to Louis Philippe, and it is now in the fine library of the Duke D'Aumale, at Twickenham."

Can any of your correspondents inform me, whether the said copy on vellum is still to be found in the noble duke's library?

J. DALTON.

ABRAHAM CROCKER, sometime a schoolmaster at Ilminster, and afterwards a land and timber surveyor at Frome, was author of educational and other works published between 1772 and 1813; also of various papers on agricultural subjects. He occurs in the *Biographical Dictionary of Living Authors*, 1816. The date of his death, and any other information respecting him or his works, will be acceptable.

S. Y. R.

CHURCHES IN THE HIGHLANDS.—In 1803 there was a "Commission for building Churches in the Highlands." Can you inform me where I shall find any report or account of the works executed by that body? Is it still in existence? W. P.

\* At Mr. Hibbert's Sale, which took place in 1829.

**COWTHORPE OAK** (3rd S. iv. 381.) — Will your correspondent H. L., who mentions the Cowthorpe oak as the king of oaks, tell us what the circumference of this tree is at about five feet from the ground? I know of one measuring thirty-seven feet.

T. M. B.

**DALE, IN THE COUNTY OF CUMBERLAND.** — Can any of your correspondents tell me in what parish Dale is situated, where a family of the name of Thirkeld, or Threlkeld, was seated for two or three generations in the seventeenth century?

E. H. A.

**EHRET, FLOWER PAINTER.** — In the Catalogue of the sale of the Portland Museum, which commenced the 24th of April, 1786, and occupied thirty-eight days, a list is given of the paintings on vellum, &c., by that unrivalled artist, G. D. Ehret; representing plants and flowers to the amount of some hundreds. Is it known who purchased these valuable drawings and paintings, and where they now are? In the *Life of Mary Granville* (Mrs. Delany) there is a biographical sketch of Ehret, in which allusion is made to his having executed three hundred exotic plants, and five hundred English ones for Margaret Cavendish Harley, Duchess of Portland. Also that he visited much at the seat of Ralph Willett, Esq., of Merley, in Dorsetshire, for whom he finished two hundred and thirty (seventy on paper, and more than five hundred in an unfinished state). Are these paintings still in the possession of that family, or where are they?

Sir Joseph Banks possessed sixty-five paintings by Ehret, purchased at the sale of Sir Robert More; and it is stated that they are now in the British Museum, with the rest of the library of Sir Joseph Banks. It would be very interesting to trace all the works of Ehret, who has never had an equal in flower painting; which is now so little understood as to be considered an inferior art, instead of one of the most difficult when properly executed. The name of Ehret is now scarcely ever heard, in consequence of few persons having ever seen his works. He resided in England from 1740, and was buried at Chelsea, 1770.

E.

**HANDASYDE.** — Where can an obituary notice of General Handasyde, Governor of Jamaica, in 1711, be found? Is his will on record? If so, where, and what is the date? Who was private or military secretary to this Governor?

S.

**REV. JOSEPH HUNTER.** — In the *Historical Magazine* (New York), and *Notes and Queries concerning the Antiquities, History, and Biography of America*, for Jan. 1862, I find this paragraph under the head of the "Massachusetts Historical Society, Dec. 4, 1861:" —

"William B. Trask, Esq., read a very interesting memoir of Rev. Joseph Hunter, F.S.A., one of the Assistant

Keepers of the public records of England, author of *The Founders of New Plymouth*, and a corresponding member of the Society, who was born at Sheffield, England, February 6, 1788; and died at Torrington Square, London, May 9, 1861, aged seventy-eight years."

Can any reader of "N. & Q." inform me whether this memoir has been printed? And if so, where in this country it can be seen? In the valuable series of MS. Collections of Mr. Hunter, now in the Additional MSS. of the British Museum, his letter-books furnish much information respecting his early life. R. BROOK ASPLAND.  
South Hackney.

**KING'S COUNTY, IRELAND.** — I should feel much obliged to any of the contributors of "N. & Q." for a list of the names of the principal English and Scotch families settled in the King's County about A.D. 1740.

A. J. C.

Bombay, Oct. 1863.

**IRISH UNION.** — At the Union of Ireland with England in 1801, compensations were granted to certain officers of the Crown and other persons, in consideration of the losses or diminution of income which they might sustain by consequence of such Union. Any of your readers having the means of so doing will greatly oblige by an answer to the following questions: —

1. Out of what fund were and are such compensations paid, which were in the shape of annuities or augmentation of salaries?
2. Where is any list to be found of the offices so compensated?
3. Was there any parliamentary report printed upon this subject?

S. E. G.

**JOHN MILTON.** — I found the following in a collection of epigrams, &c. published in two vols. 12mo, 1794, under the title of *The Poetical Farrago*: —

*Verses written on the Plague in London, lately found on a glass window at Chalfont, where Milton resided during the continuance of that calamity. Supposed to be written by Milton: —*

"Fair mirror of foul times, whose fragile sheen  
Shall, as it blazeth, break; while Providence  
(Ay watching o'er his saints with eye unseen),  
Spreads the red rod of angry pestilence,  
To sweep the wicked and their counsels hence;

"Yea, all to break the pride of lustful kings,  
Who Heaven's love reject for brutish sense;  
As erst he scourg'd Jesside's sin of yore,  
For the fair Hittite, when, on Seraph's wings,  
He sent him war, or plague, or famine sore."

Vol. ii. p. 86.

What ground is there for the supposition?

J. W.

**O'REILLY AT ALGIERS.** — You mention the expedition to Carthage. Can any of your correspondents give an account of the Spanish expedition which, under the command of an Irishman, Gen. Count O'Reilly, and of an English Baronet,

went from Carthage to take Algiers, but according to Lord Byron (note to *Don Juan*) instead of O'Reilly taking Algiers, Algiers very nearly took him? What was the real story? P. O.

**PORTRAIT PAINTERS.**—I have in my possession a family portrait, a full length, 54 in. by 48 in. The subject is a young lady with a dog and parrot. She was born in or about 1740, and appears to have been of about ten years of age when the portrait was painted. The style bears a resemblance to that of Hudson, but the only information that I have been able to obtain respecting the artist is, that he was a foreigner, most probably French, residing in London. I shall be greatly obliged to any reader of "N. & Q." who will give me the names of the best known portrait painters, both native and foreign, in London (the city of London emphatically) who were practising their art there between 1745 and 1765. J. C. H.

**PRINTED VISITATIONS.**—Will some correspondent kindly complete the annexed list of printed Heraldic Visitations? These are by Sir Thomas Phillipps, of Middle Hill, Bart.

Berkshire, 1666 and 1664, folio.  
Cambridgeshire, 1619, folio, 1840.  
Hertfordshire, in the *Topographer*, March, 1821.  
Middlesex, 1668, folio, 1820.  
Oxfordshire, 1674, in the *Topographer*, March, 1821.  
Somerset, 1628, folio, 1881-3.  
Wilts, 1628, folio, 1828.

The other printed Visitations are :—

Durham, 1575: Newcastle-on-Tyne, 1820.  
——, 1615: Sunderland, 1820, folio.  
Huntingdon, 1618: Camden Society, 1848.  
Westmoreland, 1615: 1858, 8vo.  
Yorkshire, 1664: Surtees Society.

Mr. Timbs, the editor of the *East Anglian*, announces a Visitation of Suffolk for January next.  
GEORGE W. MARSHALL.

**SAINT MARY, THE EGYPTIAN: CURIOUS PAINTING ON GLASS.**—

"Nous rions de certains traits dans la culte religieuse des sauvages, nous avons de la peine à concevoir que la simplicité ou l'extravagance de l'esprit de l'homme puisse aller si loin; ces traits sont ils aussi ridicules que ceux qu'enfantent la dévotion grossière de nos ascètes? En 1660, le caré de Saint Germaines de l'Auxerrois fit ôter de la chapelle de Sainte Marie l'Egyptienne un côté de vitrage qui y étoit depuis plus que trois siècles, et où elle étoit peinte sur le pont d'un bateau, trousseée jusqu' au genoux, devant le batelier, avec ces mots au dessous—'Comment la Sainte offrit son corps au batelier pour son passage.'—*Sainte Foix, Essais Historiques sur Paris*, 1759, tom. i. p. 201.

Is there any confirmation of this legend in the missals or homilies, in the *Golden Legend*, the *Lives of the Saints*, or the *Acta Sincera Martyrum*? I think I have met with the story before.

W. D.

**THE TRADITION OF THE WOODEN BELL.**—In the report given in the *Leeds Intelligencer* of

Oct. 17, 1863, of the proceedings of the British Archaeological Association, during their late meeting at Leeds, the writer, speaking of their visit to St. Mary Magdalen's Church, in the suburbs of Ripon, says:—

"A strong chest, of great age, is deposited near the chancel, which contains, among other curiosities,\* Dean Waddilove's wooden bell, about which there is a very amusing tradition."

Having joined in that most interesting excursion to Ripon and Fountains Abbey, I lingered behind, with three or four others, to examine this chest. Through a large hole in the lid we noticed this bell, which to our surprise, on opening the chest, we found to be of wood. A lady of the party, an entire stranger to me, thereupon related to us a story, which, I suppose, is what the Leeds reporter calls "a very amusing tradition." Her account was as follows: Having been present at the recent reopening of the church, she saw this bell, and on inquiring its history, was informed by a woman living near, that a dignitary of the church of Ripon, being in want of a dinner-bell, took one of the bells of this little church for that purpose, and had the wooden bell hung up in its place!

Can any of your readers give the true version of this strange story, and explain how it came to be mixed up with the name of Dean Waddilove, who, if I mistake not, was living within the last twenty or thirty years? SENESEENS.

**ARCHBISHOP WHATELY AND WHATELEIANA.**—Where can I see any illustrations of the inexhaustible fund of wit and humour which was perpetually flowing from the late Archbishop Whately? CLERICUS.

Oxford.

### Queries with Answers.

#### PARISH BOUNDARY.—

"Their legges and thighs of bone,  
Great as Colossus, yet their strength is gone.  
They look like yonder man of wood that stands  
To bound the limits of the parish lands."

Randolph to Mr. Robert Dover, 1688, p. 115.

To what does this allude? J. D. CAMPBELL.

[Randolph's "man of wood" is doubtless a portion of the Holy Oak or Gospel Tree, which as permanent landmarks formerly defined the boundaries of parishes. These indicators of the *priest-shire*, are thus noticed by two of his contemporaries. George Wither, speaking of the ancient perambulation, says—

"That ev'ry man might keep his owne possessions,  
Our fathers us'd, in reverent processions,  
(With zealous prayers, and with praisefull cheere),  
To walke their parish limits once a yeare:  
And well-knownne markes (which sacrilegious hands  
Now cut or breake) so bord'rd out their lands,

\* I saw nothing in the chest besides the bell and the bell-rope, which latter could hardly be called a curiosity.

That ev'ry one distinctly knew his owne,  
And many brawles, now rife, were then unknowne."  
*Emblems*, 1636, p. 161.

Again, Herrick, in his *Hesperides*, p. 18—

"Dearest, bury me  
Under that Holy-Oke, or Gospel Tree;  
Where (though thou see'st not) thou may'st think  
upon

Me, when thou yerely go'st procession."

How is it that the pious custom of "Beating the Bounds" is now generally observed on Holy Thursday instead of one of the three Rogation Days before Ascension? This is not only canonically wrong, according to the Injunctions of Queen Elizabeth (1559), and those of Archbishop Grindall (1571), but tends to rob the ceremony of its highest significance, the Rogation Days being intended as a commemoration of God's bounty in the fruits of the earth. *Vide Walton's Life of Hooker*.]

SIR WILLIAM MORETON. — Can any correspondent of "N. & Q." give any information respecting this lawyer, who seems to have attained eminence in his profession as Recorder of the City of London, and also the honour of knighthood in 1755? Sir William Moreton was of the ancient Cheshire family of that name long located at Moreton, where the old hall is still to be seen, one of the finest specimens of its kind in England. He was the last direct male descendant of that long line, and died in 1763. His remains lie buried under an altar-tomb at the east end of the north aisle of the parish church of Astbury, in which the old hall is situated, and above the tomb his hatchment was suspended. OXONIENSIS.

P.S. Does he figure in any account written of "Cheshire Worthies?"

[Sir William Moreton was son of Dr. William Moreton, Bishop of Kildare, and afterwards of Meath. He was appointed senior judge of the Sheriffs' Court, and elected Recorder of the City of London, 15th February, 1758, in the room of Mr. Baron Adams. He was knighted at Kingston 19th September, 1755, on presenting a congratulatory address upon his Majesty's return from Hanover. In the same year he was returned M.P. for Brackley, and died 14th March, 1768, aged sixty-seven. He married Jane, relict of John Lawton of Lawton, Esq.; she died 10th February, 1758, aged sixty-one, and was buried at Astbury. For the pedigree of the Moreton family see Ormerod's *Cheshire*, iii. 29.]

GEOFFREY VANN. — The following rhyme was repeated to me by a boy while showing me over one of the old churches in Dorchester:—

"Geoffrey Van and his wife Anne,  
Built this tower without the aid of man."

Who were they, and what is their story? H.

[The Rev. John Coker (*Survey of Dorsetshire*, p. 69), says that the monuments in the windows of St. Peter's church, Dorchester, belonged to the Chislocks, founders of the priory, and were removed with others hither, as he had heard, when the priory church was pulled down. One of these figures is said by tradition to be the founder of the church, and vulgarly called *Geffrey Vann*, or rather *Ann*; for about 1680 was dug up in a garden of this town a seal, on which was a crescent, surmounted with a star, and round it, SIGILLVM GALFRIDI DE ANN. It was in the possession of the late Colonel Michel. A

family of this name was anciently seated at Winterbourne, Faringdon. *Vide also Hutchins's Dorsetshire*, edit. 1803, ii. 42.]

JOHN BAREFOOT. — I possess an old print of John Barefoot, *Letter Doctor* to the University of Oxford, dated 1671, *à l'atlas sue* 70, with this inscription beneath it:—

"Upon this table you may faintly see  
A Doctor deeply skilled in Pedigree:  
To *Ne plus Ultra* his great fame is spread;  
Oxford a more facetious man ne'er bred.  
He knows what arms old Adam's grandsire bore,  
And understands more coats than e'er he wore:  
So well he's versed in College, School, Theater,  
You'd swear he'd married our dear Alma Mater.  
As he's our Index, so this picture's his;  
And, Superscription like, just tells whose 'tis;  
But the contents of his great soul and mind  
You'll only by his conversation find."

The print displays an old man in a tight-fitting cloth coat with one fringe epaulette, holding a letter in his right hand.

Is anything known of this person thus quaintly described? THOMAS E. WINNINGTON.

Stanford Court, Worcester.

[The inscription on this print is printed by Granger (*Biog. Hist.* iv. 200), who informs us that "this facetious man was many years a letter carrier in the university of Oxford. It appears from the inscription that his memory was extraordinary. I am informed (adds Granger), from unquestionable authority (James West, Esq., who had it from Hearne), that his invention was as extraordinary as his memory. He was a coiner of what people call *white lies*, and as his fictions were rather of the probable than the marvellous kind, they were sometimes verified."]

PHIL OR PILL GARLICK. — Who was the original?

"Let there be but the appearance of a bargain, let her only know that the thing is sold beneath its intrinsic value, and that is a temptation not to be withstood; she strikes off an agreement at once, and kindly leaves the payment of the money to poor Pill Garlic."—*The Babler*, No. cxii., Sat. March 19.

W. P.

[The origin of this term has been discussed in our 1<sup>st</sup> S. iii. 74, 150. It has been conjectured that it has some reference to a "peeler of garlick," i. e. a scullion, the lowest inmate of the servants' hall. If so, it was in use in the sixteenth century, as it occurs in Skelton's satire on Wolsey, *Why come ye not to Court?* lines 108-109:—

"Wyll, wyll, wyll, wyll, wyll,  
He ruleth alway styll.  
Good reason and good skyl,  
They may *garlycks pyll*,  
Cary sackes to the myll,  
Or pescoddes they shall shyll,  
Or elles go rost a stone."]

"HANG UPON HIS LIPS." — What is the origin of this phrase? The feat (literally) were a remarkable one. Yet nothing is more common than in these words to describe the rapt attention of an audience to an orator. F.

[A common Latinism. "Pendet iterum narrantis ab ore." Virg. *Æn.* iv. 79. "Narrantis conjux pendet ab ore viri." Ovid, *Heroides*, epist. i. 80.]

### Replies.

#### BIBLIOGRAPHY OF THE COLLIER-CONGREVE CONTROVERSY: JEREMY COLLIER ON THE STAGE.

(3rd S. iv. 390.)

Macaulay says of this book, an abstract of which is presented by MR. TRENCH:—

"There is hardly any book of the time from which it would be possible to select specimens of writing so excellent and so various. . . . We hardly know where, except in the *Provincial Letters*, we can find mirth so harmoniously and becomingly blended with solemnity, as in the *Short View*. In truth, all the modes of ridicule, from broad fun to polished and antithetical sarcasm, were at Collier's command. On the other hand, he was complete master of the rhetoric of honest indignation. We scarcely know any volume which contains so many bursts of that peculiar eloquence which comes from the heart and goes to the heart. Indeed, the spirit of the book is truly heroic."

Your readers may judge for themselves how far a book, so commended by such a critic, is deserving of the scant measure of attention with which it meets at the present day, and which is so amusingly illustrated by MR. TRENCH's confessions of skipping.

The fierce and lengthened controversy which ensued on the publication of Collier's book is most graphically described by Macaulay (as everybody knows) in the sequence of the Essay from which my quotation is taken, "On the Comic Dramatists of the Restoration." A useful account of it is also to be found in Allibone's *Dictionary of British and American Authors*; sub voce, COLLIER.\* But I have nowhere been able to find a complete bibliography of this noted controversy. The notices of Lowndes (Bohn), Watt, and Allibone, are all defective. I send you as complete an account as I have been able to compile from the materials within my reach, in the hope that some of your readers may supply its deficiencies, and (possibly) correct its errors.

#### I. PUBLICATIONS BY COLLIER.

1. A *Short View of the Immorality and Profaneness of the English Stage*. London, 1698. [The fourth edition, 1699.]

2. Defence of the "Short View;" a Reply to Mr. Congreve's "Amendments," and to the Vindication of the Author of the "Relapse." (Vanbrugh.) London, 1699.

3. A Second Defence of the "Short View." A Reply to "The Antient and Modern Stages Surveyed." London, 1700.

4. A Further Vindication of the "Short View." A Reply to "A Defence of Plays." London, 1708.

5. Mr. Collier's Dissuasive from "the Playhouse; in a Letter to a Person of Quality, occasioned by the late Calamity of the Tempest." London, 1703.

[\* For some account of the keen controversy occasioned by Jeremy Collier's masterly work, consult Kippis's *Biographia Britannica*, vol. iv. pp. 18, 19; Dr. Johnson's *Life of Congreve*; *Select Collection of Old Plays*, vol. i. pp. xcviil. to c., second edition; and Genest's *History of the Stage*, ii. 123-135.—ED.]

#### II. PUBLICATIONS ON COLLIER'S SIDE OF THE CONTROVERSY.

1. Animadversions on Mr. Congreve's "Late Answer to Mr. Collier," in a Dialogue between Mr. Smith and Mr. Johnson. [Query, Who is the author?] London, 1698.

2. The Stage Condemned . . . The Arguments of all the Authors that have Writ in Defence of the Stage against Mr. Collier considered. [Query, Who is the author?] London, 1698.

#### III. REPLIES TO COLLIER AND HIS ABETTORS.

1. CONGREVE—

(a.) Amendments of False Citations from the "Double Dealer." London, 1698.

(b.) A Defence of Dramatick Poetry. London, 1698.

2. VANBRUGH. A Short Vindication of the "Relapse" and the "Provoked Wife."

3. DR. DRAKE—

(a.) The Antient and Modern Stages Surveyed. London, 1699.

(b.) The Stage Acquitted, being a full Answer to Mr. Collier, &c., &c. London, 1699.

4. DR. FILMER. A Defence of Plays. [Imprint?]

5. JOHN DENNIS—

(a.) The Usefulness of the Stage to the Happiness of Mankind. London, 1698.

(b.) The Person of Quality's Answer to Mr. Collier, 1708.

(c.) The Stage Defended. London, 1726.

6. ELKANAH SETTLE. [Query, What is the title of his publication?]

7. WYCHERLEY. [Query, What did he publish on the subject?]

8. PETER MOTTEUX appended.—A Defence of the Stage to his play of "Beauty in Distress." His Arguments are replied to in "The Stage Condemned." [II. 2. as above.]

ROBERT B. STEWART.

Glasgow.

#### ANGELIC VISION OF THE DYING.

(3rd S. iv. 351.)

MR. MAUDE will find many narratives such as he seeks in the publications of the Wesleyan Methodists. I extract a few from the *W. M. Magazine* for 1828, the volume nearest to my hand at this moment:—

1. Miss Mary Davis, aged thirty-six. . . . "To her sister she exclaimed, as in a holy rapture: 'The glorious spirits, the kind angels, are come to carry me to glory.'" P. 65.

2. Samuel Jennings, Esq. "Those who were present with him, when he was about to expire, suddenly felt an uncommon heavenly influence, and said to one another: 'What can this be? Surely the Lord is here, or his holy angels are come.' Mr. Jennings looked up; his eyes sparkled with joy; and, as if some glorious spirit appeared to his view, cried out: 'Dearest!' and instantly expired without a struggle."—P. 235.

3. Susannah Lord, aged thirty. . . . "She cried out: 'I see the happy angels beckoning me away!'"—P. 786.

4. Jane Barnett, aged thirty-seven. "As if heaven and the attendant angels just appeared in view, she cried with a loud voice: 'O what a glorious company do I behold!'"—P. 862.

Take another example from a more recent publication, the *Christian Miscellany* for 1859:—



5. Mary Elford, aged twenty-four. "Looking up to heaven with steadfastness, joy enlivening her countenance, and faith beaming in her eye, she shouted: 'He is coming! He is coming! Jesus is coming! I see Him! I see Him! Hark! do you hear Him?' And then the dying whisper: 'He comes! He comes!'"—P. 256.

So in Pope's "Ode":—

"Hark! they whisper, angels say, 'Sister spirit, come away!'"

Heaven opens on my eyes; my ears with sounds seraphic ring."

Sex and age, it seems to me, would be very important elements in the consideration of narratives such as I have quoted; but they are numerous enough to fully warrant Dr. Brown's remark. I shall be glad to learn the results of Mr. MAUDA's investigation of the subject.

JOB J. BARDWELL WORKARD, M.A.

I do not know if the following stories, told by intimate friends long since deceased, will suit your purpose; but I remember hearing a young clergyman mention that an uncle he had lost (a very holy man) had been for many years paralysed in his right arm, but that in his last moments he had freely used it, to point out to his weeping friends the angels whom he said he saw waiting for him. My friend certainly believed his uncle had seen what was hidden from them. I do not know where the uncle lived, but my friend was a Cumberland man.

I also remember being told by a Somersetshire lady that a relative of hers (I forget in what degree), who had led a very sad life, horrified all those who were waiting on him at his death, by declaring he saw the devil seated on the washing-stand, ready to take possession of his prey.

L. C. R.

In Mr. Keble's recently published *Life of Bishop Wilson*, there is an account of a vision of angels seen by the good prelate a few hours before his death. I have not the work now with me, but the notice occurs at the end of the second volume.

W. J. D.

MANORIAL RIGHTS (3rd S. iv. 352).—The French writer probably refers to the sixth chapter of the first book of Columella, where the following statement occurs:—"Circa villam deinceps hæc esse oportebit; furnum et pistrinum, quantum futurum numerus colonorum postulaverit." There is nothing said as to the mode in which these *coloni* paid for the use of these things; it was probably taken into account in the rent they paid for the ground which they worked. C. T. RAMAGE.

SIR JOHN WENLOCK: LORD WENLOCK (3rd S. iv. 326).—John Wenlock, Esq., afterwards Lord Wenlock, had a wife, Elizabeth, daughter and co-heiress of Sir John Drayton, Knight, but had no

issue by her. This I learn from a release (a copy of which is before me) to them and John Barentyn, of the manor of Burghfield-Regis, co. Berks, 19 Henry VI., by Richard Duke of York, and others. I am sorry I can give no fuller information to your querist, G. R. C. R. W. DIXON.

BOATING PROVERB (3rd S. iv. 370).—Clemens Romanus, in his First Epistle to the Corinthians, ch. vii. [iv. 2], uses the words—*ἐν γὰρ τῇ αὐτῇ σκάφῃ σκαυόμεναι*; these have, however, no reference to boats or water, but to the sandy arena of the gymnastic exercises, as the next words *καὶ ὁ αὐτὸς ἡμῶν ἀγὼν ἐπικρατεῖα* shew, the meaning being, "For we are on the same arena, and the same contest awaits us:" "in eadem enim arena versamur, et certamen idem nobis impendit." Had Clemens said *ἐν γὰρ τῇ αὐτῇ σκάφῃ σκαυόμεναι*, he would have conveyed the sense your correspondent attributes to him; but this would have been inconsistent with the rest of the sentence, which is put erroneously in the poetic form. The mind of Clemens was most probably, at the time of writing these words, impressed with the passages in 1 Cor. iv. 9; ix. 25-27; xv. 32; 2 Cor. x. 13, 15, 16; Gal. vi. 16; Eph. vi. 13-17; Heb. xii. 1, or others, where the Christian course is compared to the gymnastic contests of the Greek amphitheatre.

T. J. BUCKTON.

I have not access to the Epistle of Clemens from which Mr. TRENCH quotes, and therefore write in doubt, but I cannot help thinking that the passage in question has no allusion to boating. I am not aware whether there is any authority for the use of *σκάμμα* in the sense of "boat;" but I find that the usual meaning was, "a pit or trench," and that the word had a special meaning in the gymnastic schools, viz., "a place dug out and sanded, on which the leapers practised." See Liddell and Scott's *Lexicon*. Taking this in connection with *ἀγὼν* in the next line, which was the usual word to signify a contest at the public games, I find it difficult to believe that the passage quoted has reference to boating. The proverbial expression, "We are in the same boat," appears, however, to be older than Clemens. We have it, or at all events the same idea, in the Oration of Demosthenes, "De Coronâ" (Bekker):—*οὐκ ἐπὶ τῇ αὐτῇ ὁμῇ τοῖς πολλοῖς, ἰ. ε. τῇ αὐτῇ ἀγκύρας*.

R. C. HEATH.

PAUL JONES (3rd S. iv. 267, etc.).—Paul Jones in good company:—

"For they all are alike,  
And the De'il pick their bones,  
Lord North, Jemmy Twitcher,  
Charles Fox, and Paul Jones."

This was the chorus of a once popular political song, of which the substance was probably not worth preserving. Jemmy Twitcher was Sir James Lowther.\* P. P.

\* No. Lord Sandwich.—Ed. "N. & Q."

**BOWLES** (3rd S. ii. 145, 254, 272.)—Anecdotes of the family of Bole, Bollis, Boles, Bowles, may be read in Illingworth's *Account of the Parish of Scampton, Lincolnshire*, pp. 42—65. They early intermarried with the Harts of Sproston Court, Yorkshire. Mr. John Bowles, in 1629, a member of the English Corporation for the Settlement of Massachusetts Bay, in New England, removed to the colony about ten years afterwards, and died Sept. 21, 1680, but his parentage is unknown. Among those knighted for valour at Calais, 1596, was John Bowles.—Camden's *Elizabeth*, iv. 94.

J. W. T.

**ROBERT TROLLOP** (3rd S. iv. 354.)—Your correspondent may be glad of the following passage about the tomb, which occurs in an obituary notice of the late Joshua Greene, Esq., in the *Gateshead Observer* (November 16, 1861):—

"He was a collateral descendant of the Trollops, the family of the celebrated architect (the builder of the old Exchange at Newcastle, and the Hall at Capheaton)—and, as such, inherited, in common with the Dobsons, as the burying-place of his family, the Mausoleum in St. Mary's churchyard, which is pretty well known in local history, and which was restored, a few years ago, by his son, John Greene, Esq., of Rodale House."

Brand alludes, in 1789, to the "faint traditional account" then current, "which he did not much credit," of a statue and epitaph in St. Mary's burial-ground, overlooking the Newcastle Exchange on the opposite shore of the Tyne—an epitaph which does not seem ever to have had churchyard existence, but to have simply been written and circulated in Trollop's lifetime for amusement. Apocryphal as it is, it is continually quoted (and will no doubt continue to be) in collections of epitaphs, while the not less remarkable lines on John Addison, "one of the undertakers for building Tyne Bridge," who died May 19, 1776, which are actually to be found in this Gateshead cemetery (although fast crumbling to decay), have made their way into no book, but were recently printed in a Newcastle newspaper (the *Daily Chronicle*):—

"Here lies interr'd beneath this lap of Earth,  
A Swain to others and himself unknown;  
Minerva smil'd upon him at his birth,  
And Science solely marked him as her own.  
He lived below'd, and sore lamented died;  
The Muses mourn'd, and to their Founts retir'd.  
The Arts sat sullen, hung their heads and cry'd,  
And Science wept, when Addison expir'd."

C.

**DANCING IN SLIPPERS** (3rd S. iv. 351.)—I apprehend that the meaning is, that the Princess danced in low-heeled shoes; which, if the date was late in the reign of George III., would be then becoming fashionable. VERBA.

**MODERN CORRUPTIONS** (3rd S. iv. 370.)—The slip-slop custom has, as to some of the instances

edited by Mr. PHILLIPS, the seal of antiquity. We are told in the first chapter of Genesis, that the waters brought forth abundantly *fowl*, and that man was commanded to have dominion over the *fish* of the sea, and over the *fowl* of the air. Johnson's *Dictionary* states that both these words are used collectively; while, as to *chicken*, there seems to be some doubt whether it be not the plural of chick—a probability supported by the ancient proverb: "Children and chicken must always be picking." We speak of ships' *biscuit*, not *biscuits*. In some cases the tendency seems to be to pluralise a singular word. Thus, farmers talk of the effect of rain upon the *wheats*; and village goodies in some parts will tell you, that a sick person has taken nothing but "a few broth." A worse corruption than these, is the extending use of that vile word "reliable," which, notwithstanding all the efforts of "N. & Q." to strangle it in its birth, bids fair to become naturalised on this side the Atlantic.

I observe, by-the-way, that *The Times* has relinquished an attempt, which it made some three years since, to introduce a third *e* into the word *freer*, which for some time always appeared there as "freer." There seemed no more reason to retain a third *e* there, than in *seer*. VERBA.

**CORONETS USED BY THE FRENCH NOBLESSE** (3rd S. iv. 372.)—M. B. will find engravings of the coronets used by the French noblesse in the seventeenth century, in *L'Armorial Universel*, par C. Segoing, Historiographe du Roy, Paris, 1679. From a second title-page, it appears that this work was a later edition of one entitled *Le Grand Armorial Universel*, published at Paris in 1670.

J. WOODWARD.

New-Shoreham.

**THE COMPANY OF MERCHANTS' ADVENTURERS** (3rd S. iv. 372.)—Thomas Aldersey, the "active member of this Company," as Mr. P. S. CAREY very justly calls him, was the second son of John Aldersey, Esq., of Aldersey and Spurstow, county Chester, by Anne, daughter and heiress of Thomas Bird of Clutton, in the same county. He settled in London as a "citizen and haberdasher," and was for many years a prominent member of the Haberdashers' Company of that city. He married Alice, daughter of Richard Calthrop, of Antingham, in Norfolk, by whom he left no issue. Shortly after the date of his letter to the Lord Treasurer Burleigh, or about 1576, he purchased from the crown the rectory of his native parish of Bunbury, near Tarporley; and by leasing the great tithes, and other sacrifices, was enabled not only to make provision for a preacher and rector, but also to found what is now known as the Aldersey Grammar School at Bunbury. The patronage of both he placed in the hands of the Haberdashers' Company of London; who have at this

moment open, in their gift, the preachiership of Bunbury, just vacated by the resignation of the Rev. W. B. Garnett. In the school at Bunbury there is an original painting of the founder, Thomas Aldersey, "merchant adventurer," in his black gown and ruff, with the date 1588, he being then in his sixty-sixth year. Mr. Aldersey died in 1599; and was buried at Berden, Essex. MR. CAREY may learn more of his (Mr. Aldersey's) other benefactions by referring to the records of the London Haberdashers' Company.

T. HUGHES.

Chester.

THE USE OF SEVERAL CRESTS (3rd S. iv. 372.)—A second crest should properly be used, I believe, only under the following circumstances:—

First. When the arms of the bearer have been honoured with an augmentation, a second crest has very frequently been conferred, as in the case of Lords Nelson and Collingwood; the Marquis Wellesley, Cameron of Fassifern, &c., &c.

Secondly. When a person has received the royal license to use the name and arms of another family, in addition to his own, it is customary to use the crests of both families, e.g. Godolphin-Osborne, Gordon-Lennox, &c., &c.

But many people now use (though improperly) a second crest, because it belongs to a coat which they quarter with their own.

In this matter as well as (though in a much less degree) in the matter of supporters, there is a tendency at the present day to disregard the old rules of the Heralds' College. Abroad, and especially in Germany, the use of several crests is very general.

Many princes and nobles use eight or ten helmets and crests, according to the number of fiefs by which they were entitled to vote in the circles of the empire. Thirteen is the largest number I have ever seen employed.

J. WOODWARD.

New-Shoreham.

MITRATITION (3rd S. iv. 250.)—In the absence of any more plausible emendation, for I think "the judicious reader" will not accept either *extermination* or *migration*, I would with some diffidence offer the following. Bishop Hall wrote his *Great Mystery of Godliness* after he had been debarred the exercise of his episcopal functions, and expelled from his palace. Speaking, therefore, of the banishment of peace, and the dissensions in the Christian world, I conceive that, with a quaint allusion to the dissensions and fierce enmities which brought about, and which in his opinion would still follow from, the loss of episcopal rule, and the deposition of himself and his brother bishops, he, on the model of the law-term *extradition*, coined either *mitradition* or *mitratradition*, to express the deposition of peace from that rule on earth to which she had been conse-

crated when angels sung her introit. The words "worst of enemies" and "adjudged," favour the view that *extradition* was the suggesting form.

BENJ. EASY.

EXECUTIONS FOR MURDER (3rd S. iv. 268, 335.)—I am obliged by the answers to my Query. Will T. B. be kind enough to give me the parliamentary number of the paper to which he refers in the Sessions 1861, or in any other year that is easily accessible to him?

As the list of Parliamentary Papers delivered has for many years been given in the *Justice of the Peace*, I shall by reference to the columns of that journal, be able to trace out the numbers in each year, and thus much shorten my reference at the British Museum, or my order to my London bookseller.

J. P. D.

WILLIAM CROSSLEY (3rd S. iv. 267.)—An engineer of the name of Crossley (I know not whether William or not) executed the Brecknock and Abergavenny Canal, with its railways, after the death of the projector, — Dadford. He was afterwards engaged near Manchester on canals (the Macclesfield, if I mistake not, amongst others). About 1834, he was, under Robert Stephenson, a resident engineer on a division of the London and Birmingham Railway, then in course of execution.

The name of Crossley is also borne by the engineer of the Midland Railway, whose headquarters are at Derby.

VEYAN RHEGED.

HAWKINS FAMILY (3rd S. iii. 205.)—The article regarding "young Hawkins," reminds me that I possess a fine copy of the second edition of *L'Hep-tameron de Marguerite, Royne de Navarre*, Paris, 1560, with the following autograph on the title: "Thomas Hawkyn, Servitor de la royne d'Angleterre." The name, by itself, is also written at the end of the volume. The penmanship is bold, firm, and distinct. Can any of the readers of "N. & Q." inform me of any particulars regarding this Thomas Hawkyn?

J. D.

Edinburgh.

FAMILY OF GOOKIN (3rd S. ii. 324, 397, 472.)—"Vincent Gookin, Gent.," was appointed Surveyor-General of Ireland, Jan. 11, A.D. 1657. See *Liber Munerum Publicorum Hibernia*, vol. i. part II. p. 137. I have a very old office-copy (certified by "Brodrick, Sur.-Gen.") of an order relating to lands, of July 1658, signed by "Vin. Gookin, Surveyor-Gen."

Robert Gookin, Esq., of Carrageen, co. Cork (who died in 1752), was married to Esther, daughter of Percy Smyth, Esq., of Headborough, co. Waterford. Not improbably, this Robert was a descendant of said Vincent's. See *Landed Gentry* (1863), art. "Smyth of Headborough."

OTUM.

**CROQUET** (3rd S. iv. 349.)—A ROVER has carried into effect the idea which has before suggested itself to me, in great croquet difficulties, of applying to the invaluable pages of "N. & Q." May I be allowed to put the two following cases, which I will do as distinctly and briefly as I can, leaving them to the consideration of croquet players? Capt. Mayne Reid has not, I think, instanced them in his book on *Croquet*.

The game is drawing to a close. The eight balls are almost all rovers; and the battle is waging fiercely round the peg!

A's ball strikes B's ball, and, glancing off, hits the peg: A's becomes, therefore, a dead ball. But A. contends for the privilege of croquetting B's ball, on account of having hit it before hitting the peg. B. remonstrates, and says A's ball is a dead one; and, therefore, out of the game, and incapacitated from doing anything. But as the game was played, A. croquetted B's ball, and then retired from the scene of action.

The second case, strange enough, happened in the same game. C's ball hits D's ball, and causes it to hit the peg—to the detriment of D's side—D's ball being a useful one. Then C. protests he has the unalienable right of taking "two turns," or roquet-croquet from D's ball. D's side violently remonstrates against "two turns" being taken from a dead ball, as an impossibility; but in the game, C's point is carried.

After the game was ended, a calmer discussion ensued, in which the players added two rules to their former ones.

1st. A ball which hits another ball, and then the peg, is dead, and loses the right of croquet.

2nd. A ball which kills another by hitting it against the peg, has *another turn* on account of having hit a ball; but has no right to any croquet, as it is impossible to croquet a dead ball.

Should any croquet players have found themselves in the same dilemma, I think they will arrive at the same conclusions as those stated by

BLUE BALL.

**SLEEPING GARMENTS** (3rd S. iv. 332.)—Robert Johnson, of Riding Mill, a few miles west of Newcastle-upon-Tyne, servant to Mr. Thomas Errington, miller, slept in a shirt in the month of August, 1672. Examined at Morpeth sessions in support of a charge of witchcraft against Ann Bates, of that place, the wife of a tanner, and others, he deposed that, about the latter end of August, 1672, late at night,—

"Lyeing in his bed at Rydeing Mill, betwixt two of his fellow-servants, he heard a man, as he thought, call at the dore, and ask whoe was within. Upon which this informant rose, and went, and layd his head against the chamber window to know whoe it was that called, and he heard a great noise of horse feet, as though it had been an army of men. Whereupon he called, but none would answer. Soe he returned to his bed; and the next

morning, rising out of bed, he wanted his shirt, which seeking after he accused his two fellow-servants, which were amazed at the thing, and denied that ever they knew of it, which this informant further searching after, found it lapt upp under his pillow at his bed-head."

The mystery was explained to the magistrates by Anne Armstrong, of Birchin Nooke, spinster, a witch-finder; for she, being present at a midnight meeting of witches, heard—

"Anne Forster, Michaell Ainsly, and Lucy Thompson, confess to the divell; and the said Michaell told the divell that he called 8 severall times at Mr. Errington's kitchen dore, and made a noise like an host of men. And that night, the divell asking them how they sped, they answered, nothing, for they had not got power of the miller, but they got the shirt of his bak, as he was lyeing betwixt women, and laid it under his head, and stroke him dead another time, in revenge he was an instrument to save Raiph Errington's daughter from goinge downe the water and drowneing, as they intended to have done." (*Surtees Society's Publications*, vol. xl., pp. 195, 198.)

C.

**RIDDLE** (3rd S. iv. 188, 277, 338.)—At the first of these references will be found the following riddle, proposed by MR. DE MORGAN:—

"My first, invisible as air,  
Apportions things of earth by line and square.  
The soul of pathos, eloquence and wit,  
My second shows each passion's changeful fit.  
My whole, though motionless, declares  
In many ways how every body fares."

At the second reference will be found an answer which I hazarded, the word *gaslight*. But to this MR. DE MORGAN objected, as appears at p. 338. I have now another answer to suggest, the word *tollbar*, which I think answers all the three requisites. A *toll* is laid on in proportion to measurement of certain goods, and certain distances. The *bar* is the scene, and source, and we may say, soul of eloquence, and shows the workings of the various passions: and the *tollbar* certainly shows how everybody fares, that is travels, and also fares as to worldly riches, which so often regulate the mode of travelling. Can this be the true answer? F. C. H.

**THE WILL OF WILLIAM THYNNE** (3rd S. iv. 365.) Neither the will, nor the epitaph of William Thynne can be taken as affording any evidence that he had adopted the Protestant religion. He bequeaths his soul to his "sweet Saviour, through Christ his only Redeemer"—how he distinguishes the two is quite unintelligible, and sounds rather Nestorian; but let that pass. He believes himself to be "one of the holy company of heaven, through the merits of Christ's passion, and no otherwise." Such would be the sentiments and language of all Catholics; and there is certainly nothing here to prove that this man was anything else. Next as to a Protestant spirit pervading his epitaph, such an assumption is equally unfounded. In the first place, it says: "Pray for the soul of Mr.

Thynne," which is decidedly Catholic, and not Protestant. In the latter part, it expresses a belief that God's mercies freely offer "to all them that earnestly repent their sins, eternal life, through the death of his dearly beloved Son Christ Jesus." Assuredly this is sound Catholic doctrine, and it would be highly injurious to the professors of the Catholic religion to impute to them any other.

The pages of "N. & Q." are not the proper place for controversy; but when unjust imputations are admitted, a moderate explanatory defence will in fairness be conceded. F. C. H.

QUARTERLY REVIEWS (3<sup>rd</sup> S. iv. 226, 316.)—I quite agree with your correspondents, Mr. S. SHAW and GRIME, as to the want of an Index to the *Quarterlies*; and having access to the *Edinburgh* and the *Quarterly*, I am about to commence an Index thereof. Will some of your readers give me a complete list of the *Quarterly Reviews*, with the date of their commencement, and if not now published, when discontinued? I shall be glad of any suggestions on the subject.

W. I. S. HORTON.

Rugeley, Staffordshire.

BAPTISM OF BELLS (3<sup>rd</sup> S. iv. 381.)—The bell referred to with the inscription "Alfredus Rex," was one of a set belonging to a chapel in the parish of St. Minver, Cornwall. Besides the parish church, there were two chapels, one dedicated to St. Michael, and the other to St. Enodoc. Some repairs being wanted, the bells were sold to raise the necessary funds; but this was not a recent transaction, having taken place towards the middle of last century, and the bells were most probably cast long after the time of King Alfred.

WM. SANDYS.

SWING (3<sup>rd</sup> S. iv. 271, 339.)—Your correspondent who asks concerning this *nomini umbra* may be referred to a dramatic production of the once celebrated "Devil's Chaplain,"—

"Swing; or, Who are the Incendiaries? A Tragedy, Founded on late circumstances, and as performed at the Rotunda." By the Rev. Robert Taylor, A.B. London, Printed and published by Richard Carlile, &c. 8vo, 1831."

The *dramatis personæ* of this piece are, the Archbishop of Cant.—, Rev. Dr. Elijah Brimstone, Judge Jefferies, Old Swing, John Swing, Francis Swing, Sally Swing, Polly Swing, Ebenezer Sanctity, Richard Jones, and Robert the Devil, or the Genius of Reason.

The tragedy opens with a conference between the Archbishop and Judge Jefferies in the Palace at Croydon, and concludes with the hanging of the latter to a lamp-post by the mob, and the preparation of fire-balls, "the power of the Ignipotent," by the Swings; then we have "the Archbishop's Palace in a blaze; the Archbishop himself flying from room to room in frantic

horror." He is, however, saved from a fiery death by Swing, who, in return, is placed by him on the throne as "citizen King," from which he speedily descends with the peroration:—

"Then Swing resigns his Kingship,  
And will return, a British Cincinnatus,  
To the plough, from whence he sprang;  
Happy to have taught the world, tho' by a fiery lesson—  
The noblest moral Heaven itself could give,  
'Who'd live himself, must let his neighbour live!'"

WILLIAM BATES.

Edgbaston.

PHOENIX FAMILY (3<sup>rd</sup> S. iv. 247.)—In answer to J. C. L.'s query, I can only inform him that at the time I wrote, Phoenix was a tobacconist in Cock Street, Wolverhampton. His name does not appear in the *Directory* for 1864, just published. Any inquiry in the town would probably discover his present address. S. T.

HERALDIC (3<sup>rd</sup> S. iv. 372.)—Crests, as family cognizances, appear to have been transmitted, anciently, from one house to another, in representation. In modern English heraldry they are borne (with the arms) when, and when only, the "name and arms" of other than one's paternal family are, by license, assumed.

In Scottish and Foreign Heraldry, the custom or law is different.

Boyer's *Theatre of Honour* is the best work M. B. can consult on the subject of French Coronets of the last two centuries. S. T.

SYMBOLISM IN STONES (3<sup>rd</sup> S. iv. 248.)—Oxon. will find some information on this subject in the August number of the *Family Friend*, 1860.

W. I. S. HORTON.

EPITAPHS (3<sup>rd</sup> S. iv. 19.)—The following inscription may be fitly adduced as a *scholium* on the Epitaph "Quod fuit esse," &c. —

"Improve time in time, while time doth last;  
For all time is no time, when, time hath past."

Which I thus Latinise:—

"Proficatur tempus in tempore, dum tempus duret;  
Quia omne tempus non est tempus, quum tempus abiit."

J. L.

"LONDON UNIVERSITY MAGAZINE" (3<sup>rd</sup> S. iv. 247.)—I have delayed thus long in answering the query of Mr. W. E. BAXTER, hoping to be able to send him a file of this work. As I find myself unable to secure one in the quarter I expected, I now reply. This Magazine was printed and published by the Dissenting firm of Judd & Glass, which became defunct soon after the Magazine did, which event happened in 1859 as regards the first series, in 1860 as regards the second. If my friend will take my advice, he will abandon his desire to possess a set. I assure him that greater rubbish never issued from the press.

GEORGE F. CHAMBERS.

**SCALDING THURSDAY** (3rd S. iv. 320.)—The date being Sept. 24, I presume that Scalding Thursday was a homely term for the day of preparation for that high-day Michaelmas, when the victim goose was scalded, plucked, and hung. A week's hanging is the rule for a goose.

BENJ. EASY.

**JOHN CANNE** (3rd S. iv. 397.)—A reprint of the *Necessity of Separation*, edited by the Rev. Charles Stovel, was published by the Hanserd Knollys Society in 1849, 8vo. The original title is given, the date of which is 1634. A very long and interesting introduction by the editor includes a chronological list of his works (in which is given Stevens' conjectural date of Canne's death, 1667), a list of works consulted, and a variety of curious information which might interest C. K.

SOLSBERG.

**PISCINÆ NEAR ROODLOFTS** (3rd S. iv. 270, 361.)—There appears to be some difference of opinion amongst your correspondents as to the probability of a piscina being situated near a roodloft; after duly considering the subject, however, I am inclined to think that the one at Maxey is a genuine piscina. In the first place it is a well known fact, that though piscinas are for the most part found in the chancel, yet they are frequently met with at the eastern ends of the aisles, of the nave, and elsewhere. And also that, although we may generally conclude from the appearance of a piscina that an altar formerly existed there, this does not universally apply; as e. g. piscinæ found in vestries where the officiating priest washed his hands before putting on his robes; and again, in the case of the high altar, Arundel Church, Sussex. Piscinæ were frequently added into structures of an earlier date. This I have elsewhere shown to be the case with reference to roodlofts themselves. We meet occasionally also with a piscina in a crypt, as the one of Norman character in the crypt of Gloucester Cathedral.

JOHN BOWEN ROWLANDS.

**EIKON BASILIKE** (3rd S. iii. 128, 179, 220, 254, 339.)—The accompanying inscription will interest some correspondents who have written on this subject; and is, 'I think, worthy of a niche in "N. & Q.," in order to preserve it, otherwise it will soon be forgotten.

The inscription in question was painted on the south wall of the chancel of Handborough Church, in the county of Oxford—a benefice in the gift of the President and Fellows of St. John's College in that University—but has now been obliterated owing to the walls of the chancel having been scraped. The author of it is supposed to have been Richard Baylie, President of St. John's and Rector of Handborough, who was connected with Archbishop Laud by marriage. He was displaced during the time of Cromwell; but subse-

quently restored, and eventually became Dean of Salisbury Cathedral, when the king enjoyed his own again.

"M. S.

Sanctissimi Regis et Martyris, Caroli.  
Siste Viator,

Lege, obmutesce, mirare:

Memento Caroli illius

Nominis pariter, et pietatis insignissimæ, Primi,

Britanniæ Magnæ Regis,

Qui rebellium perfidia primo deceptus,

Dein perfidorum rabie percussus,

Inconcussus tamen legum et fidei

Defensor,

Schismaticorum tyrannidi succubuit,

Anno

Salutis humanæ 1648,

Servitutis nostræ, felicitatis suæ, primo,  
Corona terrestri spoliatus, cœlesti donatus.

At sileant peritura Tabellæ:

Perlege reliquias vere sacras

Carolinas,

in quæ

Sui mnemosynem ære perennem

Vivacius exprimit illa, illa

EIKON BASILIKH."

OXONIENSIS.

**ROBERT WALLACE** (3rd S. iv. 395.)—The Rev. Robert Wallace died at Bath, May 13, 1850, soon after the publication of his elaborate and very learned work, *Antitrinitarian Biography*. S. Y. R. is mistaken in supposing that Mr. Wallace had just completed his studies under the Rev. C. Well-beloved. He quitted his college in 1815. From that year till 1840 he resided at Chesterfield. He then filled for six years the office of Theological Professor at Manchester, and the remainder of his life he spent at Bath. Mr. Wallace's other publications were a few single sermons and lectures, and two papers: one on "The English Verb," delivered before the Philosophical Society at Chesterfield, 1832; the other, "On the Itcis of Diodorus Siculus, read before the Literary and Philosophical Society of Manchester, 1845."

JEROM MURCH.

Cranwells, near Bath.

**JULIAN BUSBY** (3rd S. iv. 348.)—Julian Busby, the third son of Dr. Busby, was admitted a student of Lincoln's Inn on July 15, 1813, and at the Inner Temple on November 8, 1822. He was called to the bar in Michaelmas Term, 1822. He died in Dr. Sutherland's Lunatic Asylum, Jan. 27, 1850. The above is from the books of the Inner Temple, and is most likely correct. The *Law List*, 1842, gives his call Michaelmas, 1827. Personal recollections without notes are not much to be relied on against printed matter, but I have a strong impression that I saw him in a wig, in Hilary Term, 1827. I found him on the Oxford circuit when I joined it in 1828. His age was a matter of doubt, and provocative of small facetiæ. He looked dry and old when I first saw him, and twenty years made no perceptible difference in his

appearance. When sworn in at the Court of King's Bench, he knew the oaths of Allegiance and Supremacy, and recited them a word or two in advance of the officer of the court. The juvenile barristers were puzzled at this knowledge, and one said, "Probably he had a hand in drawing the oaths." I do not think he could have been "Dr." Julian Busby in 1811, or that he ever graduated as Mus. D.; but he was a pleader many years before his call to the bar, and a music-master before he was a pleader. He was a poor speaker in *banco*, and worse to a jury, but a sound lawyer, and a man of good reading. He was kind, generous, and strictly honourable; and though his mind, like his body, seemed to belong to an age when the circuit leaders were little boys, he was an agreeable companion when he abstained from punning. He had a large junior business for a few years, but it gradually fell away, and signs of insanity began to be noticed, I think, about 1842. He was a first-rate musician, and one evening at Serjeant Talfourd's, while at the piano, and quadrilles were going on, he suddenly diverged into the overture of "La Clemenza di Tito," and was angry that the dancers would not adapt themselves to such good music. It became necessary to put him under restraint, and it was found that he had exhausted the savings of his music and pleading, having given more than he had spent. The Benchers of the Inner Temple placed him at Dr. Sutherland's, where he had a piano, and my worthy and kind friend, the late William Whately, often called to see that he was comfortable, and, I believe, always found him so.

#### AN INNER TEMPLAR.

BLAIR'S "GRAVE" (3<sup>rd</sup> S. iv. 392.)—John Kitto (afterwards the celebrated Dr. K.), in his *Essays and Letters*, Plymouth, n.d., written, for the most part, while yet a poor pauper lad, says, under the head of "Desultory Reflections," that he had repeatedly perused Mickle's *Pollio* with undiminished interest, and remarks that a passage in it bears a great resemblance to that in Blair's *Grave*, which is the subject of J. M.'s communication, adding that the idea conveyed by both is borrowed from the older poet Norris.

Dr. Anderson, in his edition of the *Poetical Works* of Blair, 1802, had previously pointed out other borrowings from Quarles, and, curiously enough, from an obscure poem entitled *Freedom*, 1730, by the famous And. Brice, of Exeter. My object is not, however, so much with the plagiarisms of Blair as with the circumstances connected with the original publication of *The Grave*, which J. M. has apparently forgotten. We are not told that this successful poem was ever offered to the Edinburgh publishers, but we find the author had misgivings as to its merit, and preferred submitting his MS. to Dr. Isaac Watts, who not only

stamped it with his approval, but brought about its publication in London not without difficulty. The first edition of *The Grave* is no doubt an interesting article for the poetical collector. I have got as near it as the second, 8vo, pp. 45. London: Printed for M. Fenner, 1743. The original, bearing the title, "*The Grave, a Poem* by Rob. Blair, the house appointed for all living," is a quarto, pp. 39, Lond. Printed for M. Cooper, at the Globe in Paternoster Row, 1743, and is in the British Museum. The public appreciation of the poem is marked by its immediate reprint. There were at least five editions of the poem in London before that of Edinburgh, 1747, called by your correspondent the first. A. G.

GREEK PHRASE (3<sup>rd</sup> S. iv. 319, 339.)—The expression ἀποσφενδονῶσα λίθους is found in Diodorus Siculus, book iii. chap. xxvii. of Wesseling's edit. Bipont. 1793; and in the same edition ἀποσφενδονῆ λίθους is found at lib. ii. c. 50. In the Vatican manuscript ἀποσφενδονῆται is read. Ælian (*Nat. An.* iv. 37) copies the account of the ostrich from Diodorus, but uses σφενδοῖ. The word will be found in another passage of Plutarch (*Adversus Stoicos de communibus notitiis*, c. viii. in the edition of Wyttienbach, Oxon. 1795) ὁ λίθος ὑπὸ τοῦ ἱρακλεῖος ἀποσφενδονέμενος. Diodorus states in these passages that the ostrich (*Strutho camelus*) when it is pursued, throws back with its feet, as from a sling, stones as large as the fist, and with such force as to knock down the pursuing horseman. Is this apocryphal, or can it be substantiated by the experience of any of your readers? Xenophon (*Anab.* i. 5) gives a description of the mode of catching the bird without alluding to this power in its feet. Claudian (in *Eutrop.* ii. 310) seems to hint to something of the kind:—

"Vasta velut Libyæ venantium vocibus ales

Cum premitur, calidas cursu transmittit arena."

C. T. RAMAGE.

THE EARL OF SEFTON (3<sup>rd</sup> S. iv. 317, 403.)—I do not see any reason why one or two correspondents seem to be angry with an assertion which I made, that an Earl of Sefton was a Catholic clergyman, which assertion is true. R. W. D. says I was unfortunate in my reference. I fear he is more unfortunate when he states that my reference was to the first Earl of Sefton. I never said the first earl, as he will see if he looks to the note, but an earl. As accuracy is everything, I trust the Editor will insert this to set me right, and I have done with a point that has seemed to raise the ire of other correspondents. Why should the fact put anyone in ill humour? S. REDMOND. Liverpool.

ORIENTAL QUERIES (3<sup>rd</sup> S. iv. 394.)—1. The *zarf* is used in Turkey, according to Murray's *Hand-Book for Turkey* (p. 31), and for which Urquhart's *Spirit of the East* is the authority.

2. The Christians at Antioch claim St. Peter for their first bishop (Etheridge, p. 24), and the cock is his emblem.

3. The author of the *Nighiaristan* says that Nicephorus, Emperor of the Greeks, gave Haroun Raschid many excellent swords, which Haroun cut through the middle with his sword Samsamah. He had this sword from Amrou-ebn-Maadi-Carb, by whose name it is best known (D'Herbelot, ii. 207). This is the only sword of Haroun known to history.

4. The correct, or, in speaking of the spelling of oriental terms in English, the most usual mode is *yataghan*, not *yatighan* (Hyde Clarke's *Dictionary*.)

5. Under the head "Sanskrit Language and Literature" (*Penny Cyc.* xx. 397), the Pali is described as the oldest of the Indian dialects, and that which deviates least from the Sanscrit. See Adelung's *Mithridates* (i. 176) under the title, *Bali*.

Hindustani is also derived from the Sanscrit, but is mixed with Arabic and Persian. (*Penny Cyc.*, xii. 228.)

T. J. BUCKTON.

NORMANDY (3<sup>rd</sup> S. iv. 372.)—Charles the Simple concluded a treaty at St. Clair-sur-Epte, in the year 912, with Rollo, by which he abandoned that part of Neustria which extended from the rivers Andelle and Aure to the ocean, adding part of the Vexin situate between the rivers Andelle and Epte, as also Bretagne. See Koch, *Tableau des Révolutions* (i. 86), and the authorities, Duchesne, Pontoppidan, and Langebeck, to whom he refers; also Sismondi (iii. 328), and his authorities.

T. J. BUCKTON.

SMITH OF NEVIS (3<sup>rd</sup> S. iv. 104.) — C. E. S. is exploring a dangerous region of heraldic error. Armorial bearings in the colonies, even more than in England, are to be received with extreme caution, for they rarely stand the test of a reference to the legal authorities on the subject. S.

PEW RENTS (3<sup>rd</sup> S. iv. 373.) — Before the Reformation no seats devoted to particular persons were allowed, and at the present day no property in pews can be obtained by the general ecclesiastical law. Pew rents exist in the case of churches built either by special Act of Parliament, or under the provisions of the Church Building Acts, the principal of which are 58 Geo. III. c. 45; 59 Geo. III. c. 134; 3 Geo. IV. c. 72; 1 & 2 Will. IV. c. 38; 6 & 7 Vict. c. 37; and 8 & 9 Vict. c. 70; and a complete list may be found in Stephen's *Commentaries* (iii. 116, 5th edit.) A summary of their provisions is contained in Prideaux's *Duties of Churchwardens* (chap. iv. § 1, 9th edit.) By those Acts the churchwardens have the whole management of the letting of the pews, and are the proper persons to sue in default of payment. The commissioners, however, determine the amount to be paid by the parishioners, and may direct that a

certain stipend shall be allotted to the incumbent and clerk, and any surplus, after payment of such stipend and expenses, shall be invested for the purpose—1. Of purchasing a house for the incumbent; and, 2. For augmenting his stipend, reducing the pew rents, or increasing the accommodation of the church (59 Geo. III. c. 134, ss. 26 & 27.) On this subject consult also Burn's *Ecclesiastical Law* (i. 358-367, 9th edit.), and Cripp's *Law of Church and Clergy* (book iii. chap. iii. 2nd edit.)

WYNNE E. BAXTER.

THE BUFFS (3<sup>rd</sup> S. iv. 403.) — The tradition that the Third Foot received the name of "The Buffs" from their belts having at first been made of buffalo hide is not supported by history; and that the regiment received its title owing to its having worn leather in the Peninsula, on account of the clothing having been worn out, is also without any solid foundation. This designation arose from the uniform being lined and faced with buff, and from the waistcoats, breeches, and stockings being of that colour. In 1684 occurs the earliest notice of this peculiarity, the uniform being described as scarlet lined with flesh or ash colour, with the other portions of the dress above mentioned of the same tint, which must have been a light buff. The regiment still retains this time-honoured title, and its facings continue to be buff. The uniform was never faced with leather.

THOMAS CARTER.

Horse Guards.

CREPAUD RING (3<sup>rd</sup> S. iv. 351.)—Lupton, in his *Thousand Notable Things*, mentions—

"Toadstone, called Crepaudina, touching any part envenomed, hurt, or stung with rat, spider, wasp, or any other venomous beast, causes the pain or swelling thereof to cease."

The ring was believed to indicate to the person who wore it the proximity of poison by perspiring and changing colour. Fenton, who wrote in 1569, says:—

"There is to be found in the heads of old and great toads, a stone they call borax or stelon, used as a ring, gives forewarning against venom. Its composition is not accurately known; by some it is thought to be a stone, by others a shell; but of whatever it may be formed, there is to be seen in it a figure resembling that of a toad."

Albertus Magnus says: "The stone always bears the figure on its surface when taken out of the toad's head." The lines of Shakespeare are of course well known to every reader. Ben Jonson in *The Fox* (Act II. Sc. 3, Corvino), has—

"Or were you enamour'd on his copper rings,  
His saffron jewel, with the toadstone in't?"

And Lyly, in his *Euphues*, says:—

"The foul toad hath a faire stone in his head."

W. I. S. HORTON.



## Miscellaneous.

## NOTES ON BOOKS, ETC.

*Industrial Biography. Iron Workers and Tool Makers.*  
By Samuel Smiles. (Murray.)

He must be a bold man who would prophesy of any book by the author of *Self Help*, that it would go nigh to rival in popularity that admirable Manual. Yet one glance at the book before us, so rich in biographical notices of the great "artificers in brass and iron," to whom, under Providence, this country owes so much of its material greatness, will show that Zadkiel might give utterance to such a prediction without much risk of damaging his reputation; for all who desire to know something of the Dudleys, Yarrantons, Huntsmans, Cortis, Neilsons, Bramahs, Maudslays, Whitworths, Nasmyths, &c., who have brought our reputation as the great manufacturers of the world to its present height, will here find their instructive stories told in Mr. Smiles's agreeable and pleasant style.

*Historia et Cartularium Monasterii Sancti Petri Gloucesterie.* Vol. I. Edited by William Henry Hart, of the Public Record Office. Published under the Direction of the Master of the Rolls. (Longman.)

The Monastery of St. Peter, Gloucester, the Chartulary of which is here printed for the first time, was founded in the year 681, not long after the kingdom of Mercia had received the true faith. The history of the Monastery from its foundation to the early part of the reign of Richard the Second, namely, to the Abbacy of Walter Froncester (1381—1412), as preserved in two MSS. of the fifteenth century, one at Queen's College, Oxford, and another among the Cottonian MSS. in the British Museum, forms a fitting Introduction to the Chartulary itself; and the Editor has devoted the Introduction of the present volume to the consideration and illustration of this interesting document. The work is one which will greatly interest all Gloucestershire antiquaries; and we congratulate the Master of the Rolls on having so valuable a contribution to our history so ably edited by one of his own officers.

*On the Popular Names of British Plants; being an Explanation of the Origin and Meaning of the Names of our Indigenous and most commonly cultivated Species.* By R. C. A. Prior, M.D. (Williams & Norgate.)

*Viola tricolor* is an exquisite little flower, but does that scientific epithet call up in the mind of any but the most matter-of-fact botanist, one tithe of the associations which are awakened by its popular names, *heartsease*, *pansey*, or, as "maids do call it, Love in Idleness?" To the illustration of these popular names, Dr. Prior has devoted considerable patience, learning, and research; and his book will please everybody who loves his country rambles most—

"When Daisies pied, and Violets blue,  
And Ladysmocks all silver white,  
And Cuckoobuds of yellow hue,  
Do paint the meadows with delight."

*The Life and Labours of Vincent Novello.* By his Daughter, Mary Cowden Clarke. (Novello & Co.)

A loving and graceful tribute to the memory of a good man and an accomplished musician, who lived esteemed by a large circle of distinguished friends, and beloved by a most affectionate family.

*The New Testament, illustrated from the Old Masters.*

One of the most beautiful books which have been produced of late years is unquestionably the *New Testament*

about to be published by Messrs. Longman; which will most creditably represent the degree of perfection to which the skill of the printer and the art of the wood-engraver have at this time attained. The illustrations, which are exquisitely engraved, are mostly from the designs of the great Italian masters, and the borders, ornaments, and initial letters from Italian MSS. of the fifteenth and sixteenth centuries:—the whole being produced under the superintendence of Mr. Henry Shaw, F.S.A. The large paper edition is limited to 250 copies.

## BOOKS AND ODD VOLUMES

## WANTED TO PURCHASE.

SWIFT'S POETICAL WORKS. Vols. I. and II. Aldine Edition. Fiskering, 1833.

\*\*\* Letters, stating particulars and lowest price, carriage free, to be sent to Messrs. BALL & DALDY, Publishers of "NOTES AND QUERIES," 106, Fleet Street, E.C.

Particulars of Price, &c. of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:—

HALLAM'S INTRODUCTION TO THE LITERATURE OF EUROPE. Vols. II. and III. Royal 8vo. Murray, 1837.

Wanted by Mr. Francis Tolmie, 11, Token House Yard.

CAMPBELL'S FALCONRY.  
TURBERVILLE'S FALCONRY.

Wanted by Captain C. Hawkins Fisher, The Castle, Stroud, Gloucestershire.

KING JAMES I.'S WORKS. Folio.

MISMALE ROMANUM. 8m. 4to, black-letter.

Any good specimens of Bookbinding. If fine, condition not an object.

Wanted by Rev. J. C. Jackson, & Chatham Place East, Hackney, N.E.

## Notices to Correspondents.

A READER. The allusion is to "Nombarns," the *Antiquary* of Walter Scott's well-known novel of that name.

R. S. T. The "plain" shillings referred to were only those which had become so by long wear and use. None such were issued from the Mint.

T. Q. COOPER. The MS. in the Harleian collection is a portion of the *Diary* of Richard Symonds, edited by Mr. Long, in 1859, for the Camden Society.

M. S. The best work to consult respecting the origin of the Order of the Thistle is Sir H. N. Nicolas's *History of the Orders of Knighthood*. A condensed account of his article may be found in the *Penny Cyclopædia*, xxiv. 304. Vide also "N. & Q." 1st S. l. 34, 90, 186; v. 281.

E. W. B. (Bath.) A Vindication of the Literary Character of Professor Forster, Cantab. 1837, is by Dr. Burton, Bishop of Ely.

SEMON FRASER, Lord Lovat, resided at one time in Rathbone Place, Oxford Street: but in 1715 he was taken by a party of armed cavaliers at his lodgings in Soko Square. He was buried in the chapel of St. Peter's ad Vincula in the Tower of London.

J. D. CAMPBELL. Red Lattice is a lattice window painted red, the customary distinction of an ale-house in Shakespeare's time. See *Nares's Glossary*, s. v. The same word also explains Beel, a term used in falconry.

A. J. An estimated value of the seven books can only be obtained (after inspection) from some experienced second-hand bookseller.

W. M. An account of the various editions of the Douay Bible and its editors may be found in *Horne's Manual of Biblical Bibliography*, and *Lewis's History of English Translations*, pp. 356—363, 670.

HUMBERT BOWER. What authority is there for supposing the Bells to be ancient? Whence is it copied?

SOLOMON'S WIFE. "To put a spoke in the wheel" of anyone, is to frustrate some intention, or to put some impediment in the way of such person.

"NOTES AND QUERIES" is published at noon on Friday, and is also issued in Monthly Parts. The Subscription for STRAIGHT COPIES for Six Months forwarded direct from the Publishers (including the Half-yearly Index) is 11s. 4d., which may be paid by Post Office Order in favour of Messrs. BALL & DALDY, 106, FLEET STREET, E.C., to whom all communications for the Editor should be addressed.

Horsman's Tea is choice and strong, moderate in price, and wholesome to use. These advantages have secured for this Tea a general preference. It is sold in packets by 2,500 Agents.

LONDON, SATURDAY, DECEMBER 5, 1863.

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## Notes.

## COLLINS, AUTHOR OF "TO-MORROW."

In a very excellent collection of English poems, published some two years ago, entitled *The Golden Treasury of the best Songs and Lyrical Poems in the English Language*, there will be found, at p. 163, the pretty well-known song of "To-morrow," to which is thus affixed the name of the author,—"Collins," and which is well worthy of reiteration:—

## "TO-MORROW.

- "In the downhill of life, when I find I'm declining,  
May my lot be no less fortunate be  
Than a sung elbow-chair can afford for reclining,  
And a cot that o'erlooks the wide sea;  
With an ambling pad-pony to pace o'er the lawn,  
While I carol away idle sorrow,  
And blithe as the lark that each day hails the dawn,  
Look forward with hope for to-morrow.
- "With a porch at my door, both for shelter and shade too,  
As the sunshine or rain may prevail;  
And a small spot of ground for the use of the spade too,  
With a barn for the use of the flail:  
A cow for my dairy, a dog for my game,  
And a purse when a friend wants to borrow;  
I'll envy no nabob his riches or fame,  
Nor what honours await him to-morrow.
- "From the bleak northern blast may my cot be completely  
Secured by a neighbouring hill;  
And at night may repose steal upon me more sweetly,  
By the sound of a murmuring rill:

And while peace and plenty I find at my board,  
With a heart free from sickness and sorrow,  
With my friends may I share what to-day may afford,  
And let them spread the table to-morrow.

"And when I at last must throw off this frail covering,  
Which I've worn for threescore years and ten,  
On the brink of the grave I'll not seek to keep hovering,  
Nor my thread wish to spin o'er again:  
But my face in the glass I'll serenely survey,  
And with smiles count each wrinkle and furrow;  
As this old worn-out stuff, which is threadbare to-day,  
May become everlasting to-morrow."

In a note to this song, Mr. Francis Turner Palgrave, the editor of the collection, observes:—

"Nothing except his surname appears recoverable with regard to the author of this truly noble poem. It should be noted as exhibiting a rare excellence,—the climax of simple sublimity.

"It is a lesson of high instructiveness to examine the essential qualities which give first-rate poetical rank to lyrics such as *To-morrow*, or *Sally in our Alley*, when compared with poems written (if the phrase may be allowed) in keys so different as the subtle sweetness of Shelley, the grandeur of Gray and Milton, or the delightful Pastoralism of the Elizabethan verse. Intelligent readers will gain hence a clear understanding of the vast imaginative range of Poetry,—through what wide oscillations the mind and the taste of a nation may pass;—how many are the roads which Truth and Nature open to Excellence."

I give the annotation in full, without exactly subscribing to Mr. Palgrave's opinions therein stated, probably, through my not being one of the persons whom he classes as "intelligent readers"; my sole aim being to call attention to the fact, that of a man who wrote a song calling for such panegyric, "nothing except his surname appears recoverable." And I may here add, that I have seen these last six words quoted in more than one notice of Mr. Palgrave's well-named *Golden Treasury*. There is, however, more recoverable, regarding the author of *To-morrow* than his surname; and conceiving that these pages are the proper place to record what can be collected of this almost forgotten English worthy, I shall now proceed to relate what I have recovered respecting Collins. The song of "To-morrow" occurs in a little work, of such rarity and eccentricity of title, as will, I presume, be a sufficient apology for my giving the latter here, in *extenso*:—

## "SCRIPSCRAPOLOGIA;

OR,

COLLINS'S

DOGGEREL

DISH OF ALL SORTS.

Consisting of

SONGS

Adapted to familiar Tunes,

And which may be sung without the Chaunterpipe of an Italian Warbler, or the ravishing Accompaniments of Tweedle-dum or Tweedle-dee.

Particularly those which have been most applauded

In the Author's once popular Performance,  
Call'd  
THE BRUSH.  
The Gallimaufry Garnished with a variety of  
COMIC TALES,  
QUAINT EPIGRAMS,  
WHIMICAL EPIGRAMS,  
&c., &c.

A Kickshaw Treat, which comprehends  
Odd Bits and Scraps, and Orts and Ends,—  
Mere nicknack nambyjamby Pickings,  
Like Fricassee of Frogs or Chickens;  
A Mess with Grubstreet Giblets fraught,  
And here and there a MERRY THOUGHT;—  
In frothy BRAIN SAUCE trimly drest,  
But wanting SAGE for perfect zest.  
Yet if we countervail that Fault,  
With some few Grains of ATTIC SALT,  
Sage Critics may withhold their Frown,  
And kindly let the Trash go down.

PUBLISHED BY  
THE AUTHOR HIMSELF,  
AND  
PRINTED BY M. SWINBY, BIRMINGHAM,  
1804."

Facing this curious title-page is an engraved portrait, with the words "COLLINS. SCRIPSCRAPOLOGIE SCRIPTOR." The features represent a man rather past middle age, with a keen eye, and an evident tendency to mirth; with that indescribable expression of crossness which a lover of laughter often assumes when he tries, for once in a way, to look very grave and serious. There is a very remarkable resemblance, in this portrait of Collins, to a deservedly popular London comedian of the present day, whose name I shall not mention, lest the allusion should be considered uncomplimentary.

We learn little of Collins from the *Scripscrapologia*, except that his father was a tailor (p. 182); that he himself was a native of Bath (p. 168), and that when he published the work he was the proprietor of the *Birmingham Chronicle* (p. vii); but not one word of or allusion to his Christian name, the first page commencing thus—

"SCRIPSCRAPOLOGIA;  
COLLINS,  
AUTHOR OF THE BRUSH,  
SCRIPTOR."

It would seem, indeed, as if the clever and eccentric man affected to suppress his Christian name, as a matter of no moment to a person so well known by his writings and performances in *The Brush* as Collins; for in the *Birmingham Directory* of 1808, I find that every person mentioned has either a Mr., Mrs., or Christian name attached to the surname, but one, and that one exception is, "Collins, Camden Street," whom we may most reasonably suppose to be no other than the author of *Scripscrapologia*.

To the best of my knowledge and belief, *The Brush* was never printed; but the original manuscript (at least what I assume to be so) of it,

lately fell into my possession, and here, again, the Christian name is wanting, the title being in true Collinsian style:—

"COLLINS'S  
EVENING BRUSH;  
OR,  
A MEDLEY OF THE FOLLIES, VICES, AND ABSURDITIES  
OF THE AGE.  
PERFORMED OFF, AND ON THE STAGE,  
WITH THE SONG OF TO-MORROW,  
BY MR. COLLINS.  
Never before published."

*The Brush* was evidently a monologue entertainment of recitations and songs, interspersed with imitations and anecdotes of Garrick, Foote, G. A. Stevens, and laughable notices of such subjects as "Butchery of Blank Verse"—"Newcastle Burr and Provincial Dialects"—"Specimens of Remarkable Acting"—"Fools of the Stage"—"The Parish Clerks"—"The Political Barber"—"Irish Schoolmaster," &c. &c.

*The Brush*, though an eccentric title for an entertainment of this kind, was by no means inappropriate, as Collins was by profession a miniature painter. This, as well as his Christian name, I lately discovered, when making some researches on Irish art and artists; he being thus noticed by Pasquin, the notorious Williams, in *An Authentic History of the Professors of Painting, Sculpture, and Architecture*:—

"John Collins, miniature painter in profile, is a native of England. This ingenious gentleman is better known for his amusing lecture called *Collins's Brush*; which he exhibited in Ireland with success, at the same time that he pursued this diminutive branch of the arts; he now resides in Birmingham."

As Pasquin's work is undated, we cannot say what time is specified by the "now resides in Birmingham;" but we glean sufficient to learn, that the Christian name of the author of *To-morrow* was John; and some of the able Warwickshire contributors to "N. & Q." may, peradventure, give us a little more information respecting him. I would be glad to learn, also, if there be another MS. of *The Brush* in existence; mine, from its dirty condition, many creases and thumb-marks, its general sprinkling and flavour of lamp oil, seems to have been the copy which its eccentric author used, when delivering his entertainments.

WILLIAM PINKERTON.

Hounslow.

#### ANCIENT WROUGHT-IRON ARTILLERY.

The following from *The Times* of Wednesday, October 28, 1863, will be read with interest by many of your correspondents. I send it in the hope of its eliciting accounts of a similar nature regarding other relics of the same sort which may exist in many places in Old England. I remember to have seen many old cannon at various ruins,

but omitted, to my subsequent regret, taking a note of them. There were some scattered about, and quite uncared for, at Pevensey Castle, about four years ago, but whether genuine "relics" or not I cannot now remember:—

"TO THE EDITOR OF THE TIMES.

"Sir,—In 1427, when the English in Normandy made their last assault on the Mont St. Michel, they brought to their aid *plusieurs machines esponsantables et divers engins de guerre*, with which, to continue the words of the old chronicler, '*ils dressèrent une batterie si furieuse contre les murailles qu'ils y firent brèche.*' Among these formidable weapons were two enormous wrought-iron guns, which, on the repulse of the besiegers, they were compelled to leave behind them, and which have remained on the rock to the present time.

"Interesting as these pieces of artillery are, both in a historical and a constructive point of view, very little has hitherto been known about them, and I am not aware that any complete and accurate description of them is in existence.

"During a late visit to Normandy, I have endeavoured (at the suggestion of my friend the Secretary of the Ordnance Select Committee) to supply this want, and possibly the following notes may be acceptable to some of your readers.

"I found the guns in a bad state, being choked up with masses of stone, sand, rust, and rubbish, which had probably been there for centuries, and had become almost as hard as conglomerate. However, by the courteous aid of M. Marquet, the director of the 'Maison Centrale' (to whom antiquaries and architects are so much indebted for his intelligent and zealous preservation of the beautiful ecclesiastical buildings on the island) I contrived to get them tolerably clear, to obtain their dimensions, and to take photographs of them.

"The guns are of the kind termed 'bombardes,' and are of different sizes. The larger one is 19 in. calibre, 80½ in. greatest external diameter, and 12 ft. total length; of which about 8 ft. 8 in. belongs to the barrel, or 'chase,' and 8 ft. 4 in. to the smaller powder chamber in the rear. The smaller gun is 15 in. calibre and 11 ft. 9 in. long.

"They are true 'built-up' guns, being formed of longitudinal wrought-iron bars, about 8 in. wide, arranged like the staves of a cask, and bound round closely with hoops of the same material. The analogy of this ancient construction with that of the modern wrought-iron guns is very curious.

"I found a projectile in each gun, and several others lying about. They are granite balls, roughly spherical, and a little smaller than the bore. Those for the larger gun will probably weigh about 300 lbs. each; but if the size of the gun be denoted according to the calibre on the same principle as modern guns for round shot, it must be called a 920-pounder! The breech-chamber would hold about 40 lbs. of powder. I estimate the weight of the large gun to be about 5½ tons, and of the smaller one about 8½ tons.

"I have prepared detailed drawings and descriptions, which, together with prints of my photographs, will be deposited at the Royal Museum of Artillery, Woolwich.

"There are two other ancient bombardes in existence, constructed on the same principle; namely, the 'Dulle Griete' of Ghent, and the 'Mons Meg' of Edinburgh. The 'Michelettes,' as they are called by the people of Mont St. Michel, compare well with these, but have an additional interest in their very early date and positive history, and in the probability of their being of English manufacture. They must have been well made and well

served, for they performed successfully the duty required of them, without, so far as I can see, sustaining the least structural injury.

"I think the attention of the French Government should be directed to the preservation of these interesting monuments of antiquity. So little are they prized by the commune to whom they are said to belong, that the Maire offered to sell them to me if I would fetch them away!

"I am, Sir, your obedient servant,

"WILLIAM POLE.

"Storey's Gate, Westminster, Oct. 27."

J. S. A.

#### PETER GOLDSCHMIDT.

I lately met with a volume containing two curious works, the title-pages of which I copy:—

"Petri Goldschmidta, Pastoris Sterupensis, höllischer Morpheus welcher kund wird, durch wie geschene Erscheinungen derer Gespenster und Polterbeister, wo bishero zum Theil von keinen einzigen Scribenten angeführet und bemercket worden sind. Daraus nicht allein erwiesen wird, dass Gespenster seyn, was sie seyn, und zu welchem Ende dieselbigen erscheinen, wider die vorige und heutige Atheisten, Naturalisten, und Namentlich D. Beckern in der Besauberten Welt, &c. Aus allen aber des Teufels List, Tücke, Gewalt, heimliche Nachstellungen und Betrug, handgreiflich kan ersehen und erkandt werden." Hamburg, 1698, 8vo, pp. 448.

The frontispiece has a figure with a human head, body, and arms, a hunch on his back after the manner of Punch, a long tail, one leg ending in a cloven foot, and the other in a bird's claws. Several insects, like large bees, crawl about him, and on his hunch is a winged serpent with a bird's head. A devil is flying to the right, and to the left is Satan offering a stone to Jesus.

The book is partly a confutation of Bekker, but it contains many original ghost stories, and a vast amount of demonological learning. The author quotes Glanvil, Henry More, and other English writers in their own language, and seems posted up on such matters to the day of going to press. His credulity is unbounded, and he treats as Atheists all who believe less than he does. His style is clear and his matter readable.

The second book is entitled:—

"Petri Goldschmidta, Huso-Cimbri p. t. Pastor Sterup. Verworffener Hexen-und-Zauberer Advocat, das ist Wolgegründete Vernichtung des thorichten Vorhabens Hn. Christiani Thomasi J. U. D. et Professoris Hallensis und aller derer welche durch ihre superkluge Phantasie-Grillen dem teufflichen Hexen-geheimnis das Wort reden wollen, in dem gegen dieselbe aus dem unwidersprechlichem Göttl. Worte und der täglichlehrenden Erfahrung das Gegentheill zur Gütze angewiesen und bestätigt wird, dass in der That, eine teuffliche Hexerey und Zauberey sey, und dannhero, eine Christliche Obrigkeit gehalten, diese abgesagte Feinde Gottes, Schadenfrohen, Menschen und Vieh-Mörder aus der Christlichen Gemeinde zu schaffen, und dieselbe zur wohlverdienten Straffe zu ziehen." Hamburg, 1705, 8vo, pp. 694.

The frontispiece is an ordinary representation of the witches' sabbath, with nothing remarkable

but a race in the clouds between two witches, one mounted on a ram, the other on a pitchfork. Below each plate is "P. Goldschmidt, *fecit*." The second work is a fit sequel to the first, and is composed of similar materials. Eleven hundred pages of demonology in old German is too much for continuous reading, but Peter Goldschmidt is one of the most learned and amusing of his class, and I expect to read him bit by bit. I have looked into such works of reference as lie in my way here, and cannot find any mention of him. I shall be glad to know who he was, and whether these volumes are well known or not.

Paris was once the place for picking up curious books; it is now far less so than London. The quais abound with boxes of books, but they are mostly modern or worthless. I bought the above-mentioned at a stall in the Rue Colbert (Lefebvre's, No. 10), which I have visited for many years, and seldom failed to find something tempting. Give me credit for mentioning this, for it is as if Venator were to point out the form of a hare, or Piscator the haunt of a trout.

FITZHOPKINS.

Paris.

#### ANCIENT BOOKBINDING.

In the last number of the *East Anglian*; or *Notes and Queries on Subjects connected with the Counties of Suffolk, Cambridge, Essex, and Norfolk*, among various extracts from the churchwardens' accounts of Bungay in the first-named county, are the following very circumstantial details of some expenses in bookbinding, which I transcribe as being deserving of wider circulation, and in the hope they may attract other information of a similar kind upon an art of which comparatively little has been published:—

1525. It'm, payde to the Booke bynder for ij dayes and a halfe	-	-	vij <sup>d</sup>
It'm, payde for his boorde	-	-	v <sup>d</sup>
It'm, payde for parchment for to mende w <sup>t</sup> y <sup>e</sup> seid book	-	-	ij <sup>d</sup> ob

By "his boorde" we must understand, not the material for his work, but his maintenance in food, as more fully detailed in the following entries:—

1587. It'm, payd onto Garrard for ij cawfskyns for the reparation off y <sup>e</sup> books	-	-	xvij <sup>d</sup>
It'm, payd onto him for halfe a horse-hydd for the reparation of y <sup>e</sup> books and beils (i. e. the bells in the steeple)	-	-	xvj <sup>d</sup>
It'm, payd onto Thomas Gyrling for ij skyns to y <sup>e</sup> reparation of the books	-	-	vij <sup>d</sup>
It'm, payd unto the sayd Thomas for ij skyns for the cloffers [covers?] to y <sup>e</sup> books	-	-	ij <sup>d</sup>
It'm, payd for iij fede skyns for the books	-	-	xvj <sup>d</sup>

It'm, payd ffor flower for the books	-	-	j <sup>d</sup>
It'm, payd onto the bookbynder and the wryter for xxx dayes	-	-	xx <sup>d</sup>
It'm, payd onto Raymys wyfe for their borde, v wekes	-	-	xv <sup>d</sup>
It'm, payd onto the bookbynder for ser-tyn skyns, glewe, vallym, and for meny-dyn ser-tyn bookes	-	-	v <sup>d</sup> x <sup>d</sup>

The "flower" was probably to make paste withal. A task which employed the bookbinder and the writer for five weeks was evidently a considerable one. Mr. Baker (by whom the extracts are communicated) in a note has attributed it to an entire revision of the books of the old church service, attendant upon the full completion of the Reformation. It was not, however, until two years after that Sir Richard Charnell received ij<sup>d</sup> from the churchwardens for *correcting* the service of Thomas Becket, together with ij<sup>d</sup> for bread and drink during the time of doing it, and John Pack, iij<sup>d</sup> iij<sup>d</sup> for razing the windows of Becket, and *transposing* the stained clothes that Thomas Becket was on. The "correcting," it may be presumed, was equivalent to cancelling; and the "transposing" something like turning inside out.

J. G. M.

#### FASHIONABLE QUARTERS OF LONDON.

The progress of transmigration of the fashionable world from the East to the West of the metropolis, with the occasional irruptions into the Northern and other outlying districts, is a subject of antiquarian and modern interest, the inquiry into which, I should think, would be generally acceptable to your readers. Let me, then, suggest to some of your learned correspondents the obligation they would confer, particularly, on your London friends, if they would trace the changes of locality which have occurred either by necessity or fashion, or by the gradual increase of the town and its junction with the suburbs.

As it would be unfair to make a suggestion for inquiry without contributing some little matter to further it, let me begin with the Chancellors of England,—a body of men who, if they cannot be considered of the class of fashion, are still so important in their position as to afford some index to the variations which have taken place from time to time in the residences of the great.

In the earlier reigns, when the Chancellor was little more than the King's private Secretary, they probably were located in the palace with the royal family, till they received their reward in Bishoprics or other ecclesiastical dignities. It would not assist our purpose, therefore, to carry the inquiry further back than the reign of Edward III.

Under that king we find the Chancellor, Sir Robert Parning, resided in Aldermanbury.

Robert de Thorpe died Chancellor in 1372, at the Bishop of Salisbury's house in Fleet Street.

In the reign of Henry IV. the residence of John de Scarle, the Chancellor, was in Chancery Lane, on the site which is now known as Serjeants' Inn.

Henry VIII. compelled Cardinal Wolsey, so long his Chancellor, to give up his residence as Archbishop of York, called York Place, which the king converted into a palace known by the name of Whitehall.

Wolsey's successor, Sir Thomas More, lived successively in Bucklersbury, Crosby Place in Bishopsgate, and Chelsea; at the last of which he resided when Chancellor.

The next Chancellor, Sir Thomas Audley, Lord Audley of Walden, held his private sittings at his house in Cannon Row, Westminster; but afterwards converted the priory of the Holy Trinity, or Christchurch, in Aldgate, his share of King Henry's confiscations, into a mansion for himself. This was afterwards occupied by his son-in-law, the Duke of Norfolk; the memory of which is still preserved in its modern designation of Duke's Place.

Lord Chancellor Thomas Wriothesley, Earl of Southampton, who held the office under Henry VIII. and Edward VI., lived in Lincoln Place, Holborn, afterwards known as Southampton House, the site of which is now partly covered by the offices lately used by the Masters in Chancery.

Edward VIth's Chancellor, Richard Rich, Lord Rich, of disreputable memory, lived in Great St. Bartholomew's.

Nicholas Heath, Archbishop of York, Lord Chancellor to Queen Mary, received a grant from her Majesty of a residence in London for the Archbishops of York, in lieu of that taken away from Cardinal Wolsey by Henry VIII. This was Suffolk House, near St. George's Church, Southwark; but was permitted to change this for Norwich House, near Charing Cross, which, adopting the name of York House, became the residence of several future Chancellors as tenants of the Archbishops.

Except in the instance of York House, which is remarkable for the reason above-mentioned, I have not noticed the residences of the Chancellors who were Bishops, inasmuch as they were generally attached to their Sees, and I confine myself in this communication to the localities of legal men.

For the present I will stop here, reserving the future reigns for another week, supposing you show your approval by inserting this.

EDWARD FOSS.

### Minor Notes.

**"PIG AND WHISTLE:" INCONGENUOUS SIGNS.**—This subject has been taken up by a literary contemporary, and some ingenious but far-fetched attempts at explanation have been made, deduced from languages the publican is not likely to have heard of. The following seem at least to be undoubted English: "The Sun and Whalebone," "Cock and Bell," "Ram and Teazle," "Cow and Snuffers," "Crow and Horseshoe," "Hoop and Pie,"—*cum multis aliis*. I have some remembrance of a very simple solution of the cause of the incongruity, which was this:—The lease being out, of (say) the sign of "The Ram," or the tenant had left for some cause, and gone to the sign of "The Teazle:" wishing to be known and followed by as many of his old connexion as possible, and also to secure the new, he took his old sign with him and set it up beside the other; and the house soon became known as "The Ram and Teazle." After some time the signs required repainting or renewing; and, as one board was more convenient than two, the "emblems," as poor Dick Tinto calls them, were depicted together—and hence rose the puzzle. A. A.

Poets' Corner.

**SIR JOHN DALRYMPLE.**—To the many instances of neglected biography which have been mentioned in your miscellany, must be added the author of the *Memoirs of Great Britain*. His life is not given by Chalmers, Gorton, the compiler of the *Georgian Era*, *Rose*, or *Chambers*; nor is even his death recorded in the *Gentleman's Magazine*, the *Annual Register*, or the *Edinburgh Annual Register*.

He was the son of Sir William Dalrymple of Cousland; was born in 1726, and after being educated in the University of Edinburgh, and at Trinity Hall, Cambridge, became an Advocate at the Scottish bar. He succeeded to his father's baronetcy in 1770; was made a baron of the Scottish Exchequer in 1776; resigned that post in 1807, and died Feb. 26, 1810.

He married his cousin Elizabeth, only child and heir of Thomas Hamilton Macgill, Esq., of Fala and Oxenford. Two of his sons, John Hamilton and North Hamilton, became Earls of Stair; the latter now enjoying that dignity.

Particulars of Sir John Dalrymple's works may be obtained from the ordinary sources of bibliographical information, and somewhat, but not much, respecting him from Boswell's *Life of Johnson*, the *Caldwell Papers*, and the *Autobiography of Alexander Carlyle*. A brief notice of Sir John Dalrymple occurs in the *English Cyclopædia* (Biogr. ii. 483, col. 2), but the date of his death is not there given.

C. H. & THOMPSON COOPER.

Cambridge.

**SELLING A WIFE BY AUCTION.**—There have been several notices of wife-selling in your columns, but I do not remember seeing any account of the peculiar circumstances under which the custom became a settled legal point in the minds of the labouring population.

When the war was over in 1815, and great numbers of soldiers were disbanded, many of them found, on reaching what had been their homes, that their wives had married again, and that a new family had sprung up to which the unfortunate soldier or sailor had no claim. In some of these cases certainly nobody was to blame. The wife had heard from more or less certain sources that her husband had been killed in such a battle, and after a decent interval had got another; all parties were in the wrong; all were to be pitied, but what was to be done? I don't suppose that the thing originated then, for such events must have occurred in former wars; but any way, the fact of taking a wife to the market, and selling her by auction, was considered as effectual a way of dissolving the *vinculum* as if it had been done in the House of Lords itself. The second husband became the purchaser for a nominal sum, twopence or sixpence, the first was free to marry again, and all parties were content. In the manufacturing districts in 1815 and 1816 hardly a market-day passed without such sales month after month. The authorities shut their eyes at the time, and the people were confirmed in the perfect legality of the proceeding, as they had already been satisfied of its justice.

It seems, however, not improbable that its origin would be found in times long ago, when women guilty of adultery were either put to death or sold as slaves.

JANNOC.

**LADY DENBIGH AND GARRICK.**—The following letters are extremely characteristic, and, so far as I am aware, have not been printed. Before I possessed them they were in the collection of Mr. Dawson Turner, and a MS. note declares they were sold at Southgate's, Feb. 19, 1827, lot 78. Garrick's reply has many erasures and interlineations:—

"Lady Denbigh is extremely surpris'd to find it advertis'd that M<sup>r</sup> Garrick plays to-night, and to have receiv'd no notice of it from him notwithstanding her request and his promise.

"South Street, Thursday Morn."

"Adelphi, Thursday.

"Mr Garrick presents his respects to Lady Denbigh—he had so much . . . when her Ladyship's servant was with him, that he c<sup>d</sup> not give a full answer to the Note. M<sup>r</sup> G. did not imagine that her Ladyship would want any Notice of a Play which was in the Papers the day before. Had M<sup>r</sup> G. not settled to play the part of Kiteley so soon, he should certainly have given her L<sup>d</sup> notice of it—as it was M<sup>r</sup> G. had secured a box for L<sup>d</sup> D., and expected her Servant all y<sup>e</sup> morn<sup>g</sup> to have her commands, and must confess that he was rather surpris'd to receive

a note of Displeasure, when he flattered himself he deserv'd Lady D's thanks."

J. D. CAMPBELL.

Glasgow.

**STEAMBOAT.**—The following may be useful as a mark of the rate of speed in ship building:—

"A new steamboat has been launched at Potsdam larger than any yet built in Europe. It is 200 feet long, and 44 feet wide. It is impelled by two engines of 20-horse power each; it was named 'The Blucher' with grand ceremony."—*Literary Gazette*, 1820, Feb., p. 94.

W. P.

**LAYING THE FIRST STONE.**—Godwyn, *Rom. Ant.* p. 22, ed. 1633, has an account of laying the first stone of a temple among the Romans, which very much corresponds with the present custom. After describing other ceremonies of dedication, he writes:—

"This being done, the Prætor touched certain ropes, wherewith a great stone, being the first of the foundation, was tyed. Together with that, other chief magistrates, priests, and all sorts of people did help to pluck that stone, and let it down into its place, casting in wedges of gold and silver, which had never been purified or tried in the fire. These ceremonies being ended, the Aruspex pronounced with a loud voice, saying—'Ne temeretur opus saxo anrove in aliud destinato.' i. e. Let not this work be unhallowed by converting this stone or gold into any other use."

Those who stand at the laying a foundation stone would hardly conceive the antiquity of those details in which they take part, or, at all events, see.

FRANCIS TRENCH.

Islip Rectory.

**FATHER AND SON.**—The case of a man not setting eyes on his own son until he was fifty years old, is probably without a parallel. The story is told by Leslie, in his agreeable *Recollections of West*, the painter's father. On his emigrating to America, he left his wife in England; who died shortly after giving birth to a son, whom his father first saw on his return to his native land fifty years afterwards. The painter was one of the second wife's family, born in America.

E. H. A.

**ALFONSO FERRABOSCO.**—A note or two (from MS. materials) touching a well-known musician resident in England in the reign of James I., will interest DR. RIMBAULT, MR. CHAPPELL, and many of your musical readers:—

"To Alphonso ferrabosco, one of her Ma<sup>ty</sup> Musicons, upon a Warrant dated v<sup>to</sup> Decembr. 1623, for a new lyra and vall de gambo by him bought, xx<sup>li</sup>.—*Accounts of the Treasurer of the Chamber*.

Ferrabosco, the elder, died in 1627-8; and was succeeded in one, at least, of his situations at court by his son:—

"A Warrant to swear *Alfonso Ferrabosco*, a musician to His Majesty, for the Viols and Wind Instruments, in y<sup>e</sup> place of his father, *Alfonso Ferrabosco*, deceased.—19 March, 1627-[8]."

Alphonso, the elder, was a favourite with King James I.: Lansdowne MS., in the British Museum, No. 156, recording his annual pension from the king at fifty pounds.

Several offices at court, connected with the King's Chamber, were filled by Ferrabosco: 1. A Musician's place in general; 2. A Composer's place; 3. A Viol's place; and 4. An Instructor's place to the Prince (Charles I.) in the Art of Music.

And now for a Query: Did Ferrabosco die in England, and where was he buried?

PETER CUNNINGHAM.

"HAVE THE FRENCH FOR FRIENDS, BUT NOT FOR NEIGHBOURS."—The origin of this proverb, which is not out of place at the present time, dates from the year 803, at which period the Emperor Nicephorus, while treating with the ambassadors of Charlemagne, took the greatest precautions to protect his possessions from the French, who continually menaced them. His common expression was, "Have the French for friends, but not for neighbours." W. J.

### Queries.

#### LETTERS OF MADAME DE SÉVIGNÉ.

Messrs. Hachette & Co., publishers, Paris, who are at present giving in their *Collection des Grands Ecrivains de la France* a new edition of Madame de Sévigné's correspondence, would be most thankful to communicate, either by letter or through the medium of "N. & Q.," with persons possessing autographs, or old copies of letters, written by Madame de Sévigné and the various members of her family (Charles de Sévigné, the Grignans, the Coulanges, &c. &c.) The indication of the date, and the quotation of the first few lines of these autographs, or copies, would be esteemed a favour, as also the kind permission to have transcripts made, at their own expense, of any document of the above character; a scrupulously correct text being one of the principal merits which Messrs. Hachette & Co. endeavour to secure for their collection.

Seven volumes of Madame de Sévigné's letters have already appeared; but the information and the permission requested would not be useless, even if the autographs or copies belonged by their date to an epoch comprised in the portion now before the public; for it is purposed to complete the work with a Supplement, which shall embody all documents accidentally omitted, besides rectifications and additions of every kind.

Messrs. Hachette & Co. would likewise receive with gratitude communications of the same sort referring to other celebrated French writers, particularly those who lived during the seventeenth century.

Horace Walpole had in his possession autograph letters of Madame de Sévigné. Any of the numerous readers of "N. & Q." knowing the present whereabouts of these letters would confer the greatest obligation upon Messrs. Hachette & Co. by forwarding to them particulars, addressed to the care of Messrs. Williams & Norgate, Henrietta Street, Covent Garden, London.

### SUNDRY QUERIES.

1. By whom, and where, was Wycliffe first styled the "Morning Star of the Reformation?"

[This epithet was first applied to Wycliffe by John Fox, in his Life of the Reformer. He says: "When the lamentable ignorance and darkness of God's truth had overshadowed the whole earth, this man, Wickliffe, stepped forth like a valiant champion, unto whom it may justly be applied that is spoken in the booke called Ecclesiasticus (ch. 1. ver. 6,) of one Simon the sonne of Onias: 'Even as the morning star being in the midst of a cloud, and as the moone being full in her course, and as the bright beames of the sunne: so doth he shine and glister in the temple and church of God.'"—Wordsworth's *Eccles. Biog.*, edit. 1853, i. 170.]

2. Who was the Angel of France?

3. Where did Shelley get his name of Adonais for Keats, and what does it signify?

4. At what date was *Maga* first used as a familiar synonyme for *Blackwood's Magazine*?

5. Who is Bombastes Furioso?

[*Bombastes Furioso* is the title of a burlesque tragic opera by William Barnes Rhodes, performed at the Haymarket in 1810. It was intended to ridicule the bombast of modern tragedies. It has since been printed at Dublin, 8vo, 1822.]

6. Where can a good account, historical and descriptive, of the Via Dolorosa be found?

7. Who is the Sir Matthew Mite, thus alluded to by Macaulay?—"As useless as the series of turnpike tickets collected by Sir Matthew Mite." The personage of this name, who figures in Foote's comedy of the *Nabob*, has no such collection; at least, not in the editions of Foote's *Works* which I have consulted.

8. Who was Mother Douglas?—

"I question much whether the celebrated Mother Douglas herself could have made such a figure in an extemporaneous altercation."—*Smollett*.

[Foote, in his comedy, *The Minor*, in the character of Mrs. Cole, has represented the notorious Mother Douglas, the procuress. She also figures in Hogarth's "March to Finchley," and is repeated in the last print but one of "Industry and Idleness." In Bonnel Thornton's explanation of the former, he says: "You will pardon the invention of a new term—I shall include the whole King's Head in the word *Cattery*, the principal figure of which is a noted fat Covent-Garden lady [Mother Douglas], who, with pious eyes cast up to Heaven, prays for the army's success, and the safe return of many of her babes of grace." Mother Douglas resided at the north-east corner of Covent Garden, where she died on June 10,



1761. Her house was most superbly furnished and decorated with expensive pictures, by old masters, in large gilt frames. Mr. Langford sold her furniture, and in the course of the sale made some shrewd and witty remarks upon the articles.]

9. Who is Dorax? —

"Like Dorax in the play, I submitted, though 'with a swelling heart.'"—*Sir W. Scott*.

10. Talboy? —

"Much grieved and joyful by fits, like Talboy in the play."—*Pref. to Rabelais*.

11. Milor Beefington? —

"Will without power," said the sagacious Casimir to Milor Beefington, "is like children playing at soldiers."—*Macaulay*.

[This passage is quoted from the dramatic piece, "The Rovers; or, the Double Arrangement," Act iv. in *The Poetry of the Anti-Jacobin*. Casimir is a Polish emigrant; and Beefington an English nobleman, an exile by the tyranny of King John, previous to the signature of Magna Charta.]

12. Who are the two Mother Bunches referred to in the following citation? —

"Now that we have fairly entered into the matrimonial chapter, we must needs speak of Mother Bunch; not the Mother Bunch whose fairy tales are repeated to the little ones, but she whose 'cabinet,' when broken open, reveals so many powerful love-spells. It is Mother Bunch who teaches the blooming damsel to recall the fickle lover, or to fix the wandering gaze of the cautious swain attracted by her charms, yet scorning the fetters of the parson, and dreading the still more fearful vision of the churchwarden, the constable, the justice, the warrant, and the jail."—*Quarterly Review*, No. XLII. art. v.

[The fairy tales of the first lady of this name may be found in "*Pasquil's Jest*, with the Merriments of Mother Bunch: witty, pleasant, and delightful. Lond., 1653, 4to." The work, or rather chap-book, by the other belle of this name, is entitled "*Mother Bunch's Closet Newly Broke Open*, containing Rare Secrets of Art and Nature, tried and experienced, by Learned Philosophers, and recommended to all ingenious Young Men and Maids; teaching them, in a natural way, how to get good Wives and Husbands. By a Lover of Mirth and Hater of Treason. In Two Parts. Lond. 12mo. 1760."]

13. Who is Sir Tunbely Guzzle, alluded to by Lord Chesterfield in one of his *Letters to his Son*?

[Sir Tunbely Guzzle is a worthy old north-country baronet, sadly afflicted with the gout, and an inveterate scurvy. His character is sketched by Chesterfield in No. 90 of *The World*.]

14. Who are Tom Dingle, Tom Noodle, Tom Stitch, Tom Tiddler, and Tom Tram? —

"In conclusion, we have to recommend to those whom it may concern, to avoid, as much as possible, the name of Thomas; it being pretty certain that there must have been formerly some remarkably silly fellow of that name, whence it hath been transmitted to posterity with no great honour, as witness Tom Fool, Tom Dingle, Cousin Tom, Silly Tom, Tom Noodle, and the diminutive bird Tom Tit."—*Brady, Names of Persons*, p. 56.

15. Who are the "Jockey of Norfolk," "The Crutched Friar," "The Curtal," and "The Capuchin," mentioned in an article in "*N. & Q.*," 2<sup>nd</sup> S. iii. 262?

16. How did the Duke of Somerset (Edward Seymour?) get his appellation of "The Duke with the Silver Hand?" (*ubi supra*.)

17. Who was the Princess Elizabeth surnamed "Queen of Hearts," and how did she get this title? (*ubi supra*.)

[Elizabeth, daughter to King James I., and the unfortunate Queen of Bohemia. So engaging was her behaviour, that she was, in the Low Countries, called "The Queen of Hearts." When her fortunes were at the lowest ebb, she never departed from her dignity; and poverty and distress seemed to have no other effect upon her, but to render her more an object of admiration than she was before.]

18. Who was Duke Humphrey, who was called "The Good Duke?" (*ubi supra*.)

[Humphrey Plantagenet, Duke of Gloucester, commonly called "The Good," was the youngest son of King Henry IV. He was a singular promoter of literature and the common patron of the scholars of the time. About the year 1440, he gave to the University of Oxford a library containing six hundred volumes. These books are called *Novi Tractatus*, or New Treatises, in the University register, and said to be *admirandi apparatus*. He died in 1446, *s. p.*, when his honours became extinct. Granger informs us, that "this Prince's vault, in which his body was preserved in a kind of pickle, was discovered at St. Alban's in the year 1703." Christopher Middleton was the author of *The Legend of Humphrey, Duke of Gloucester*, Lond. 1600, 4to, a metrical production consisting of 184 stanzas.]

19. Who were the Maid of Saragossa, Lady Bountiful, and the Duke of Fairlight?

[For a notice

"of the Maid

Waving her more than Amazonian blade,"

see Byron's *Childe Harold*, canto i. stanzas 54, 55, and 56, and Byron's note.]

W. A. W

Dorchester, near Boston, U. S.

THE ACLAND FAMILY. — Will any Devonshire antiquary assist me under the following circumstances?—I have a deed dated the 22nd of April, 9 Hen. VII. (1494), by which one *Elizabeth Achelane*, widow, provides that, after her decease, all her lands, &c. "in Pylle, Barnestaple, South Rad-deworthy, Whytefeld, Rockelegh, Fulford, Toriton, Fremyngton, Newport Epi, et Rownessam in com Devon," together with lands, &c. "in Tenby, Bonbylstour et Pentylpyre in Wallia in com Pembroch," shall be conveyed to her son *Brian Travers*; in default to her son *Nicholas Travers*; and in default to her son *Robert Achelane*. The estate is also charged with 100 shillings per ann. to be paid to one *Edmund Delyon* during his life. I am extremely anxious to know of what parentage was this Elizabeth Acland? the christian names of her husbands? how she became possessed of these lands? and who was Edmund Delyon?

Oxford.

H. J. S.

**CURFEW AND DEVIL'S BELL.**—Where can I find information concerning the good old custom of curfew ringing, and the churches in which it is still kept up? \* Also concerning occasional bells, such as the "Devil's knell," rung every Christmas day at Oakham. There are, I believe, many such in some of the nooks and corners of Old England, though they may not be generally known.

JOS. HARGREAVE.

Clare College, Cambridge.

**THE DEMESNE CART.**—Various persons in Surrey being called upon to convey timber for the navy from a forest in which it was put to a place whence it was to be conveyed by water to one of the royal dockyards, set up various claims of exemption. Among them certain knights and knights' widows claimed privilege "by their demesne cart." The claim was allowed by the council on May 1, 1634, not to knights' widows, but to knights themselves, "for their demesne cart, when they keep their lands in their own hands." The general nature and reason of this privilege, as applicable to a cart employed by a lord on his demesne lands, is clear enough, but in this case it was claimed by knights not lords, and allowed to them in that character. What was the exact nature of the privilege, and what writer has mentioned it?

JEFFNOBURY.

#### EST ROSA FLOS VENERIS. —

"Est Rosa flos Veneris, quem, quo sua furta laterent,  
Harpocrati, matris dona, dicavit Amor.  
Inde roseam mensis hospes suspendit amica,  
Conviva ut sub eâ dicta tacenda sciat."

Where do these lines occur, and is the custom therein referred to the origin of the phrase "sub rosa"?

J. S. L.

[A query as to the authorship of these lines was inserted in the first volume of "N. & Q.," p. 214, but without eliciting any satisfactory answer. T. J., in the same volume, p. 458, stated he had searched for them in vain in the *Amphitheatrum Sapientiae* of Dornavius, and suggested a search in the *Rhodologia* of Rosenbergius. — Ed. "N. & Q."]

**FEMALE FOOLS.**—The following list, taken chiefly from Dr. Doran, includes all the official female fools I know of. I should be glad to learn whether any other than these are recorded, and where to look for information as to such others, and as to the cases mentioned below:—

1. —, a female jester in Edward II.'s court, 1316.
2. *Artande du Puy*, fool to Jeanne, Queen of Charles of France, 1373.
3. *Madame d'Or*, court fool at Bruges, 1429.
4. —, fool to Margaret, granddaughter of Charles the Bold.

[\* In our First Series will be found the names of many places where the curfew is still rung.]

5. *Mlle. Levin*, "la folle de la reyne de Navarre."

6. *La Jardinière*, fool to Catherine de Medicis, 1561.

7. *Jacquette*, fool to ditto, 1568.

8. *Mathurine*, court fool to Henri IV., 1594.

9. *Capiton*, fool to Don John of Austria, 1661.

10. *Kathrin Lise*, fool to the Duchess von Sachsen-Weissenfels-Dahme, 1722.

There is also a certain "Jane the Fool," who occurs in Ainsworth's *Tower of London*, but I am not aware that she is an historical personage.

A. J. M.

**PRINCE JUSTINIANI.**—A few years ago I saw in the Vatican library at Rome, a very curious and interesting small octavo volume, entitled—

"Histoire des Anciens Ducs et autres Souverains de l'Archipel, avec une Description de l'Isle de Chio, ou Scio, par Monseigneur le Prince François Rhodocanaki-Justiniani, fils du Seigneur Demetrius, l'un des Seigneurs de la dite Isle, et d'Helene Paléologue, descendante des Empereurs de Constantinople, &c., à Paris, 1600, in 8vo."

Will any of your numerous correspondents and readers kindly inform me, through "N. & Q.," if there exists any other copy of the above mentioned history in England, either in a public or private library, as well as if there is any other book in which I can find any literary notice of it, or of its author? It would greatly facilitate my researches regarding the state of the Byzantine nobility after the conquest of Constantinople by the Turks.

J. P. DE RHODES.

**MEDIAEVAL SEAL.**—I have an engraving of a circular seal, showing the device of a one-masted ship of the early mediæval period, with a man standing on the poop, apparently regarding some object in the wake of the ship. The legend is, "H. Camera Regis, 1598." Query, has it reference to *Cambray*?

M. D.

**COUNT DE MONTALEMBERT.**—At a public dinner held lately at Inverury, Aberdeenshire, it was stated by a speaker that M. De Montalembert, by the mother's side, came of the Forbeses of Don-side, and that his immediate ancestor once held the property of Corsindae, in the parish of Medmar, in Aberdeenshire. As a native of that quarter of the county, I am anxious for some more particulars of his pedigree.

SCOTUS.

**“ΟΞΙΟΞ AND “ΑΓΙΟΞ.**—May I ask whether any reader of "N. & Q." will favour me with the exact distinction in meaning between these two words? They occur several times in the Greek Testament, and seem to be rendered indifferently by our translators "holy" or "saints." Is there any probable definition of *ἁγιος*? Of *ἅγιος* there are two or three suggested derivations; but I should be glad to see one more decisive than any that have yet been proposed.

EXPECTANS.

OPERA OF IL PENNEROSO, as it is acted with authority at the royal theatres (i. e. the schools of Eton and Westminster), satirical plate, privately printed: what is the date, and who is the author?

R. INGLIS.

#### QUOTATIONS WANTED.—

1. "O! we did not part in sadness;  
There were smiles upon thy brow;  
But we little dreamed our gladness  
Would be turned to sorrow now."
2. "Back to the depths of Heaven,  
Thou ray of Jehovah's brow,  
That but lit earth's depths, like the flashing levin,  
To deepen the darkness now."
3. "O! were it not for this sad voice,  
Stealing amid the flowers, to say  
That all in which we most rejoice  
Ere night must be the earthworm's prey!"
4. "Like the fresh sweetbriar and the early May;  
Like the fresh, cool, pure air of opening day;  
Like the gay lark, sprung from the glittering dew;  
An angel, yet a very woman too!"
5. "When the spirit was young and the world was new."

HEERMENSTRUDE.

"Sweet Western Wind, whose luck it is,  
Made rival with the air,  
To give Perenna's lips a kiss,  
And fan her wanton hair.

"Bring me but one, I'll promise thee,  
Instead of common show'rs,  
Thy wings shall be embalm'd by me,  
And all beset with flow'rs."

A. H. D. P.

"He died of no distemper,  
But fell, like Autumn fruit that mellowed long,  
E'en wondered at, because he fell no sooner.  
He was wound up to threescore years and ten,  
And even then ran on two winters more.  
'Till like a clock, worn out by eating time,  
The wheels of weary life at last stood still."

Whose are these lines, and where are they to be found?

S. S. S.

SCOTTISH.—On what authority do our northern neighbours justify their exclusive use of the word *Scottish*, and never *Scotch*, in an adjective sense; as for instance, it is a *Scottish* practice, it is a *Scottish* work, &c.? Whereas the termination *ish* usually denotes with us an inclination towards, or slight degree of a thing, as darkish, brackish, selfish, and the word *Scottish* itself would mean rather *Scotch*. But if we allow *Scottish* why not Frenchish also?

ANGLUS.

"TOM TIDLER'S GROUND."—Is this a common expression in Hertfordshire, as applied to the garden ground of a sluggard, or was it coined by Dickens as a characteristic title for his Christmas story for 1861? The locality is well known to be near Hitchin, and I presume its real signification to be *Tom t'Idler's Ground*.

M. D.

WINCHESTER SCHOOL: TO OLD WYKEHAMISTS. Any information not hitherto printed as to the history or traditions of Winchester College would be thankfully received and duly acknowledged if forwarded to W. L. C., care of Messrs. Blackwood & Sons, Publishers, Paternoster Row. Especially, as to its condition during the civil wars; the early state of "Commoners;" obsolete customs; the "Rebellion" of 1818.

#### Queries with Answers.

SIR NICHOLAS THROCKMORTON.—In reading English or Scotch history of the sixteenth century, one is surprised and disappointed to find so little said of the parentage, family, latter years, and death of that distinguished statesman and ambassador, Sir Nicholas Throckmorton, held in such repute both in Mary and Elizabeth's courts; and who, upon the whole, behaved so faithfully and honorably towards both queens, under very trying circumstances. There can be little doubt he was of the ancient Worcestershire [Warwickshire?] family of Throckmorton (or Throckmorton), in which there were afterwards two baronetcies—one, that of Gloucestershire, long extinct—but that most indefatigable genealogist, Sir Bernard Burke, does not mention him in his "Lineage" of either of those branches. See his *Peerage and Baronetage*, and his *Extinct Baronetage*, art. "Throckmorton"; and Sir Bernard is generally glad to introduce eminent men into his catalogues, and say something of them, though not in the direct line of ancestry of families, so we may presume he has come across no roll including Sir Nicholas, or his brother John, executed in 1554 as concerned in the Suffolk conspiracy (when Sir Nicholas also had a narrow escape.) In all probability they were in the line of the present Throckmorton family, of Congleton, Warwickshire, and younger sons very likely of Sir George Throckmorton (temp. Hen. VIII.); for his wife's father, Lord Vaux, was a Nicholas. The present young baronet, also, it appears, is named Nicholas William. It is odd, however, that the public records of the family should be deficient of a name of such celebrity and honour in his day as was that of Sir Nicholas Throckmorton. Neither in Hume or Robertson can we trace him lower down than to 1569, when he was involved (with so many other eminent and patriotic individuals) in what was called the Norfolk intrigue, but only suffered some imprisonment. Could any of your readers communicate some reliable particulars of his death, age, &c.? In 1569 he could not have been much over 40, but probably did not long survive that year.

THEOBALD SMID.

Wotton-under-Edge.

P.S. The Francis Throgmorton, a Cheshire gentleman, condemned and executed in 1584,

must have been of the same family, but not a near relative, or historians would have mentioned it. Sir Nicholas appears to have embraced the reformed doctrines, in which the Congleton branch do not follow him. He was far, however, from being a bigoted enemy of the Catholics.

[A good life of Sir Nicholas Throckmorton is a desideratum, and would make an excellent subject of historical biography. With the exception of a short note in Dr. Towers's *British Biography*, iii. 20, we do not think that any particulars of him are to be found in any of our standard Biographical Dictionaries. The leading and stirring events of his bustling life are ably sketched by a writer in the *Penny Cyclopædia*, xxiv. 408, and form a faithful picture of what Shakspeare calls—

"The art o' the court,  
As hard to leave as keep, whose top to climb  
Is certain falling, or so slippery, that  
The fear's as bad as falling."

*Cymbeline*, Act III. Sc. 3.

Materials for an extended biography of Sir Nicholas Throckmorton are sufficiently abundant; but they will be found dispersed through a variety of unconnected departments of literature. First, for printed books: Strype's *Annals and Memorials, passim*; Lloyd's *State Worthies*, i. 429-432; *Observations and Remarks on the Lives and Reigns of Henry VIII., Edward VI., Mary, Elizabeth, &c.* with Characters of their Favourites, pp. 275, 276; Guthrie's *History of England*, iii. 205, 347; *Pictorial History of England*; and Thomas's *Historical Notes*, i. 469. A report of the trial of Sir Nicholas for being concerned in the rebellion of Sir Thomas Wyatt, taken from Holinshed, is given in *The Library of Entertaining Knowledge, Criminal Trials*. His correspondence with his own government during his residence at the French Court, A.D. 1559-1568, will be found in Dr. Patrick Forbes's *Full View of the Public Transactions in the Reign of Queen Elizabeth*, 2 vols. fol. 1740-1, and others in the *Hardwicke State Papers*, 1778, vol. i. pp. 121-162. Francis Peck, in his work entitled *New Memoirs of the Life and Poetical Works of John Milton*, 4to, 1740, has printed the following tract with some curious illustrative notes: "*The Legend of Sir Nicholas Throckmorton, Kt.*, Chief Butler of England, and Chamberlain of the Exchequer, who died of poison, A.D. 1570: an Historical Poem, by his nephew, Sir Thomas Throckmorton of Littleton in com. Warwick, Kt."

To obtain, however, a correct estimate of Sir Nicholas's diplomatic skill and management of the affairs of state, recourse must be had to the mass of his papers now in the State Paper Office, a portion of which has already been indexed by Mr. Lemon (*Calendar of State Papers, Domestic Series, 1547-1580*.) Others will be found in the British Museum among the Cottonian, Harleian, Lansdowne, and Additional Manuscripts.

The fate of a large portion of the Throckmorton papers, formerly in the possession of Sir Henry Wotton, is somewhat curious. In the Sloane MS. 4106, vol. i. art. 3, is the following memorandum, entitled "An Account of the Recovery of Sir Nicholas Throckmorton's Papers by Nich. Harding," which states that "Mr. Mansfield, formerly a grocer in Windsor, was executor to Mr. Hales of Eton College. Mr. Mansfield died at his house at Eton. His effects being sold after his death, several books and MSS. (which appeared to have belonged to Mr. Hales) were purchased by some learned persons of Eton College, and particularly by Dr. Evans, fellow of the College. Throckmorton's letters were part of the MSS. so purchased. Mr. Hardinge, Clerk of the House of Commons, who had

seen the MS. letters of Throckmorton's in Dr. Evans's custody, obtained them of his executors with a design to preserve them in the Paper Office, in compliance with Sir Henry Wotton's will, who left all Sir Nic. Throckmorton's letters and other papers of state to King Charles I."

These papers, however, instead of being deposited in the State Paper Office, found their way into Lord Hertford's library at his seat in Warwickshire, where they were inspected by Horace Walpole in the year 1758. About 1824, the third Marquis of Hertford requested the late John Wilson Croker, Esq. to examine them, who had the great mass of them stamped with the words "Conway Papers." As the examination proceeded, Mr. Croker was surprised in finding so many papers with which the Lords Conway could have had no concern, but which had evidently belonged to the earlier days of Sir Nicholas Throckmorton. The will of Sir Henry Wotton came to his recollection, where he found that these papers were destined by the express bequest of Sir Henry for the State Paper Office, to the officials of which they were handed over the day before Mr. Croker closed his active life.]

**CONSECRATION OF CHURCHES.**—When a church is rebuilt, is it either requisite or usual that the new building should be consecrated?

When St. Paul's Cathedral was opened for divine service in 1697, what was the ceremony observed? And how far was such ceremony in accordance with ecclesiastical usage? **MILETES.**

[Thomas Lewis, in his valuable work, *An Historical Essay upon the Consecration of Churches*, 8vo, 1719, pp. 131-3, has collected some of the authorities the Canon Law affords for the Reconsecration of Churches from an author whose authority has always been acknowledged on these matters, namely, *Gratiani Decreta, De Consecratione*, dist. i.

"Churches or altars, whose consecrations are uncertain, ought to be consecrated without dispute.

"A church built upon the ground where an old one stood is not to be esteemed the same church, but must be consecrated, as if there never had been a church in that place.

"If the walls are rebuilt from the foundation, the church ought to be consecrated again.

"If the altar be broken down or removed, the church is to be new consecrated.

"If the fabrick of a church becomes wholly ruinous, and is rebuilt from the foundation, it ought to be reconsecrated; but if the walls by degrees decay, and are gradually repaired, it ought not. Or if a church be enlarged either in length, breadth, or height, it ought not to be reconsecrated; because, as the Canonists express it, 'sacrum trahit ad se non sacrum,' that part that is already holy sanctifies whatever is annexed to it.

"Churches that have been once consecrated to God ought never to be reconsecrated, unless they have decayed, or been consumed by fire, or been desecrated by the spilling of blood, or by the commission of fornication or adultery; because, as an infant that has been once baptized in the name of the Father, and of the Son, and of the Holy Ghost, ought never to be rebaptized; so a church once dedicated to God should never be again consecrated, provided always that the persons officiating at the consecration professed their belief in the Holy Trinity.

"The Churches of the Arians, where the doctrine of the Trinity has been undermined and exploded, ought to be reconsecrated wherever they are found."

The references to the Canons quoted by Lewis are given in the original by Chancellor Harington in *The*

*Object, Importance, and Antiquity of the Rite of Consecration of Churches*, Lond. 8vo, 1844.

The choir of the new structure of St. Paul's Cathedral was opened on Dec. 2, 1697, being the Thanksgiving day for the Peace on the treaty of Ryswick, on which occasion a prayer was simply added, by the King's direction, to the Form appointed for the day, and used in the Communion Service. Dugdale's *St. Paul's*, edit. 1818, p. 172.]

**CANTOVA.**—A Jesuit named Cantova once wrote an account of the Carolinians. This is all I am able, after searching a good many biographical dictionaries, to find about him. Will some one tell me who he was, when he lived, and what he wrote?

MATHEMATICUS.

[His name occurs in the *Nouvelle Biographie Générale*, viii. 532: "Jean-Antoine Cantova, missionnaire et théologien italien, de l'ordre des Jésuites, natif de Milan, vivait dans la première moitié du dix-huitième siècle. Il se rendit en 1717 comme missionnaire d'abord en Mexique, ensuite aux Philippines et aux Carolines. C'est dans une des îles de ce dernier groupe qu'il fut assassiné. On a de lui: *Vita et mors Alosii Cantovæ*, canon. S. Stephanj majoris. Milan, 1717."]

**GOVERNORS OF GUERNSEY.**—Will you be kind enough to give the names of the governors of Guernsey during the reign of Elizabeth?

INQUIRER.

[The following names are given in Berry's *History of Guernsey*, edit. 1815, p. 214:—

" 1553. Sir Leonard Chamberlain	} Joint Governors.
1555. Francis Chamberlain	
1570. Sir Thomas Leighton.	
— Lord Zouche.	
1580. Thomas Wigmore, Lieut.-Gov. and Bailiff,	
1681.]	

### Replies.

#### TENURES OF LAND IN IRELAND.

(3<sup>rd</sup> S. iv. 305.)

In reply to ABHBA's Query, as to the best works upon this subject, I think there is no work published treating exclusively upon this matter, and except he takes the trouble to abstract for himself portions of old books and papers, collect notes, &c. to some score of antiquarian works, or interest in his favour, as correspondent, some *savon* of the Irish societies or some learned lawyer, he must be content with but meagre results.

For my part, I am myself a student in this matter, and for better registering my collected memoranda, I have divided all the tenures of land in Ireland into three classes—1. Those aboriginal titles, so to say, which were in vogue until the conquest of Ireland; 2. The transitional tenures; and, 3. The systems of holding common in our own day.

References to the first systems are found scattered over every History of Ireland—amongst others, in Camden, Keating, &c.; and of late

days, especially in Haverty and others. There are many differences, however, in the various statements, but all agree in their descriptions of the Brehon laws. In these ancient times, as ABHBA knows, the leaders of the septs alone held land, passing, not from father to son, but to the best qualified to defend it. This of course was *tanistry*. The knotty point is, whether what we know as true *gavel-kind* was common in Ireland. Dr. Millar thinks not, because, though the inferior tenants of the chief generally held their lands only *at will*, still they were allowed to remain in possession during life, when the estates passed entirely from them, and a new distribution took place. There are two or three pages on this head in Gordon's *History of Ireland*, and in Haverty's *History*, &c.

By the second class of tenure, I allude more particularly to the parcelling out of the country to the English nobles by Henry II., and the almost non-descript titles to land which were common until, at all events, the reign of James I., when the *Commission of Grace* was issued, by which the Irish lords and septs, by giving up their claims by the ancient Irish titles to their lands and estates, were confirmed in the possession of the same by the English governors. A history of the above, interspersed with many valuable references on the ancient tenures of Irish lands, will be found in Davies's *Historical Relations*, in Millar's *Historical View of the English Government*, in Howard's *Treatise on the Revenue*, &c., of Ireland, in Leland's *History of Ireland*, and in Wakefield's *Statistical Ireland*, &c. &c.

By the third kinds of tenure, I mean those now in ordinary use, especially the systems adopted towards their successive tenants by the heirs of the original holders of the king in *capite*, by *knights' service*, and in *socage*; also the different kinds of leases now common, and above all by the tenancy at will; which last tenure, if tenure it can be called, De Raumer, a German writer on Ireland, declares to be far inferior to that of the lowest *serfs*. The best chapters on present occupancies are to be found in French authors; for instance, in De Lavergne's *Essai sur l'Economie rurale de l'Irlande*, &c.; in Ferraud's *Etudes sur l'Irlande contemporaine*, 1862; in De Hauranne's *Lettres sur l'Irlande*; in Regnault's *L'Irlande*; in De Beaumont's *L'Irlande*, and a host of others.

I do not know if this will serve ABHBA's purpose; but, in conclusion, beg to say that, the Blue Books excepted, there are more modern works in French upon Ireland than English ones. And I do not hesitate to say also that if England's prophesied complications do arrive, and Ireland becomes our Poland, we shall have to read up very many of these books to see clearly what it is that Ireland complains of, and what will pacify her.

W. EASSIE.

High Orchard House, Gloucester.

# MUTILATION OF SEPULCHRAL MONUMENTS. (3rd S. iv. 286, 363.)

Methinks that VEBNA has "put his foot in it." XP. records an instance where some inscribed slabs, particularising certain memorials relating to the Joscelyn family, and ranging in date from 1699 to 1732, have been buried under a comparatively recent pavement of tiles. XP. characterises the act in strong terms. Were he a Joscelyn, or a descendant of those whose memorials have thus been obliterated, feeling injured that a wrong had been done both to his ancestors and to himself, he would probably have expressed himself somewhat like what he has done. Not being a Joscelyn, he has no motive for doing so, except to declare his abhorrence of what he considers as an unfair act to the dead, and an equally unfair act to the absent representatives of those dead. Has VEBNA ever erected a monument in a church, or placed an inscribed slab in a chancel, to honour or perpetuate the memory of some departed ancestor or relative? To say he values that memorial because he has paid so much money for it, is to say nothing. Strong as this claim to the memorial may be, there are feelings of a far higher nature involved in the interest we feel in the careful preservation of records of this sort. But we are informed that a board has been fixed to the wall, which declares that, "Beneath the flooring of this chancel lie some monumental slabs, with inscriptions on them, of which the following are copies." Would not the original inscriptions be better than copies of them placed upon a perishable board? How long will a paltry board last? In a few years it will be looked upon as an eyesore, and will be taken down; or, if not, Time will work its destruction long before he can make an impression upon the stones. There is no permanency in this arrangement. Yet VEBNA undertakes to defend it. He argues that the tiles with which the slabs are overlaid, "are more suited to the sacred character of the spot than memorials sacred only to man." Why, if there were any validity in such an argument, it would justify the covering over with tiles, any or all the memorials in Westminster Abbey. Besides, are tiles more sacred than stones? Some years ago a quantity of tile flooring in Lichfield Cathedral was taken up to be replaced by stones. This alteration did not raise any comments as to unfitness. Such principles as are here advocated, under the misapplied term "restoration," are doing both ourselves and our venerable, and heretofore venerated temples, incalculable mischief. Those inscriptions might prove to be valuable title-deeds to some one some day; but buried, concealed, and inaccessible as they are, those who might benefit by the evidence are now robbed of it. In some Faculties granted for permission to

"restore" or rebuild churches, there is generally a clause inserted, which strictly enjoins the preservation of all memorials of the dead, and especially of all inscriptions. It is true, these inscriptions are not destroyed; they are preserved rather too closely; but for all practical purposes they are utterly useless, and but for XP. would soon have been forgotten. P. HUTCHINSON,

I do not think that even antiquaries have much reason for complaint in the case of church restorations when the tombstones, unless of an early or particularly interesting character, remain *in situ*, and the names, titles, and dates of the persons commemorated are inscribed in tiles. This is at any rate far better than as has been done at Minster Church, for instance, where the slabs, all but one of recent date, have been cleared clean away out of the church—some certainly of interest in a genealogical point of view. When we last saw them they were outside the church, some promise, as we understood, having been given that they should be carefully re-erected outside. Considerable delay, however, has occurred even in performing this poor compromise. Has it been done now? There is, however, a very common sort of destruction, far more lamentable than that of which we are now speaking. I mean that of works of art, such as carvings in stone, or wood, semi-defaced paintings, ancient incised stones, which would interfere with the nice freshness of a restored church. This rage for making all our churches as like as two peas, and as tame to boot, cannot be too much lamented, nor sufficiently reprobated. This remark applies quite as much to foreign restorations, as to what has been done in this country. Nothing, however, has in this way equalled the reckless and shameless Vandalism which has been committed at the so-called restoration of Hexham Abbey, disgraceful alike to all concerned in it. J. C. J.

MAJOR CREWE (3rd S. iv. 247.)—Your correspondent A. desires to find a memoir of Major Crewe. I may premise my remarks by stating I believe he was only a *lieutenant* in the English army; but sixty or seventy years ago it was customary, out of courtesy, to give a person in the army a title of higher rank than he was actually entitled to, and many assumed as a *nom de guerre* the titles of captain, major, &c., while only subalterns. There may be found some curious particulars of the gentleman in question in an *Autobiographical Memoir of Sir John Barrow, Bart., late of the Admiralty*, 8vo, Lond. 1847. He appears to have been an *attaché*, at p. 46, to Sir G. Staunton's embassy to China, and at pp. 51 and 52, we have his history and character:—

"Mr. Crewe, a young gentleman hanging loose on society and a frequenter of the gaming-table, was the son of the celebrated wit and beauty of her day—so beautiful, indeed, that Madame D'Arblay says, 'she *wilifies* every thing near her.' Admired by George Prince of Wales, and adored by Charles Fox, she became the standing toast of the Whigs, was consecrated as their patroness by the Prince of Wales, who, on some great occasion, gave as a toast—

'Buff and Blue,  
And Mrs. Crewe.'

Mrs. Crewe was also a great favourite of Lord Macartney; and she being most desirous of removing her son out of the temptations of London, earnestly entreated his lordship to take him to China. 'The only condition,' said his lordship, 'on which I can possibly allow him to go is a most solemn pledge, on his honour, that he will not touch either cards, or dice, or other instruments of gambling, either on board ship or at any place where we may stop.' He gave the pledge and broke it—lost to one of the lieutenants of the 'Lion,' it was said, some thousand pounds, not any part of which could he pay; and it was also said he had compounded the debt for an annuity of as many hundred pounds as he had lost thousands. My cabin on the passage home was on the lower deck, and scarcely a night passed in which I was not disturbed by the rattling of dice, or by Mr. Crewe's scraping on the bass-viol. He was a most gentlemanly good-natured young man, and was urged on by an old Scotch lieutenant, who ought to have known better. Mr. Crewe succeeded his father, who had been created a baron in 1812 [1806], and died in 1835."

I think the above may be satisfactory in reply to A. from AN OCCASIONAL CORRESPONDENT.

SETTLE'S "EUSEBIA TRIUMPHANS" (3<sup>rd</sup> S. iv. 394.)—The arms upon this book are, no doubt, those of Stanhope, quarterly ermine and gules, and it was probably bound for presentation to General Stanhope, who became one of the principal Secretaries of State on the accession of George I.; and was created Viscount Stanhope of Mahon, in the island of Minorca, in 1717: the lineal ancestor of our noble President at the Society of Antiquaries.

J. G. N.

SIGABEN AND THE MANICHEANS (3<sup>rd</sup> S. iv. 163, 279.)—I have the pleasure of verifying Archdeacon Cotton's suggestion that by "Sigaben" is meant Euthymius Zigabenus, whose *Victoria et Triumphus* and *Formula recipiendi eorum, qui Manichaeorum et Paulicianorum haeresi ad puram et veram nostram fidem Christianorum convertuntur*, were printed by Tollius in his *Insignia Itinerarii Italici*, Traj. ad Rhen. 4to, 1696. Of the latter work only a fragment remains, which begins thus:—

"Δεσφίντες ὅλης τῆς μηδέπω οὐσίας, μήτε βυρῶν καὶ νεύρων, καὶ σωμάτων, καὶ ἰδρώτων, τῶν πονηρῶν ἀρχόντων οὐδὲ 3 Μάνης ἀνέλασεν," p. 126.

A note of Tollius, though not necessary to this reply, is perhaps curious enough for reprinting, as his book is not common:—

"Τὸν Χριστιανῶν"] Id est Catholicorum. Nam hi soli Christiani. Unaque est Ecclesia Christiana Catholica. Nec aliter etiam nunc Itali Catholicos nisi *Christianorum* vocabulo designant. Revocat ea vox mihi in memoriam quod mihi super ea re in Italia altero itinere evenit. Narrabam Abbati cuidam, rogatum me Montispeli a decurione militari, quum illic Biblia a Majore arcis utenda peterem, illeque summopere eapropter mihi iraceretur, 'Num Biblia liber hæreticus esset?' causasse id conjectans, cur ita gravior Major mihi offensus fuisset. Hic bonus Abbas, nihilo militari homine eruditior, 'Signor mio,' quæsiuit, 'la Bibbia, è questo un libro christiano?'"—P. 180.

H. B. C.

U. U. Club.

"ROBERT ROBINSON" AND "COUSIN PHILLIS."—There are some curious coincidences between PROF. DE MORGAN's interesting article on "Robert Robinson" (3<sup>rd</sup> S. iv. 340), and a story called "Cousin Phillis," in the November number of the *Cornhill Magazine*, e. g.:—

"Your father up at three! Why, what has he to do at that hour?"

"What has he not to do? He has his private exercise in his own room; he always rings the great bell, which calls the men to milking, &c. . . . He has often to whip-cord the plough-whips; he sees the hogs fed; he looks into the swill-tubs, &c."—*Cornhill*, p. 627.

It is perfectly obvious that these details are taken from Robinson's letter to Henry Keane, Esq.:—

"Roses at three o'clock, &c. . . Rang the great bell, and roused the girls to milking . . . Whip-corded the boys' plough-whips; saw the hogs fed; examined the swill-tubs," &c.

But the question is, whether the resuscitation of this dissenting Parson Trulliber from a pretty general oblivion has been brought about by a singular coincidence, without any communication between his two revivers? C. W. BINGHAM.

HUGH STUART BOYD (2<sup>nd</sup> S. vii. 284, 523.)—This celebrated Greek scholar was born at Edgeware, Middlesex, and admitted a pensioner of Pembroke Hall, July 24, 1799, being matriculated Dec. 17, 1800. He left the University without a degree. His death occurred at Kentish Town, May 10, 1848, aged 67.

C. H. & THOMPSON COOPER.

Cambridge.

MATTHEW BETTINGHAM (2<sup>nd</sup> S. vi. 245, 246.) Matthew Bettingham, architect, died August 19, 1769, aged 70, and was buried at St. Augustine's, Norwich, where is a monument commemorating him, erected by his son of the same name, who died March 18, 1803, aged 78, and who also lies there interred.

C. H. & THOMPSON COOPER.

Cambridge.

PASCHA'S PILGRIMAGE TO PALESTINE (3<sup>rd</sup> S. i. 12.)—Jean van Paesschen, Joannes Paschasius, Pascha or Pasqua, is mentioned by Valerius An-

dress, Foppens, and especially by Paquot, who takes special notice of the *Spiritual Pilgrimage*, whereof several, though defective manuscript copies were in existence, before Calentijn procured the accurate edition. Pascha, however, never visited the Holy Land, neither does he attempt a description of that country; his work is a pious treatise, in which the writer dwells upon the spiritual panoply of his pilgrim, who, not being able bodily to journey to Jerusalem, still wants to guide his steps to Zion in spirit. — *V. D. N.* in the *Navorscher*, vol. xii. (2<sup>nd</sup> S. vol. ii.) p. 144.

JOHN H. VAN LENNEP.

Zeyst, near Utrecht.

MICHAEL JOHNSON OF LICHFIELD (3<sup>rd</sup> S. iv. 388.) — The following is a very trifling correction of one of MR. BATES's entries, but I send it because accuracy, even in small matters, is always acceptable to "N. & Q." I have before me a copy of Floyer's work, — *The Preternatural State of Animal Humours Described, &c.* The imprint is as follows: —

"London: Printed by W. Downing for Michael Johnson, and are to be sold by Robert Clavel, Sam. Smith, and Benjamin Walford, in St. Paul's Church Yard. 1696."

The volume is not a 4to, but a small 8vo. Sir John Floyer practised at Lichfield, and his Preface is dated from that city.

While on the subject of Michael Johnson, I may suggest, as worthy of record in "N. & Q.," a recent discovery in his family history, due to the industry of Mr. Hannett, as noticed in his *Forest of Arden, &c.* lately published. Both the place and date of Michael's marriage had remained unknown until Mr. Hannett searched the parish register of Packwood, near Henley-in-Arden, where he found the following entry: — "1706. Michell Johnsones of Lichfield and Sarah Ford, married June y<sup>e</sup> 19th." JAYDEE.

MAPS (3<sup>rd</sup> S. iv. 417.) — I always understood "Maps" was the porter to Nicholson the bookseller. In an old book bearing the label which showed it had belonged to Nicholson's library, I met with the following lines: —

"Vendit, emit, mutat, libros et colligit omnes,  
In Cantabrigiâ Mappesianus homo."

J. H. L.

PISCINÆ NEAR ROODLOFTS (3<sup>rd</sup> S. iv. 362.) — I, at all events, have not had far to search for an instance of an altar being placed in the rood-loft, which your correspondent "R. M." professes to think a very improbable position.

In an inventory of the possessions of the (cathedral) church of Peterborough, taken Nov. 30, 1539, occurs the following, among many other curious items: —

"In the Rood Loft: one Table upon the altar; eighteen images, well gilt; one desk of wood; two offers; one front of painted cloth."

I copy from a guide-book, and believe the inventory is given by Gunton.

If the piscinæ were inserted for images, would they not have been placed, by preference, on the north side, or dexter of the altar, wherever it was? The fact of their being insertions is clearly accounted for by the rood-lofts themselves being later erections.

PETERBURGIENSIS.

ALLEGORICAL PAINTING (3<sup>rd</sup> S. iv. 393.) — The painting about which MR. MACLEAN inquires is no doubt an allegorical representation of the vanity of human life, and the things of this world. The emptiness of riches, beautifully shown in the lady, who also symbolises the world probably. There is the winged hour-glass, to tell of time flying away; the flowers telling the same story. We have also the vanity of riches and greatness in the crown trodden underfoot, the money falling; the candle signifies life, which may easily be extinguished; and, lastly, the cards, musical instruments, and the like, show how vain are man's sports and amusements.

I have in my own possession a very well painted and curious painting, by D. Teniers, signed, of the same subject. There is a sort of table or stand, on which some very finely-shaped vases of gold and silver stand. On the left is a fire with the smoke rising; in it some other vessels are being burnt. Below the table is a great chest or coffer containing jewels and drinking-cups of precious metal. To the left is a group of armour, with helmet battered and bruised; and in the foreground are cards, musical instruments, a horse's and a man's skull; about the room several bubbles are floating, and hanging from the top by a thin thread is a crystal-ball representing human life. If you look closely into it you will see a reflection, which, upon closer observation, turns out to be a man's face, no doubt intended for the spectator himself; and on a white piece of drapery in the centre of the picture is the legend — "Heidel Heyt," All is so. I have entered thus fully into the particulars, because the subject is very cleverly treated, and that such subjects were very seldom painted by Teniers. In this picture, which is about 24 inches by 20, there is not one figure.

J. C. J.

TITUS OATES (3<sup>rd</sup> S. iv. 373.) — In answer to H.'s inquiry for the names of those who suffered under the accusations of Titus Oates, I copy the following from a series of tracts, folio, 1679, containing the whole of the trials, &c. of the conspirators, and those who suffered death. The following is the heading to the tract containing the names: —

"An Account of the Behaviour of the Fourteen Late Popish Malefactors whilst in Newgate, and their Discourses with the Ordinary, viz. —

"Mr. Staley, Mr. Coleman, Mr. Grove, Mr. Ireland, Mr. Pickering, Mr. Green, Mr. Hill, Mr. Berry, Mr.



Whitebread, Mr. Harcourt, Mr. Fenwick, Mr. Gawen, Mr. Turner, and Mr. Langhorn."

The next tract in the series is this:—

"The Tryals and Condemnation of Lionel Anderson, alias Munson; William Russel, alias Napper; Charles Parris, alias Parry; Henry Starkey, James Corker, and William Marshal, for High Treason as Romish Priests, &c., 1680."

The next and last tract, giving the names of those who suffered death, has this heading:—

"The Spirit of Popery speaking out of the Mouths of Phanatical Protestants, or the last Speeches of Mr. John Kid and Mr. John King, Two Presbyterian Ministers, who were executed for High Treason and Rebellion at Edinburgh, August 14th, 1679, &c."

E. PARFITT.

TERRIER (3<sup>rd</sup> S. iv. 126, 300, 335.)—There cannot be much doubt that this word is of French origin. Roquefort renders *terrier*—

"Seigneur qui a beaucoup de terres; Juge d'un territoire; religieux chargé du recouvrement des cens et autres droits des terres. *Chien terrier*: Chien qui est propre à la chasse des lapins, des renards, &c.—

'Li Quens Philippes qui refu,  
Diex, quel *terrier*! Dex, quel escu!  
Qui refu Marquis de Boloingne,  
Qui refu li Quens de Borgoingne?"

Bible Guiot, vers. 330.

R. S. CHARNOCK.

I have the authority of Thomson's *Etymons of English Words* for stating that *terrier* is derived from the French word *terrier*, which means a hole in the earth. Thus, *se faire un terrier*, signifies to burrow, and the name was doubtless given to the dog from its habit of hunting badgers, foxes, or rabbits in their holes. The origin of the word cannot possibly be connected with shaking, but has its root in the Latin word *terra*. JUVENIS.

ADLERCRON (3<sup>rd</sup> S. iv. 304, 383.)—Some years before 1795, when I first heard the story, a gentleman of this name was killed at his own door in Park Street, Dublin, by certain college youths, who, "hot with the Tuscan grape," night-roamed the city like the "Mohawks" of Queen Anne's time. These sprightly lads were the terror of the town, then badly guarded and worse lighted; their *chamber-key*, knotted into the corner of a pocket-handkerchief, supplied an academic variety of the Hibernian peasant's ever-ready weapon—a stone, dropped into the foot of his worsted stocking—and proved as effectual on the unlucky Mr. Adlercron.

Other than this domestic tragedy, I never heard of the gentleman whose *janua mortis* had been opened by a college key. Possibly he was a son of the general whose name is chronicled in "N. & Q.," and haunts my old memory as the maiden appellation of a lady, well remembered by me, as the wife of a long-deceased clergyman in Westmeath. In Germany it bears (historically perhaps) a royal signification—the eagle's crown.

At a still earlier period ("Names," *ibid.* 369). 1784-1789, I was the almost daily customer of good old Dame *Severn*, who vended apples and apple-tarts in Edgar Street, Worcester, where "cadunt altis de turribus umbræ" of the Saxon king's palace. Were it but for his architectural sympathies towards this venerable pile, at least a hundred years older than its Norman namesake in London, Mr. Walker will be as content, perhaps, to identify his *prænomen* with the Vigornian Pomona, as with the river-spirit immortalised in Milton's *Comus*.

By-the-by, Sydney Smith did not *invent* the baptismal *Saba* for his daughter; it having been preoccupied by an Egyptian princess, the mother of our Saint George; *teste* that ancient and authentic record, *The Seven Champions of Christendom*. A kinsman of mine own devised a name for his daughter more unquestionably original, and prænominated her, *Stella*. E. L. S.

BED-GOWN AND NIGHT-DRESS (3<sup>rd</sup> S. iv. 332.) The following extract from a Writ of Queen Elizabeth's is worth appending to the notes already collected in "N. & Q.," in reference to the above subject. It is printed in the *Archæologia*, xvi. p. 94:—

"By The Queene.

"Elizabeth,—We will and comaunde you that upon the sight hereof ye delyver or cause to be delyv'ed unto our servant Walter Fyshe twelve yards of purple vellat, frized on the backsyde with white and russet sylke, to make us a nyght gown. And also that ye delyver to Charles Smyth, Page of our Robes, Fourtene yards of murreye damaske to be emplyde in making of a nyght gowne for the Erle of Leycester, &c.

"To our trusty and welbelovied s'vant,  
George Bredyman, Keeper of our  
said Palhaice of Westm'."

S. D. S.

TERESA (3<sup>rd</sup> S. iv. 412.)—CANON DALTON says:—

"The great Spanish saint of this name always spells her name without the A. I possess her autograph, which proves the fact."

Will he kindly inform me what evidence he has of the authenticity of the signature of "the crazy nun of Avila," as Ford in his *Handbook* calls her?

I make this inquiry, having recently returned from Spain, where I was forcibly convinced how little the law of evidence was known or regarded by those who adopted and believed the legends and miracles of the great Spanish saints.

For the life, death, and miracles of St. Teresa, I would beg to refer your readers to the *Handbook of Spain*, edition 1855, vol. ii. p. 745.

CLARRY.

"DON QUIXOTE" (3<sup>rd</sup> S. iv. 227, 333.)—If CANON DALTON has not yet found all the information he desires respecting the translations, &c., of *Don Quixote*, he will find much, as well as the various editions of the original, in the *Life of Cervantes* by Roscoe (Murray), 1837.

It would be very interesting if all such information respecting Cervantes and his great work could be collected, in the same way as the late Mr. Adamson did for Camoens. W. M. M.

A GOOSE TENURE (3<sup>rd</sup> S. iv. 268, 400.)—For a century and a half, the Lord of Essington, in Staffordshire, was bound to bring a goose on the first day of every year to the Lord of Hilton (an adjoining and superior manor), and drive it thrice round the hall fire, while "Jack of Hilton" was blowing it. He, or his bailiff, had then to carry it to the table, and receive a mess for himself from the Lord of Hilton. The custom ceased on Essington becoming the property of the Vernons—the owners of Hilton.

"Jack of Hilton" is still at Hilton Park, where I saw him some three years since. He is very properly kept in a box, as being unfit for general observation. It is a small uncouth image of brass, resting on one knee; one arm on the breast. It is hollow, and perforated—by which the fire-blowing part of the performance was effected. I think Plot gives a representation of it.

How or when this image came to Hilton, or was made a party to the Essington tenure, is unknown. I have been informed, however, that a gentleman who had become well versed on the Continent with Pagan antiquities, at once recognised it when shown to him as the god "Poosta" (I write from memory). It is a very interesting subject, and one upon which I should wish Mr. Vernon of Harefield would send you a Note.

S. T.

THE GREAT DUKE A CHILD-EATER (3<sup>rd</sup> S. iv. 412.)—At Christmas, either 1828 or 1829, appeared the first volume of Hood's *Comic Annual*. During the next few years there were sundry other "Comics" published in imitation of it: one, the name of which I cannot call to mind, was meant especially for the young, and in it I remember to have seen the song quoted by A. A. It is many years since I saw this book; but I am nearly certain that it also contains some "lines" in condemnation of punning. The lines commenced:—

"My little dears who learn to read,  
Pray early learn to shun  
That very silly thing indeed  
Which people call a pun."

I maintain, nevertheless, that a good pun is much to be enjoyed.

W. H.

OGLESBY (3<sup>rd</sup> S. iv. 326.)—This name is not uncommon in the western part of North Lincolnshire. Sp. will find it several times in Kelly's *Post Office Directory of Lincolnshire*, 1855. It occurs also once in the *London Directory* for 1861, and twice in the *Gentleman's Magazine*, 1793, July, p. 620; 1800, Feb., p. 185. K. P. D. E.

NEWSPAPERS (3<sup>rd</sup> S. iv. 397.)—R. J. W. will obtain the information he needs, by applying to Messrs. Hansards, Great Queen Street. A recent return can also be had there. Mitchell's *Newspaper Directory* will aid his research. Also, in the *Encyc. Brit.* (vol. xvi. pp. 180—205.) will be found an interesting and valuable historical article on Newspapers by Mr. Edwards.

JAMES GILBERT.

2, Devonshire Grove, Old Kent Road, S.E.

RING SAID TO BE OF MARY, QUEEN OF SCOTS (3<sup>rd</sup> S. iv. 396.)—It is singular that the only sovereign to whom the insignia and initials, as described, could have belonged, should not have been suggested in the list given. The original seal was, doubtless, that of Queen (regnant) Mary Stuart, wife of King William III. The absence of the motto is confirmatory of this supposition; and I imagine that the escutcheon of pretence of Nassau, invariably borne by her husband, was properly omitted in a seal denoting her separate or distinct sovereign capacity.

S. T.

ANONYMOUS WORK (3<sup>rd</sup> S. iv. 371.)—The *Letters from the Kingdom of Kerry in the Year 1845*, were written by Mrs. Lydia Jane Fisher, youngest daughter of Mary Leadbeater; whose interesting *Annals of Ballisore* form vol. i. of the well known *Leadbeater Papers*, published last year by Messrs. Bell & Daldy. Mrs. Fisher was the editor of that work.

ANON.

MISUSE OF WORDS (3<sup>rd</sup> S. iv. 407.)—I agree almost entirely with B. R., but the word *garble* requires a remark. The substantive, mentioned by many old writers on weights and measures, meant *refuse*: and averdupois weight is stated as applying to all substances which have garble. To garble, was to separate the refuse from the valuable part. I suppose the garbler of spices must have been an officer appointed to judge of the refuse, in order to decide on the duty payable.

*Aggravate* is a word I have always heard applied to the act of making an angry person more angry: it is natural that the word should be transferred from the feeling to the person. Other words have undergone the same alteration. But if *aggravate* must be restored to original meaning, there is a charming word ready to take its place. I found it in a very amusing book, published about thirty years ago, the *Clubs of London*. An old horsedealer, a most original personage, exclaims, "It is so *aggrivating*!" This compound of *aggravate* and *provoke* has all the force of both words, in sound as well as in meaning.

A. DE MORGAN.

SWING (3<sup>rd</sup> S. iv. 398.)—At the time of the fires, the written notices signed "Swing" were very often, if not most frequently, directed against agricultural machines, pursuant to the notion that

machinery lessened the demand for labour. One particular kind of implement was often mentioned; and this was the point of a joke played, I believe, upon the headmaster of Westminster School, who was said in the newspapers to have found the following upon his desk: "Sir! If you do not lay by your *thrashing machine*, you will hear further from SWING." M.

"THE MONKEY WHO HAD SEEN THE WORLD" (3rd S. iv. 400.)—When a boy in the country, I had given to me a nice edition of Gay's *Fables*, with pictures. To "The Monkey," &c. was prefixed a picture containing an animal in bag-wig, tawdry jacket, spiky sword, and other absurdities; all which made him a funny creature. A few years afterwards, I learnt to find my way about the streets of London. One day, turning from St. James's Square into Pall Mall, I came suddenly, without a moment's warning, in front of a young fop dressed exactly to the pattern I had so often laughed at. I had very nearly cried out "The monkey who has seen the world!!!" I followed him a little way—I had seen the sweeps on May-day not long before—expecting that he would stop before some house, and dance, or tumble, or do something for his living; but he walked on. I then turned back, and immediately afterwards met an elderly man, beyond doubt an educated gentleman, in the very same kind of dress, arm-in-arm with a general officer in full uniform and several stars; these were followed by others of the same types. On making inquiry, I found that the *levée* had just finished; and that the monkey-jacket, cheese-toaster, &c., which I had always fancied were invented by some clever artist to make a monkey look more like a monkey than he was by nature, were parts of the dress which grave men were expected to wear when they paid their respects to the sovereign! This was more than forty years ago, and I believe some of the trappings have been abolished. M.

INKSTAND (3rd S. iv. 348, 418.)—A correspondent immediately furnished me with the address at which these inkstands can be obtained: Dufour, 17A, Great George Street, Westminster. I have one now in use, and I think it decidedly the best I ever possessed. This inkstand has the moveable cover for the top of the cup.

A. DE MORGAN.

CURIOUS CIRCUMSTANCE (3rd S. iv. 409.)—I send you the record of a circumstance even still more curious than that given last week by your correspondent Mr. G. F. CHAMBERS:—

"SIX BROTHER PRIESTS.—It is scarcely likely that a scene which took place at the Feast of our Lady of Mount Carmel, at St. Chad's Church, Manchester, perhaps ever occurred before, or that any father had the happiness of not only having six sons called to the Holy ministry, but to see them all at the altar at the same time; yet

such was the fact on Sunday last, when the following brothers were at the altar at St. Chad's at the Holy Sacrifice, and in the evening sang vespers together: the Very Rev. Canon Edward Browne of St. Werburgh's, Birkenhead; the Very Rev. Canon Richard Browne, St. Ann's, Leeds; the Rev. Joseph Browne, St. Andrew's, Newcastle-on-Tyne; the Rev. Henry Browne, St. Mary's, Manchester; the Rev. J. F. Browne, St. Chad's, Manchester; and the Rev. William Browne (lately ordained), Professor at the English College, Lisbon. The father and sisters of the above clergymen were at the mass and vespers, beholding what to them must have been a subject of surpassing interest, and of internal glory to God that they had been so blessed."

This is from the *Tablet*.

F. G. L.

GREAT GUNS (3rd S. iv. 392.)—Though not a direct reply to the query of J. E. H. as to whether we have any *authentic* records of cannon balls at all approaching the magnitude of 92 inches in circumference at a period so early as 1453, perhaps the following circumstance may not be uninteresting. Scrambling about among the ruins of the triple wall of Constantinople, one summer's afternoon a few years ago, I found among the *débris* which had fallen down into the ditch in front of the wall, a large stone bullet. I roughly measured its diameter by cutting a notch in my walking stick, and on reference to it I find the measurement thus indicated to be 22 inches. The place where the bullet was found was a little to the south of Top Kapoussi, "The gate of the Cannon,"—so called because it was on an eminence in front of it that Mahomet planted his great gun. I thought it not improbable that this *might* be one of the bullets fired from the huge piece of ordnance, though I could see no mark of concussion upon it, except that in one part it was not perfectly spherical. It lay among the *débris* of a large portion of the wall that had fallen outward and partially filled up the great ditch. It was fashioned out of a blue quartzose rock, close grained, and extremely hard and heavy. I may add, that I once saw an old gun, built on the hoop and stave principle, apparently not less than "Mons Meg," if not larger, which was being chopped up by the steam hammer in the Turkish Arsenal to make nails. I regret that I did not take a note of its dimensions. J. A.

ST. ANTHONY'S SERMON TO THE FISHES (3rd S. iv. 414.)—I have examined Addison's Italian copy of this Sermon, and also his translation of it in vol. ii. of his works in quarto. It is much longer and much more laboured than the Sermon which I translated from my Portuguese copy, and which at the time I supposed to contain the entire Sermon. Addison's would probably be too long to find insertion in the pages of "N. & Q.," though we not unfrequently meet there with pieces of wearisome length and very slender interest.

I attach no further importance to the Sermon

than as it conveys a remarkable reproof to unwilling hearers; but I cannot admit that it was intended as a skit upon any prevalent perversion of texts. The Sermon inculcates serious duties, which men are too apt to forget; and the Saint is represented as conveying these to the minds of perverse people, through the novel experiment of preaching to creatures. The end was attained by the conversion of those who had before been obstinate and impenetrable.

In answer to MR. GELDAERT's question, I can safely assure him that no Catholic Doctor, great or small, ever maintained an opinion that animals have any capacity for religion. The commencement of St. Anthony's Sermon is as I gave it. What CANON DALTON quotes from Ribadeneira is merely the summons which the Saint first gave to the fish to come and hear him; and is thus given in the Portuguese: "Vinde ouvir a palavra de Deus peixes do mar e do rio, pois a não querem ouvir os homens heregas e impieis." Immediately a great number of fishes, great and small, came forth before the Saint, and all held their heads above the water in mute attention; and then the Saint began his Sermon in the words already given. By this time CANON DALTON has probably discovered that his promised Sermon to a wolf was not delivered by St. Anthony, but by St. Francis of Assisium. F. C. H.

VIXEN (3rd S. iv. 389.)—We have vixen (not *fixen*) in Shakspeare, *Midsummer Night's Dream*, Act III. Sc. 2. (Cambridge Edition, l. 324.)—

"She was a *vixen* when she went to school."

Vixen is the reading of the folio of 1623.

Mrs. Cowden Clarke (a good authority) gives this as the only use of the word "*vixen*" by Shakspeare.

In referring to presumably likely passages in Ben Jonson, in Marlowe, and in Beaumont and Fletcher, I do not find the word (either as *fixen* or *vixen*.)

Halliwell and Wright give *fixen* as North.

JOHN ADDIS.

QUOTATION FROM SENECA (3rd S. iv. 373.)—This passage is found in the 104th Epistle of Seneca, towards the middle (edit. Argent. 1809). The correct reading is—

"Ipsi quoque hæc possunt facere sed nolunt. Denique quem unquam ista detituere tentantur? Cui non facilliora adparere in actu? Non, quia difficilia sunt, non audemus, sed, quia non audemus, difficilia sunt."

C. T. RAMAGE.

JOSEPHINE'S ADDRESS TO NAPOLEON (3rd S. iv. 411.)—The song inquired for by M. B. was published by Chappell, about 1839, and is entitled "The Beloved One;" words by Miss Twiss, music by Mrs. Robert Arkwright H. A. S.

MERCHANTS AND TRADESMEN'S MARKS (3rd S. iv. 413.)—A. B. will find engravings of these marks in Willis's *Current Notes*, 4to, London, 1851-7. Jervis's *Memorials of Angus and the Mearns*, 8vo, Edinburgh, 1861, contains engravings of trade-marks of old Dundee Merchants.

B.

### Miscellaneous.

#### NOTES ON BOOKS, ETC.

*The Book of Common Prayer, according to the use of the United Church of England and Ireland: together with the Psalter or Psalms of David pointed as they are to be sung or said in Churches.* (Longman.)

Messrs. Longman have, we presume, produced this beautiful specimen of decorative printing as a Prayer Book suitable for a wedding present, or a Christmas gift. It is printed at the Chiswick Press, and its distinctive features are the exquisite borders, which have been taken from the works of Geoffroy Tory, the French bookseller and engraver (1480-1586), whose *Latine Psalter* and *Cosmography of Aeneas Sylvius* are well known, and whose own treatise on ornamental typography, entitled *Champfleury*, is esteemed one of the most remarkable curiosities of literature. The designs are certainly very graceful and elegant.

*The Desk-Book of English Synonymes; designed to afford Assistance in Composition, and also as a Work of Reference requisite to the Secretary, and indispensable to the Student.* By John Sherer. (Groombridge & Sons.)

This ample title-page so completely describes the object of the work, that we may content ourselves with stating that that object is well carried out, and the book made even more useful by an Analytical Index.

*The Siege of Jerusalem by Titus.* By Thos. Lewin, Esq. (Longmans.)

The sad and well-known story loses nothing of its interest in Mr. Lewin's well-written pages. The volume is completed by an agreeable Journal of a visit to Jerusalem last year, and a careful sketch of the Topography of the Holy City. We cordially recommend it to our readers.

*Selections from the recently published Correspondence between Louis Claude de St. Martin and Kirchberger Baron de Lieberstorf, during the Years 1792-7.* Translated and edited by Ed. Bruton Penny. (Hamilton & Adams.)

We do not feel ourselves qualified to do more than call attention to the appearance of this volume of mystical philosophy, which will, no doubt, greatly interest our theosophic readers.

*De la Rue's Improved Indelible Diary and Memorandum Book for 1864.* Edited by James Glaisher, F.R.S. With an Article on the Moon by J. R. Hind, Esq.

*De la Rue's Improved Red Letter Calendar for 1864.*

We have so often called attention to the combined utility and beauty of the various forms in which Messrs. De la Rue put forth their *Indelible Diaries* and *Red Letter Calendars*, that the repetition has really left us nothing fresh to say of them. The marvellous photograph of the moon, copied by Messrs. Smith, Beck, and Beck from Mr. Warren De la Rue's original negative, is a novel and interesting feature: the value and importance of which is well illustrated by Mr. Hind's article on the subject.

## BOOKS AND ODD VOLUMES

## WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:—

SEARLOCK (Wm. D.D.), PRACTICAL DISCOURSES CONCERNING A FUTURE JUDGMENT. London, 1685. 8vo.

WILWOOD (JAMES, M.D.), MEMOIRS OF TRANSACTIONS IN ENGLAND, &c. London, 1702. 8vo.

BROWN (THOMAS), COLLECTION OF DIALOGUES. London, 1704. 8vo.

MOORE (THOMAS), TRANSLATION OF THE ODYS OF ANACREON. Philadelphia, 1804. 8vo.

LYNCH (Wm.), THE PRESCRIPTIVE BARONIES OF IRELAND. 1835.

Wanted by Rev. B. H. Stecher, Boksky, Blackrock, Dublin.

GENTLEMAN'S MAGAZINE for July, September, October, November, and December, 1855.

Wanted by Mr. J. R. Smith, 36, Soho Square, London, W.

MORNING AND EVENING PRAYER. 2 Vols. Arranged by Hon. Charlotte Grimsham. 2nd edition.

Wanted by Mr. C. Tuckett, 66, Great Russell Street.

LETTERS OF LADY BRILLIANA HARLEY. Camden Society's Publications, No. 56.

Wanted by Rev. John Pickford, M.A., Sherington, Newport-Pagnell, Bucks.

## Notices to Correspondents.

THE CHRISTMAS NUMBER of "N. & Q." will be published on Saturday the 19th inst. Advertisements for insertion in it must be sent in by Wednesday the 16th.

T. V. N. Mr. Froude's Papers on the "Letters of Du Quadra, Bishop of Aiquila," presented at Simsbury, appeared in Fraser's Magazine for June and August, 1861.

C. J. The memoranda only refer to the late appearance of swallows. Thus in the Field of last week, a correspondent says, on finding in 2nd (Nov.) we saw three swallows flying in the High Street, Great Marlow.

JOHN A. G. VINCENT is referred to "N. & Q." 1st S. vol. 44; vol. 4 for articles on the meaning of Film or Pillm, i. e. Dust.

J. R. ROWLANDS will find on consulting the General Index to the 1st and 2nd S. innumerable references to articles on Hour Glass & Pailade.

W. J. (Cambridge.) Unwisely is used as unseen in Hudibras and is Seckling. See Todd's Johnson, s. v.

F. H. For the origin of the exclamation Hurrah or Huzza, see 1st Series, where are fourteen articles on the word.—For the derivation of Snob, see also the same series, l. 250.

THEOBALD SMID. The lines "Forgive, Most shade," &c. were written by the Rev. Mr. Gill, curate of New Church, Isle of Wight. 1st S. "N. & Q." 1st S. ix. 241; x. 133, 135.

E. E. M. The word Secretariat occurs in the French dictionaries, and means the secretaryship, or the secretary's office.

Dr. T. The author of *Thinks I to Myself* was the Rev. Edward Nares, D.D. Vide "N. & Q." 2nd S. ix. 250.

ERRATA.—2nd S. iv. p. 415, col. i. line 21 from bottom, for "Climbe" read "Clomfencey;" p. 481, col. ii. line 19 from bottom, for "candau" read "cruciatu."

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LONDON, SATURDAY, DECEMBER 12, 1863.

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## Notes.

## THE GRANDEES OF SPAIN.

Many works in Latin, French, English, and Spanish, connected with the history of Spain, give us high ideas of the power, riches, influence, pride, and arrogance of the Spanish grandees, both in ancient and modern times.

Their dignity seems to be as ancient as the monarchy itself, according to the assertion of Salazar de Mendoza in his *Origen de las Dignidades Seglares de Castilla* (Madrid, 1794). But it was principally in the wars against the Saracens that the higher nobility, or *ricos hombres*, as they were styled, rose into power and independence. Embarking with their sovereign in the same holy cause, they considered themselves entitled to divide with him the *spolia opima* of victory. They erected numerous strongholds (*castilla*) for their own use, as well as defence. They generally resided in them, surrounded by their vassals or retainers, who were scattered amidst the surrounding towns and villages, many of which were the property of the grandees. The lands belonging to the Lord of Biscay, which were confiscated by Alfonso XI., included more than eighty towns and castles (Mariana, *Hist. de España*, tom. i. ed. Madrid, 1780). In the time of Henry III., the Grand Constable Davalos could ride through

his own estates, from Seville in the south, to Compostella in the north-west of the kingdom; while Alvaro de Luna, the great favourite minister of John II., could muster, in the days of his almost royal power, vassals to the number of twenty thousand! Their revenues were enormous, several possessing annual rentals amounting to fifty and sixty thousand ducats, which are equivalent to about 90,474*l.* sterling, the first; and the second to about 109,715*l.*

Their rights, privileges, and exemptions were almost innumerable. They claimed exemption from most of the usual taxes; they could not be imprisoned for debt, nor subjected to torture for criminal offences. They had the right of appealing to arms to decide their private quarrels; they claimed the privilege, whenever they considered themselves injured or affronted by their sovereign, of renouncing their allegiance to him; and several instances are recorded by Mariana of their actually going over to the Moors, and fighting against their own king. In periods of popular commotions, they frequently sided with the people; while at other times, the most bloody feuds were carried on between different noble families under circumstances too of peculiar atrocity, and with a spirit of hatred and vengeance which would brook no interference on the part even of the crown itself.

These feuds, combined with the martial spirit, pride, independence, and power of the nobles were continually convulsing the kingdoms of Castile and Aragon. But their pride and self-confidence ultimately proved their ruin.

The Aragonese sovereigns especially, many of whom were men of remarkable energy and firmness, made repeated efforts to reduce the authority of the grandees within reasonable bounds. Zurita, in his *Anales de Aragon*, gives several instances of the successful exertions of Peter II. and James the Conqueror to curb their pride, and strip them of their exorbitant privileges. In Castile, however, the kings were not always so fortunate; because, by their own want of courage and firmness, by their vices and prodigality, or incapacity for ruling their states, they allowed the nobles and grandees to usurp the possessions of the crown, and to invade some of its most sacred privileges. The disastrous reigns of John II. and Henry IV. afford sad proofs of this statement. (See Ayala, *Crónica de Castilla*, ed. Madrid, 1780.)

When, however, the crowns of Castile and Aragon came to be united in the persons of Ferdinand and Isabella (1469), the grandees were not allowed to set the royal authority at defiance with impunity. Though at the commencement of their reign, frightful feuds were carried on between the noble houses of the Guzmans and the Ponces de Leon; yet, when Isabella was at length firmly

seated on the throne, after the decisive battle near the walls of Toro, she exacted from many of the nobles—especially the Marquis of Cadiz—the full restitution of the domains, and royal fortresses which had been wrested from the crown. (See Prescott's *Ferdinand and Isabella*, vol. i. p. 255, ed. London, 1849.) Similar concessions were demanded and obtained from the Duke of Medina Sidonia. Moreover, "the grandees were prohibited from quartering the royal arms on their escutcheons, from being attended by a mace-bearer and a body guard, from imitating the regal style of address in their written correspondence, and other insignia of royalty which they had arrogantly assumed" (*ut supra*, p. 268.)

It was necessary, however, to proceed with great caution in dealing with such a powerful and jealous body as the Castilian aristocracy. The Catholic sovereigns, by little and little, soon curtailed the immense power of the turbulent nobility. Two measures especially promoted this important object to a great extent. The first consisted in making all official appointments to posts of responsibility, depend more on personal merit than upon noble birth and rank. Hence we find that Ferdinand and Isabella often passed over the grandees of the court, and promoted individuals of humble origin, but of commanding virtues and talents, to the highest civil and ecclesiastical dignities. A remarkable instance of this wise measure occurs in the case of the great Cardinal Ximenez, who, though not noble by birth, was elevated to the archiepiscopal see of Toledo after the death of Cardinal Mendoza. This high post had before been always filled by men of rank and opulence. But in Ximenez, though nobility of birth would have been an accidental advantage to him, yet its absence was amply compensated for by the united splendour of his virtue and talents.

The other measure which the Catholic sovereigns adopted was the boldest of all, viz. that by which the nobles were compelled to contribute a part of their revenues towards replenishing the funds of the royal exchequer, the annual revenues of which, under Henry IV. amounted to no more than 30,000 ducats. The retrenchment seems to have been conducted with strict impartiality. (See *Crónica del Gran Cardenal de España*, cap. 51, Toledo, 1625, por Señor Doctor de Salazar y de Mendoza.)

The policy adopted by Ferdinand and Isabella, in reference to the military orders of Castile, also tended to curtail the power of the grandees, and to centre it solely in the sovereigns. The subject is fully discussed by Spanish writers, and also by Mr. Prescott. The history of the three great military orders in the peninsula is exceedingly interesting. They were composed of the Order of Santiago of Compostella, of the Knights of Calatrava, and of the Order of Alcantara. The Moorish wars gave

rise to their institution, though the Knights of Santiago were originally intended to protect pilgrims from the incursions of the Saracens on their way to the shrine of St. James at Compostella, in Galicia. These orders gradually became so rich and so powerful, that, in the time of Ferdinand and Isabella, the rents of the Mastership of Santiago amounted to 60,000 ducats, those of Calatrava to 45,000, and those of Alcantara to about 40,000; while, at the same time, there was hardly a district or province which was not covered with their castles and religious houses. Hence the possessors of the "Grand Masterships," from the extensive patronage and the authority which they obtained, were raised almost to the level of royalty itself.

Isabella, by the assistance of the Pope, gradually managed to have the control of these military orders vested in herself and her consort, who were thereby enabled to reform the various abuses which had impaired their ancient discipline. Afterwards, the affairs of these orders were conducted by a tribunal called the "Council of Orders," which took cognizance of all their temporal and ecclesiastical concerns.

Charles V. reduced the number of grandees to sixteen families, viz. Medina-Sidonia, Albuquerque, Escalona, Infantado, Naxera, Alva, Arcos, Bejar, Medina del Rio-Seco, Frias, Astorga, Aquilar, Benevente, Lernos, and the Dukes of Segorba and Montalto. (See Dunlop's *Memoirs of Spain during the Reigns of Philip IV. and Charles II.* vol. ii. p. 378, ed. Edinburgh, 1834.) Every noble was not necessarily a grandee. Grandees of the "first class" were elevated far above the rest of the nobility, by their ancient privilege of remaining covered in presence of their sovereign. This was the most prized of all their privileges. Those, however, who possessed it were divided into three classes: 1. Grandees, who covered themselves at once, *before* addressing the king; 2. Grandees, who covered themselves *after* they had spoken, but before they received their answer; 3. Grandees, who were only permitted to cover when they had made their last obeisance, and mingled with the crowd of courtiers. Their titles might be Duke, Marquis, or Count; but a grandee always bore the ducal coronet, and was addressed by the appellation of *Excellencia*. The same privileges are still enjoyed by certain grandees in the court of her *Catholic Majesty*, Isabella II.

I believe that the title of *Duque* necessarily implies "grandeeship," but it by no means follows that every grandee is a duke. The rank of a grandee is conferred by the sovereign addressing the individual with the word *cubraos*, "cover yourself." Hence the dignity, as in the case of a cardinal, is called a *hat*. It was (and no doubt is still) the ambition of many grandees, to unite in themselves as many grandee-

ships as possible, by the marriage of heiresses, &c.; for dignities descend through females, *ad infinitum*, and the names and titles are assumed by the husbands, who take great pride in having "four or five hats." Each *hat* brings with it a whole string of family names, whence comes the amusing story of a benighted grandee, who knocked at a lonely inn; and being asked the usual question—"Quien es?" ("Who is there?") replied, "Don Diego de Mendoza Silva Ribera Guzman Pimental Osorio Ponce de Leon Zuniga, Acuña Tellez y Giron, Sandoval y Roxas, Velasco." "In that case," interrupted the landlord, shutting his window, "go with God; there is not room for half of you." (See an article in the *Quarterly*, No. cxxiii. entitled "Spanish Genealogy and Heraldry." It is there that Mr. Ford, who evidently wrote the article, mentions this story.)

Spanish heralds classify blood, like we do Admirals, into red and blue. Simple blood is the vulgar blood of the base-born plebeian; but red blood is the noble fluid which is found only in the veins of the *hidalgo*; while the *sangre azul*, the blue blood, *par excellence*, flows only in a grandee of the first class! The least mixture of Moorish or Jewish blood is supposed to taint a whole family to the most distant generations. A person free from tainted blood is defined by law *Christiano viejo, limpio de toda mala raza y mancha*, "An old Christian, clean from all bad race and stain." (Doblado's *Letters from Spain*, Letter II. London, 1822.) It is, however, quite true that many of the Spanish grandees derive a large portion of their blood both from Moors and Jews.

In the sixteenth and seventeenth centuries the wealth of the grandees was almost fabulous. Most of their families were connected with individuals who were or had been viceroys in Mexico or Peru, and hence enormous quantities of gold and silver plate were exhibited on their sideboards on grand occasions. Some grandees, it is said, possessed 1200 dozen of silver dishes, and as many plates; indeed, a nobleman was considered to be poorly provided, who had not at least 800 dozen of dishes, and 200 dozen of silver plates! (Dunlop's *Memoirs of the Court of Spain*, vol. ii. p. 381.) The pride and indolence of many of the grandees were almost as proverbial as their opulence. Lady Fanshawe, in her *Memoirs* (ed. London, 1830, p. 168), gives a curious instance of the former in the following account:—

"That afternoon the Duke of Albuquerque came to visit my husband, and afterwards me, with his brother, Don Melchor de la Cueva. As soon as the duke was seated and covered, he said: 'Madam, I am Don Juan de la Cueva, Duke of Albuquerque, Viceroy of Milan, of His Majesty's Privy Council, General of the Galleys, twice Grandee, the first Gentleman of His Majesty's Bed-chamber, and a near kinsman to His Catholic Majesty, whom God long preserve!' and then rising up, and making me a low reverence, with his hat off, he said—'These,

with my life and family, I lay at your Excellency's feet.'"

Most of the grandees of the present day reside at Madrid. A great improvement has taken place amongst them, both as regards their piety, literary pursuits, loyalty, and love for their country's welfare.

J. DALTON.

Norwich.

#### A LETTER OF S. T. COLERIDGE.

"N. & Q." is the new *Foundling Hospital for Wit*; the receptacle, not only of original articles, but of literary waifs and strays of every kind—an universal *anonymiana*, *scrapiana*, *omniana*, and *de-quisdam-rebus-ana*. Here are garnered fly-leaf scribbles and *marginalia* of old-world book-lovers, unpublished (why do people say "unedited," which ought to mean, if English at all, quite a different thing?) letters of eminent men, and their forgotten anecdotes, "deedes, and gestes." Here, too, are appropriately localised, as it were, matters of interest and importance to literary men, which, although actually in print, are buried in scarce, forgotten, ephemeral, or purely local publications unknown or inaccessible, and to which reference neither could nor would be made; while, on the other hand, no future editor or biographer will consider his duty performed till he has searched the Index of "N. & Q." for anything that may give value and completeness to his own labours.

Thus it is that I have thought fit to transcribe a most interesting letter of S. T. Coleridge, which, so far as I know, has only appeared in a defunct local periodical—*The Birmingham Iris and Midland Counties Monthly Magazine* for April 1839. This magazine—one of the thousand-and-one abortive attempts to establish a local literary periodical in this town—was set on foot by Mr. T. J. Ouseley, then resident here as editor of a local newspaper, but became extinct after a struggling existence of four months. The letter, addressed to the editor himself (?), conveys its own history, and is as follows:—

"2nd September, 1826.

"Oh it is sad, Sir, to know distress, and to feel for it, and yet to have no power of remedy. Conscious that my circumstances have neither been the penalty of sloth, nor of extravagance, or vicious habits, but have resulted from the refusal, since earliest manhood, to sacrifice my conscience to my temporal interest, and from a practice of writing what my fellow citizens want, rather than what they like, I suffer no pang of shame, in avowing to you that I do not possess as many shillings as you mention pounds: and that if I were arrested for a debt of eight sovereigns, I have no other means of procuring the money but by the sale of my books,—that are to me the staff of life. The whole of my yearly income does not amount to the prime cost of my necessary maintenance,—clothes, shelter, food, and medicine; the rest I owe to the more than brotherly regard of my disinterested friend, Mr. Gillman; to whose medical skill I owe it, under God,



that I am alive; and to whose, and his amiable wife's unceasing kindness, I am indebted for all that makes life endurable. Even when my health is at the best, I can only exert myself for a few hours in the twenty-four, and these I conscientiously devote to the completion of the great works, in the matter and composition of which, I have employed the last twenty years of a laborious life—if hard thinking and hard reading constitute labour. But for the last six months such has been the languor and debility of my frame—languor alternating with severe pain, that I have not been able to maintain the scanty correspondence with the few friends I possess. By publications I, or rather two or three generous friends, have lost about 800*l.*; for I cannot, at least will not, write in reviews; and what I can write, the public will not read. So that I have no connection with any magazine, paper, or periodical publication of any kind; nor have I had interest enough to procure, in any review or journal, even the announcement of my last work—the '*Aids to Reflection*.' I neither live for the world nor in the world.

"I read your poem not without pleasure, or what would have been pleasure, could I have detached the lines from the distress of your writer. My utter want of access to all the editors of magazines, and of influence with the London publishers, will explain my remitting them to you, together with your letter, which no eyes but mine have seen since its receipt; and with most sincere wishes that the occasion of this correspondence may be of short continuance, and that I may, without knowing it, hereafter meet you more than a conqueror over your present perplexity, I remain, Sir, with every kind wish, and distressed that I have that only to offer,

"Yours respectfully,

"S. T. COLERIDGE."

WILLIAM BATES.

Edgbaston.

#### PHILIP MELANCHTHON AND HIS SON-IN-LAW.

A notice of a literary curiosity of some interest may not be unacceptable to the readers of "*N. & Q.*" It is the first edition of the poems of George Sabine, the son-in-law of Philip Melanchthon, in whose possession it had been, and who seems to have carefully perused it.

The following is a copy of the title:—

"Georgii Sabini Brandeburgensis Elegiæ, argumentis utiles ac varis, et carminibus elegantibus compositæ, et nunc primum conjunctim expressæ. Lipsiæ, in officina Valentini Papæ. Anno MDL."

On the title-page is written in the distinct hand of Melanchthon—

"Sabinus Philippi Melan. gener factus, anno c. 1536."

This was evidently written shortly after the publication; and at a later period there was added—

"Qui postea semper ad magnas dignitates et opes aspirare coepit, donec a socero per discidium separatus in Borussia ad Academiam venit. Socer non ægre ferebat ejus insolentiam ut qui semper humilitatem amare et sectari solebat. φ. M."

It bears evidence of Melanchthon's anxious revision, and is full of his autograph notanda. There is bound up with it "*Declamatiuncula cum carmine elegiaco et Sapphico de salutifera nativitate servatoris ac domini nostri Iesu Christi. Autore*

Georgio Mylio." It is dedicated to Augustus, Duke of Saxony. This also had belonged to Melanchthon, as it contains very many notes in his handwriting. Both these works are beautiful copies, but they had been bound after leaving the possession of the original owner, and the careless binder had slightly cut in some places the margin, and thus injured partially some of the notes.

Bayle, in a note on the life of Melanchthon, mentions his daughter's marriage to Sabinus; and after eulogising the poetry of the latter, reveals the heart-burnings between the son-in-law and the father, arising out of Melanchthon declining in any way to assist him in his ambitious views. This family discord is singularly confirmed by the autograph statement of Melanchthon in the very remarkable note which he has written on the title of the poems.

Sabinus's wife, Anne, died at Königsberg in 1547; Sabinus died in 1560, the same year with his father-in-law. His wife was but fourteen when he married her at Wittenberg, Nov. 16, 1536. She was an excellent Latin scholar, and very beautiful. His only sister married Gaspar Peucer in 1550. Of Melanchthon's genuine piety and amiable disposition, Bayle has this anecdote. A gentleman one day found Melanchthon with a book in one hand, and rocking a child with the other. Observing the surprise of his visitor, this excellent man discoursed so piously on the duties of parents that the stranger went away deeply impressed by what he saw and heard. J. M.

#### EARLY SURNAMES.

[NO. IV.]

The subjoined surnames are to be met with in the Court Rolls of the Manor of Gillingham, Dorset, now in the possession of the Marquis of Westminster. These records form a very fine and almost unbroken series between the years 1290 and 1690, and are about 400 or 500 in number. In selecting the following specimens of curious nomenclature, most of which do not appear in Mr. Lower's standard treatise, it has been deemed unnecessary to give more than the reign in which the names occur, in order to avoid a complication of figures:—

Edw. I.—Amicia Godesengel, Gilbert le Snake, Joh. de Cruce (Cross is a modern Dorset name), Anastasia Skoketil or Skoketil, John le Glywere, Nicholas, son of William le Eorl; Peter le Cheyndut, William Wlechwater, John le Vilur, John Fleystret, Walter Gompe, Thomas le Melkere, Richard le Packere, John and William le Coyt, Hugh le Pipe, Robert le Wulfache, Roger le Gandere, Robt. le Gentil, Hen. le Dykere, Rog. le Ghonge, John Fughelere, Will le But, Hen. le Sope, Thos. le Vox (Fox occurs further on in the rolls), Walt.

le Ermete, Ric. Schaunk, Matilda le Swones, Wm. le Machun, John Dogerel of Wincanton, Somerset (there are Dogerels even yet at Gillingham); Thos. Blikenin, Hugh le Yrays (Irish still exists in the county), Thomas Strikemeche, Wm. Loterype, Joh. Blakyrnastak, Roger le Swynbeler (a pig doctor?), Walter Shepeshened, Constantia le Balleres, Christina la Lorminieres, Ric. le Northerne, John Tougud (Too-good), Ric. le Wymplere, William Bakerman, William le Priche, Adam le Pope, Benedict de Piro, Joh. Charenchons.

Edw. II.—Hen. le Soper, Godwin Gulofr, Thos. le Deer, Peter Damegoude, Hen. le Cholomr, Thos. le Hopers of Byndon, Wm. Levelief, John Lytegrey, Thomas le Somenour; Adams, son of John Fynybird, Wm. Musket, Wm. Makepays, Alice Tredegold, John Metegod, John fil John Atte Bottine, Alice Faderes, Robt. Hydebrond, Thomas le Smeremonger (smeremonger means a seller of butter, oil, cheese, &c.), John le Porkere, Ric. le Saghiere (sawyer?), Thomas Boderstak.

Edw. III.—Thomas le Oxenhurde (Cowhurd occurs in these rolls), Roger Melksopp, Joh. le Lord, Ric. fil Ric. le Halte, Walter Touth, Steph. le Weytere, Mich. le Pleire, Agnes Faderfadul, John Twentimark, Robt. Schermtail, Thomas le Hostiler, Joh. le Taverner, Wm. Hyllary, Edith Fayrplace, Joh. Peecator, Roger Holykond, Joh. le Threscher, Joh. Bakhous, Robt. le Sanyere, Wm. Wellifedde, Ric. le Bolte, Robt. le Senvoghere (senior?), Walter Pylewyne, John Chacebal, Roger le Hoy, Roger Porcheman, Richard Cukeman, William Broketouth, Joh. de Culverhou, Wm. Mureweder, Walter Lugg, Margery Alte Wodesend (local in Gillingham), Walter Penystong, Thos. Reynaldyn, Thomas Sureman, John Springulday, John Verkeday, John Bonswayn, John Goldwegg, Joh. le Threscher.

Rich. II.—Ric. Workman, Joh. le Man, John Doo or Do, Joh. Canyngmerch, Joh. Sleywroghte, Geoffry Knappecalte, Joh. Goldhoppe, Ric. Northmost, Robert Dogg, Alice and Robt. Bryghtnet, Joh. Sexteyn, Nic. Spelemaker, Joh. Kullepeke, John Aquebagelus (*aque-dajulus*, water carrier?), Thomas Gondsgrom.

Hen. IV.—Joh. Hogeman, Wm. Goldreve.

Hen. V.—Joh. Cutberd, Hugh Proteiman.

Hen. VI.—Simon de Peterespeny, Thomas Tuberer, John Homer, Jane, wife of Thomas Dawe ("a common scold, and disturber of the peace.")

Edw. IV.—Joh. Dur ("native of the Abbot of Middleton"), John Spedehome.

Hen. VIII.—Thomas Honyball.

It will be observed that the more peculiar surnames become very much rarer after Edward III. until they are almost lost, comparatively speaking, in the days of the later Henries. v. v.

# "KING RICHARD III.:" "PUSH ALONG—KEEP MOVING."

In the good old city of Durham some forty-five years ago there was a favourite comedian, whose sobriquet of "Push along—Keep moving" had been acquired by his habit of singing that then popular song on all possible occasions. It chanced that towards the end of a theatrical season the actor was waited upon by some of the merry "wags of Durham," who promised him a bumper if he would play Richard at his approaching "benefit." (These were the same "wags" who so strongly insisted that the "monody on the burial of Sir John Moore" was written by Dr. Marshall of Durham.) After some misgivings and demurs, the actor, who really was a worthy obliging fellow, consented for that particular occasion to exchange the sock for the buskin. The eventful night at length arrived, and the little theatre was crammed from floor to ceiling by an audience impatient for the fun. On the rising of the curtain, Gloucester was so bewildered by the unusual compliments which greeted him, that he for some minutes stood with rolling eyes, and open mouth, quite unable to comply with a request from the "wags" in the pit, to "leave off his damnable faces and begin," or of one from "the gods," to "push along—keep moving." At length, by a frantic effort "to do or die," he look up to the ceiling, waived his arms affectedly, and shouted "Now is the winter," &c. in tones so sepulchral, and style so absurdly bombastic, that his hearers actually roared again; and, until his death on the stage, to display his swordmanship, such a "Richard" was "in the field" as would have greatly astonished the shade of Shakspeare had it been present. Richard, poor fellow, fought well, but Richmond was too much for him; and he was killed, and about to be taken away to be buried prematurely, when, on a simultaneous demand by pit, boxes, and gallery for "Push along—keep moving," up jumped the dead monarch, and gave the song in his best style. Having accomplished this astounding feat, he very *gravely* lay down again, stiffened his limbs, and was carried off feet foremost amid a demonstration of approval which threatened the safety of the house. There was a great attempt to encore this "sensation" scene, but the actor was only too glad to escape by making the bearers "push along—keep moving" until he was seen no more. The actor, now a veteran artist of no mean note, is still alive, and is wont to amuse his friends at social gatherings with the story of *Richard III.* and "Push along—keep moving;" but I never could learn if his Richard was a serious or a comic effort.

R. W. DIXON.

Seaton-Carew, co. Durham.

## TEXT OF WALTER SCOTT'S NOVELS.

I have been from boyhood a reader of these works, and I look upon any tampering with the text as a literary offence of serious character. Before proceeding to point out one, of a very aggravated kind, I will state an anecdote told me by Dr. Lardner at the time when it happened.

As soon as the "History of Scotland" appeared in the *Cabinet Cyclopædia*, Mr. Lockhart called on Dr. Lardner, the editor, in somewhat of a fume. He pointed out scotticisms, solecisms, &c., and asked how they could possibly have been allowed to pass. "Why, what could I do?" said Lardner. "Do!" returned Lockhart, "alter them, to be sure!" "Alter Scott's writing!" said Lardner; "I should never have thought of taking such a liberty!" "We always do it," replied Lockhart; "Scott is the most careless fellow in the world, and we look at all his proofs."

This was all very well, as long as Scott was alive to sanction the alterations. A search through editions, will ascertain whether what follows was permitted by him: if so, his right hand had forgotten its cunning; if not, there is proof of meddling not guided by knowledge. I think it not improbable that a practice tolerated during Scott's life may have been continued, after his death, in a mode to which writers in general would not have been subjected.

In the *Antiquary*, as all know or ought to know, Mr. Dousterswivel attempts an astrological discovery of hidden treasure. He writes on a silver plate: "Schedbarschemoth Schartachan, dat is, de Intelligence of the Intelligence of de Moon; and I make his picture like a flying serpent, with a turkey-cock's head." In the first edition (1816) it was "Intelligence of the Intelligence;" this was soon altered, as above. In all the recent editions, it is altered into "Emblem of the Intelligence;" in which are two gross blunders. First, the flying serpent is made to be the picture of an emblem. Secondly, Scott's accurate transcript from Cornelius Agrippa is defaced. If there be anything which is more visible than another in old magic and alchemy, it is the tendency to reduplication of terms: the predecessor of this very "Intelligence of Intelligence," in Agrippa, is the *demon of the demons*. See my "Budget of Paradoxes," No. II., *Athenæum*, No. 1877, Oct. 17, 1863.

Scott aimed at correctness in his accounts of old demonology, &c.; and he read largely on the subject. There can be no greater offence against his text, than to bungle it into inaccuracy on points of magic. I do not know how far license may have been extended; but I should hope that the next edition of the novels will be carefully read with the originals. If the anecdote which I heard be correct—and Lardner's astonishment at

the proposal that he should alter Walter Scott was hardly out of his face when he told me of it a few hours after—even the alterations made during Scott's life should be looked at with suspicion. For he may have left more to his son-in-law than he intended. A. DE MORGAN.

## Minor Notes.

NEW EDITION OF BISHOP BERKELEY'S "WORKS." I beg to inform you that a new edition of Bishop Berkeley's *Works* has been undertaken by Professor Fraser of Edinburgh, for the delegates of the Oxford Clarendon Press. Professor Fraser will have access to important unpublished MSS., including the Bishop's *Commonplace Book*, and other matter in possession of the Rev. H. J. Rose. It will much enhance the value of this edition, if those of your readers who are in possession of biographical facts, letters, or important annotated editions, or any unpublished works of Berkeley, not hitherto included in collected editions, will communicate to the editor, Professor Fraser, 12, Rutland Street, Edinburgh, or to me.

ALEXANDER MACMILLAN,

Publisher to the University of Oxford.

23, Henrietta Street, Covent Garden.

## THE OSTRICH, AN EMBLEM OF FAITH. —

"From the drum of the cupola hangs an elegant brass coronal, and from this are suspended silver lamps, small Byzantine pictures, and ostrich eggs, which are said to symbolise faith according to a strange but beautiful fable, that the ostrich hatches its eggs by gazing steadfastly at them."—H. F. Tozer's *Visit to Mount Athos: Vacation Tourists*, p. 108.

E. H. A.

THE SKY AT SUNSET. — I have frequently noticed at sunset that the sky, though blue, and perhaps intensely blue elsewhere, yet, in the neighbourhood of the setting sun, and for some degrees above the horizon, becomes of a *cold*, but very delicate greyish white, or silvery grey, the coldness being, however, in parts either warmed, or brightened, up by a pink or yellow tinge. What is the cause of this change of colour? Is it, perhaps, that the *yellow* and *red* rays from the setting sun falling upon the *blue* of the sky, combine with it and form a sort of *white*?\* At all events, it is only where the rays of the setting sun fall that the sky becomes thus pallid, and small clouds underlying this changed sky may be seen tinged red, yellow, orange, or salmon-colour. No doubt most of your readers have noticed the *fact*, and many, perhaps, may suggest a better explanation.

F. CHANCE.

THREE OF THE MOST POPULAR BOOKS IN ENGLAND IN 1594. — Looking through Bishop King's

\* The pink or yellow tinge would thus arise from an excess of red or yellow rays.

*Lectures on Jonas*, delivered in York in 1594, I came across the following passage, which, if not quoted before, may prove interesting to some of the readers of "N. & Q." In Lecture xxvii. (p. 355, ed. 1597), he says:—

"And 'it may be the sin of Samaria, the sin of this land and age of ours (perhaps the mother of our atheism) to commit idolatry with such books; that, instead of the writings of Moses, and the Prophets and Evangelists, which were wont to lie in our windows as the principal ornaments, and to sit in the uppermost rooms as the best guests in our houses, now we have *Arcadia*, and the *Fairy Queen*, and *Orlando Furioso*."

BENJ. EASY.

ANCIENT HUMOUR.—I send you the accompanying specimen of ancient humour, as a subject occasionally introduced into the pages of "N. & Q." It is taken from Parkhurst's *Lexicon*, on the word *χλωρός*—

"Laertius relates that Diogenes, the Cynic, being asked, *Διὰ τὸ χρυσεὸν χλωρὸν ἔσται*—'Why gold looked pale?' answered, 'Because it had so many people lying in wait for it.'"

FRANCIS TRENCH.

Islip, Oxford.

WILLIAM HARBORE.—Our first ambassador to Turkey, who set free the English captives, and opened to his countrymen the passage into the Red Sea and the Euphrates, ought to have found a place in our biographical dictionaries.

William Harborne appears to have been a native of Great Yarmouth, and was probably the son of a person of the same name who was one of the bailiffs of that town in 1556. He himself was one of the bailiffs in 1572. In 1575 he was elected a burgess in parliament for that place in the room of John Bacon, deceased; but by a very irregular proceeding his election was rescinded, and Edward Bacon was returned.

It is said that, in 1579, he and Mustapha Beg, a Turkish bassa, concluded a treaty of commerce between England and Turkey.

He was appointed the queen's ambassador to Turkey Nov. 20, 1582, and took his departure from Constantinople Aug. 3, 1588. On his return to England, he settled at Mundham, in Norfolk. Dying Sept. 9, 1617, he was buried at that place, where there is a monument to his memory, whereon are these lines:—

"Reader, the dust inclos'd beneath this pile,  
A life unspotted liv'd, devoid of ev'ry guile.  
Plain in his manners, sincere to his friend,  
A pattern of virtue with honesty combin'd,  
Shewn thro' e'ery action while here on earth,  
'Till unerring fate had stopt his breath."

The materials for his biography appear to be considerable. We may refer to Nash's "Lenten Stuffe" (*Harl. Miscell.* ed. Park, vi. 156, 167); Hackman's *Cat. of Tanner MSS.*, 950, 1107, col. 3; *Harl. MS.* 6993, art. 2; *Lansd. MS.* 42, art. 15; 57, art. 23; 61, art. 32; 64, art. 82; 65,

art. 29; 67, art. 106; 84, art. 4; 86, art. 8, 73; 112, art. 25; 775, fo. 177, 194. Hakluyt's *Voyages*, 4to, ed. ii. 275-279, 285-295, 298-306, 316-318, 426, *seq.*; *Purchas his Pilgrimes*, ii. 1642; Manship & Palmer's *Yarmouth*, i. 36, 73, 86, 87, 106, 123, 186, 224, 283; ii. 199, 301, 302; Ellis's *Letters*, 1st Ser. iii. 83, 84; Blomefield's *Norfolk*, v. 57; x. 171; xi. 268; Lemon's *Cal. Dom. St. Pap.* 697; and Birch's *Elizabeth*, i. 36.

C. H. & THOMPSON COOPER.

Cambridge.

LONGEVITY OF THE RAVEN, ETC.—The following anecdote reminds one of George Cruikshank's well-known caricature. It is extracted from a letter of Boursault to the Duc de Langres:—

"La femme d'un Cordonnier, à qui son mary avoit commandé de luy acheter une Linote, étant un jour sur le Quay de la Mégisserie, y trouva une de ses Commères. Quel sujet, luy dit-elle, vous oblige à venir icy? L'Envie d'acheter un Oiseau, luy répondit la Commère. J'y suis pour la même chose, luy repliqua-t-elle; et je veux acheter une Linote. Et moy, luy repartit l'autre, je cherche un Corbeau. Et fy, ma Commère, dit la femme du Cordonnier, vous cherchez là un vilain Oiseau. *Il est vray qu'il n'est guères beau*, luy répondit elle, *mais on dit qu'il vit sept ou huit cens Ans, et je voulons voir, mon mary et moy, si cela est vray*. . . La commune opinion," adds Boursault, "est qu'il n'y a point d'animal qui vive si long-tems que le Corbeau. Voicy, Monseigneur, ce qu'on dit des Animaux que je vais nommer. On dit que trois belettes vivent l'âge d'un chien; trois chiens l'âge d'un cheval; trois chevaux l'âge d'un homme; trois hommes l'âge d'un cerf: trois cerfs l'âge d'un Corbeau; et trois Corbeaux un temps innombrable."

H. S. G.

TONSON: OSBORNE.—

"Fortunately it was then the fashion for men about town to cultivate the society of men of letters, and his (Bolingbroke's) intimacy with Dryden is illustrated by an anecdote in the *Lives of the Poets*. On one occasion, when St. John was sitting with the poet, a visitor was announced. 'This,' said Dryden, 'is Tonson. You will take care not to depart before he goes away, for I have not completed the sheet which I promised him; and if you leave me unprotected, I must suffer all that rudeness to which his resentment can prompt his tongue.' Johnson must have felt a peculiar pleasure in telling the story, for this was the self-same Tonson whom he beat (or as some said, knocked down with a folio) for his impertinence."—*Edinburgh Review*, Oct. 1863, p. 407, Art. on "Macknight's Life of Bolingbroke."

The above is something more than a slip of the pen in substituting "Tonson" for *Osborne*. Chronology would show that a bookseller old enough to have bullied Dryden could not have been young enough to be knocked down by Johnson. Moreover, two pages before telling the story, Johnson says:—

"By discoursing with the late amiable Mr. Tonson, I could not find that any memorial of the transactions between his predecessor and Dryden had been preserved, except the following papers."—Vol. i. p. 354.

\* *Lettres Nouvelles de M. Boursault*, 1698, p. 352-3. My copy has "David Garrick's" autograph.

Then follow documents dated 1698.

See Johnson's *Lives of the Poets*, ed. Lond. 1827; and for the knocking down of Osborne, Boswell's *Johnson*, Murray's ed. Lond. 1835, i. 176; vii. 204; x. 96.  
Fitzhopskins.  
Garrick Club.

**KIGHTING OF THE SIRLOIN.**—I suppose there is no truth in this well-known anecdote. At all events Mr. John Gilbert made a great mistake when he represented (in one of the Christmas Numbers of the *Illustrated London News*) Charles II. as the hero of the story, for one of the items, in a "Dinner for my Lord Treasurer," &c. upon March 31, 1673, is—

"A Sorloine of Byfe, vi."

See Nichols's *Queen Elizabeth's Progresses*, vol. i. p. 21. (1578.)  
H. S. G.

**ABBOT WHITING'S SHOEING-HORN.**—Abbot Whiting's watch has recently been spoken of in your numbers. His shoeing-horn is still in existence. It was sold at the auction at Neville-Holt, when the furniture, library, antiquities, &c., were dispersed. The purchaser was the Rev. John Dent of Hallaton. The fact of its having belonged to the last abbot of Glastonbury was not known to the auctioneer, until I made him acquainted with the history, as I had received it, many years before, from the late venerable Cosmus Neville.

R. C. H. HOTCHKIN.

Thimbleby Rectory, Horneastle.

### Queries.

CAPT. JAMES GIFFORD: ADMIRAL JAMES GIFFORD.

An *Elucidation of the Unity of God*, 1815, and *The Remonstrance of a Unitarian*, addressed to the Bishop of St. David's [Burgess], 1818, are attributed to the same author in the Catalogues of the Bodleian Library, the Library of the British Museum, and the Library of the University of Cambridge, and also in Darling's *Cyclopædia Bibliographica*. From a memoir of Juliana E. Gifford (*Christian Reformer*, n. s. xiv. 729), it appears that the first work was by her father, and the other by her brother, James. Her father is described in that Memoir as Capt. James Gifford, of Girtan, in Cambridgeshire, the friend of the Rev. Theophilus Lindsey, Mrs. Rayner Tyrwhitt, Fysh Palmer, and other well known Unitarians. We subjoin the titlepage, advertisement, and dedication of the first-mentioned work:—

"An *Elucidation of the Unity of God*, deduced from Scripture and Reason, addressed to Christians of all Denominations. Fifth edition, enlarged. To which is subjoined, a Letter from the Author, to his Grace the Archbishop of Canterbury. Third edition, with additions. Lond. 8vo, 1815."

### "Advertisement."

"The following pages are offered to the public, wanting the careful superintendence and correction of the author (who is now no more), and have, therefore, a claim on the candour of the reader for any trifling inaccuracies that may have arisen while going through the press.

"To the Society of Unitarian Christians at Montrose, in North Britain, this Tract is very respectfully dedicated, by their affectionate humble servant,

"JAMES GIFFORD.

"Girtan, Cambridgeshire, July 26, 1787."

The letter to the Archbishop has this title,—

"A Letter from the Author to his Grace John Lord Archbishop of Canterbury. Third edition, with additions."

It is signed "James Gifford," and bears date Jan. 27, 1785. The author refers in the Letter to his endeavour to elucidate the unity of God. An *Elucidation of the Unity of God* must therefore have first appeared in or before 1785, and it seems to us that the Dedication to the Unitarians of Montrose was not in the first edition, or that at a subsequent period a fresh date was affixed thereto. It is to be regretted that there is no date to the Advertisement.

We are desirous of ascertaining—1. When Capt. James Gifford died? 2. Whether he was in the army or navy? 3. What are the dates of the four previous editions of the *Elucidation*, and the two previous editions of the *Letter to the Archbishop of Canterbury*? 4. Whether the enlargement and additions to these works were made by the author or an editor?

James Gifford, the author of the *Remonstrance of a Unitarian*, who styles himself on the titlepage Captain R.N., subsequently attained the rank of Rear Admiral, and died Sept. 20, 1853. There is a brief memoir of him in the *Genl. Mag.*, n. s. xli. 648, but no allusion is therein made to the *Remonstrance*, which we may observe occasioned replies by the Rev. John Garbett, B.A., 1818, and by a Trinitarian, 1822.

C. H. & THOMPSON COOPER.

### ANONYMOUS.—

"Miserere mei Domine: A Thought upon the Latter Day. Whereunto are annexed, of The Time before Christ's coming in the flesh; The Annunciation of the Blessed Virgin and her Magnificat; Our Saviour's Incarnation and Birth; The Relation of it by the Angels to the Shepherds; The Circumcision of Christ, with the imposition of the name of Jesus. Five Hymns. London: Printed by R. Y. for Ph. Nevill, at the Gun in Ivie-Lane, 1638."

There is also an inner title, taking in the upper part; a stamp in the centre, and London, &c., repeated behind the last page 63:—

"Martii 3. 1637. Imprimatur: Tho. Wykes, R. P. Episc. Lond.: Capell. Domest."

I shall be obliged by any of your correspondents giving me any information regarding the

volume, of which the above is the title-page. It is a small volume in 12mo, unfortunately incomplete. I have consulted the ordinary bibliographical books, and not a few bibliographers, without success.

S. WILSON.

Glasgow.

Who are the authors of the following books?

1. *The Spanish Libertines*, 1709?
2. *The Spaniard, or Don Zara del Fago*, 1719?
3. *Poems by Melanther*, 1854?

R. INGLIS.

THEODORE ANSPACH: LAING'S "TRAVELS IN SOUTH AMERICA."—Wanted, the place of burial, proof of death, and description of tomb, of the above person; who died in South America about A.D. 1837. There is a description of the tomb in a volume of *Travels in South America*, supposed to be by Laing. Query, The book, and the author's name?

MISS GOODALL.

Freshford, near Bath.

THE AMMERGAU MYSTERY: SHAKESPEARE AND PLATO. — In *Lectures on the History of the Jewish Church*, by A. P. Stanley, I find the following allusions, which are beyond the limits of my information:—

1. "The celebrated Ammergau Mystery." [What is this?]

2. "Sometimes there has been an anticipation of some future epoch in the pregnant sayings of eminent philosophers or poets: as for example, the intimation of the discovery of America by Seneca; or of *Shakespeare by Plato*; or of the Reformation by Dante."

The first and third instances I know; but can any of your readers refer me to the passage in Plato to which the second refers? EDEX WARWICK.

Birmingham.

"LIFE OF CÆSAR" IN THE TURKISH LANGUAGE.—Is there any foundation for the following story, which I find in the "Epistle Dedicatory" of B[arnaby] R[ich]'s translation of *Herodotus* (London, 1584)?—

"The lyke happened to Solimus, Prince of the Turkes, whose ancestor, hating stories, he caused the actes of Cæsar to be drawne into his mother tongue, and by his example, subdued a great parte of Asia and Africa."

J. C. LINDSAY.

St. Paul, Minnesota.

"CODEX VATICANUS."—In the London, or rather Leipsic, reprint of the *Codex Vaticanus*, 1859, I find at 1 Tim. iv. 8, a various reading of *πάρας* instead of *πάρτα*, as it stands in every other critical edition to which I have access. Is this correct, or is it only another unacknowledged *erratum* in a most inaccurate book?

C. W. BINGHAM.

DANISH AND NORWEGIAN HERALDEY.—Can any of your correspondents inform me if there be any work accessible to an English reader on the heraldry of Scandinavia? What I want is to find out the arms of several families of Scandi-

navian descent. At present I cannot tell in what direction to look. I shall feel obliged if any one can give me the requisite information. R. S. T.

THE DAFT HIGHLAND LAIRD: KAY'S "EDINBURGH PORTRAITS."—In the first volume of this book various portraits are depicted, and anecdotes related regarding this worthy. He seems to have been a favourite subject with Kay, and one of his earliest noted characters.

I wish to put a Query, not regarding the laird himself, but with reference to his sticks. At Kay (vol. i. p. 5), allusion is made to his carving head-portraits on the top of sticks, exhibiting a new one every day of the year. As this was expected of him, the question—"Wha hae ye up the day, laird?"—was frequently asked. Can any of your correspondents inform me, if many of the sticks exist? And if so, any means of knowing the likenesses?

S. WILSON.

Glasgow.

OLD DAMASK PATTERNS.—Some old damask has been shown to me, the design on which is so curious, that I am anxious to know when and where it was probably made; and if it has any value beyond that of any other tablecloth of equal fineness of texture. I subjoin a description, in the hope that some reader of "N. & Q." may kindly enlighten me.

The material is about an inch more than three-quarters of a yard wide (the old Flemish ell, I presume); so that two breadths have been joined to make the requisite width for an ordinary small modern tablecloth. The hem at the top and bottom is made with what is called "hem-stitch," as ladies' pocket-handkerchiefs are done.

The design consists of pictures of scenes in the history of our first parents. Of these there are three, one above another, as follows:—

At the bottom of the cloth, is "The Creation of Eve." By Adam's side stands a figure, robed and crowned; holding in one hand an orb, and in the other an article of indefinite shape, but apparently comprising a cross. Above these figures are the conventional representations of the sun and moon, birds flying in pairs, and, overhead, something which may be a basket of hexagonal shape, or an ornamental building. Spaces are occupied by a pair of birds, somewhat like ducks; a pair of stags couching, a pair of rabbits, and various vegetable productions—among which, is the trefoil leaf. Over all, is the legend: "Crescite et multiplicamini et replete terrâ."

The next scene is, "The Temptation." In the centre of this picture is the tree of the knowledge of good and evil; with the serpent, human-headed, twined about its trunk. Eve stands on one side, and offers an apple to Adam, who is placed on the other. There are no accessories, the branches of the tree filling up much space.

The last and uppermost subject is "The Expulsion from Paradise." Adam and Eve, side by side, hurry before the angel; who, with wings extended, and uplifted sword, drives them out.

Each breadth of damask contains the pattern twice over, one being the reverse of the other; and in addition, at the edges, so much of it is again repeated as is required to fill up the breadth.

The drawing of the figures is rude, but so spirited, that I would inquire if the original drawings may not have been the work of some good artist?—possibly, well-known pictures; and the rudeness in some measure arising from the transfer to a woven material?

E. Y. HEINEKEN.

**DE LA TOUR D'Auvergne.**—In a recent notice of the Prince de la Tour d'Auvergne it is stated, that "to this branch, in 1816, Louis XVIII. confided the keeping of the heart of the *first grenadier of France*." This was Theophilus de la Tour d'Auvergne, said to have been an illegitimate descendant of that house, and whose sword was entrusted by M. Kerkansie to the safe keeping of Garibaldi. Where can I learn the correctness of the statement of the "heart," and any further particulars of the "grenadier"? And what connection is M. K. that the sword came into his possession?

H. W.

**ALLUSION TO ELOISA.**—Margaret Fuller Ossoli, in her *Woman in the Nineteenth Century*, edit. 1862, p. 77, says,—

"There was an article published five or six years ago in one of the English Reviews, where the writer, in doing full justice to Eloisa, shows his bitter regret that she lives not now to love him, who might have known better how to prize her love than did the egotistical Abeldar."

The above quoted work was first published in 1844. To what does the authoress refer?

GRIME.

**EPITAPHS.**—Where are the following epitaphs found?—

"Hoc est nescire, sine Christo plurima scire;  
Si Christum bene scias, satis est si cætera nescias."

Which I thus translate:—

"Not knowing Christ, our knowledge *all* is vain;  
But knowing Christ, *that* knowledge *all* is gain."

"Nisi Mors mortis morti mortem morte dederit,  
Eternæ janua vitæ clausa fuerit."

"Unless by death the Death of Death a death to Death had given,

For ever had been closed to man the sacred gate of Heaven."

I quote from memory; and hope that LORD LYTTELTON will find the Latin (if not scansion) correct.

J. L.

**SIR ALEXANDER FRASER.**—Can any correspondent oblige me with a reference to where the arms of Sir Alexander Fraser, physician to Charles II.,

are recorded, or state what they were? Are they entered in the books of the heralds in London?

S.

**JOHN HARRISON**, inventor of the time-keeper, died at his house, in Red Lion Square, March 24, 1776. Where buried? Is there any inscription to his memory?

C. J. D. INGLEDEW.

**LORD HERVEY'S PAMPHLETS.**—Since Professor Phillimore has set Lord Hervey on high as an authority for his history of the first half of the eighteenth century, we want to know a little about his lordship's writings. The fair fame of princes is our common concern, and some of us think that both the learned professor and Lord Hervey are very unreliable impugnors of their fair fame. The following are titles of two political pamphlets attributed to Lord Hervey; where are they to be seen?—

1. "A Letter from a Country Gentleman to his Friend in London concerning two Collections of Letters and Messages, lately published, between the King, Queen, Prince, and Princess."

2. "An Examination of the Facts and Reasonings on a Pamphlet intitled 'A Letter from an M.P. to his Friend in the Country, on the Motion to address his Majesty to settle 100,000*l.* per annum on the Prince of Wales, 1739.'"

The events here referred to are amongst the most weighty court events of the time.

SEARCHER.

**CASPAR HOCHFEDER, OR HOCHFEDERS.**—What is known of this printer? And what books did he print besides the curious *Epistola Rabbi Samuelis Ierachelie Missa ad R. Ysaac, &c.*, 4to, Nuremberg, 1498, described by Dibdin, *Bib. Spens.*, iii. 486? I have somewhere seen a note that he printed Thomæ à Kempis *Opera Omnia*, Nuremberg, 1494, folio; and also some of the *Treatises of St. Ephrem*, in Latin folio, undated, but circa 1495. Are either of these books noticed by bibliographers?

T. B. J.

**JESTS.**—I have nearly completed for publication by Mr. Macmillan, a collection of English Jests; and being desirous to make the work as complete as possible, I shall be glad to receive any "good thing" which may be thought worthy of embalming.

MARK LEMON.

81, Bedford Street, Covent Garden.

**THE MULBERRIES: A SHAKSPEARIAN CLUB.**—At the thirty-fourth anniversary of the Shakspearian Club at Stratford-on-Avon, on April 23, 1858, the President, Mr. J. B. Buckstone, of the Haymarket Theatre, in the course of his address, gave the following interesting account of a Shakspearian club and publication:—

"On emerging from boyhood, and while yet a young actor, I was one of the first members of a Shakspearian club, called 'The Mulberries.' It was not then a very prominent one, as its meetings were held at a certain house of entertainment in Vinegar Yard, Drury Lane.

The club assembled there once a-week; they dined together on Shakspeare's birthday; and in the mulberry season there was another dinner and a mulberry feast, at which the chairman sat enthroned under a canopy of mulberry branches, with the fruit on them; Shaksperian songs were sung; members would read original papers or poems relating only to Shakspeare; and, as many artists belonged to this club, they would exhibit sketches of some event connected with our poet's life; and I once had the honour of submitting a paper to be read, called 'Shakspeare's drinking bout,' an imaginary story, illustrating the traditional event, when the chivalry of Stratford went forth to carouse with

'Piping Peabworth, dancing Marston,  
Haunted Hilborough, hungry Grafton,  
Dudging Exhall, Papist Wicksford,  
Beggary Broom, and drunken Bidford'

(laughter). All these papers and pictures were collected together in a book, which was called 'Mulberry Leaves'; and you will believe me, in spite of our lowly place of meeting, that the club was not intellectually insignificant, when amongst its members, then in their youth, were Douglas Jerrold, Laman Blanchard, the Landseers (Charles and Thomas), Frank Stone, Cattermole, Robert Keeley, Kenny Meadows, and subsequently, though at another and more important place of meeting, Macready, Talfourd (the Judge), Charles Dickens, John Forster, and many other celebrities (applause). You will very naturally wish to know what became of this club. Death thinned the number of its members; important pursuits in life took some one way and some another, and, after twenty years of much enjoyment, the club ceased to exist, and the 'Mulberry Leaves' disappeared, no one ever knew whither."

Are these "Mulberry Leaves" still in existence?  
CUTHBERT BEDE.

HENRY DE POMEROY. — Henry de Pomeroy, Lord of the Castle of Trematon, Cornwall, by deed, 12 Edw. III. (1339), released to Prince Edward, Duke of Cornwall, all his right, title, and interest in the said castle and manor of Trematon. In consequence whereof, King Edward III. granted him and his heirs an annuity of 40*l.* per annum, to be paid out of the Exchequer.

To whom, and when, was this annuity last paid?  
INQUIRER.

PORTRAITS OF CROMWELL AND ROUSSEAU. — In my brother's possession at Leek are two pictures, for which my father was more than once offered a very considerable sum of money, and whose probable painters' names are much desired. The one, evidently by a French artist, is an exquisitely finished portrait of Rousseau, and was given by the immortal Jean Jacques himself while residing at Wootton in 1766 to a great-aunt who lived in the neighbourhood, and for whom he had conceived a more than ordinary amount of regard.

He is represented in Polish or Cossack dress, being habited in a loose-flowing, light purplish-brown robe, the deeply furred fringe of which he holds with his ruffled right hand. A high fur cap completely conceals his hair, and a white cravat just peeps out from underneath the robe.

The face is nearly full, being about three-quarters turned; and the complexion dark olive. Furrowed brow and cheeks, thickly bushed eye brows, dark, deep-set hazel eyes, which abstractedly follow one from all points of view; and a thin-lipped, sensuous mouth sum up its other characteristics.

Of the acquisition by the family of the other, a portrait of old Noll, and likewise Kit-cat size, there is no record. It is evidently contemporary with him, and is comparatively coarsely painted. He is in the armour of the period, but without casque; and from his thick, wavy, light-brown hair (hanging just below the neck), and slight moustache, it probably depicts him at the commencement of his public career. No hands or weapons are given, but on the right side the wall of a building is shown. The face is oval; the complexion florid and weatherbeaten; forehead lofty and pyramidal; eyes cold and inexpressive, the general aspect of the face being exceedingly stern, sad, and repellent, though calculated at once to arrest attention; nose thick and high-bridged; jowl, placid and hanging; mouth small; lips thin; and chin protuberant, but utterly devoid of any hirsute appendage. JOHN SLEIGH.

Thornbridge, Bakewell.

ROMAN MASTIFFS AT WINCHESTER. — The Romans had an officer at Winchester who bred mastiffs for the Roman amphitheatre. Camden quotes Wolfgangus Lazius for this. But where does Lazius state as much, and whence did he derive his authority?  
G. R. J.

SOCRATES' DOG. — Socrates is said to have sworn by the Dog; but what ancient writer affirms it?  
G. R. J.

STORQUE. —

"Sirra villain,  
I will dissect thee with my rapier's point;  
Rip up each veine and sinew of my [thy?] storque,  
Anatomize him, searching every entrails  
To see if Nature  
did not forget to give him  
Some gall."

Randolph, *Muses' Looking-Glass*, 1638,  
p. 52, Act III. Sc. 8.

On coming to this passage, I turned up Mr. Halliwell's *Dictionary*, and found no definition; merely two lines of quotation. What is the meaning of the word?  
J. D. CAMPBELL.

SUBTERRANEAN CHAMBERS. — I remember when a boy seeing in the house, No. 13, Cecil Street, Strand (called Congreve's house in Cunningham's *Handbook for London*), a dark cell with a heavy door having an iron grating, and which led from one of the back cellars, before they were converted into stables. The cellars of some of the houses on the opposite side of Cecil Street led into a long subterranean gallery between Cecil Street and Salisbury Street. I forget whether



this gallery descended to the wharf near the river's side. When were these old houses in Cecil Street, first built? No. 13 belonged to Doctor Kitchener, author, musician, and *gourmand*, from whom it was rented by Sir Wm. Congreve, Bart., whose inventive talents were employed in rendering it one of the most curious and commodious houses in London. H. C.

"THE TOWN AND COUNTRY MAGAZINE," 1837-38. Wanted any information regarding the editor or contributors. Who was author of a review of "Werner's Twenty Fourth February" in the 3rd volume? R. INGLIS.

"SECRET HISTORY OF EUROPE."—Who was the author of *The Secret History of Europe; the whole collected from Authentic Memoirs as well Manuscripts as Printed*, of which the third edition, in four parts, forming three vols., was printed by Pemberton in 1715? Has the book been used by any writers of reputation, and is it considered of any historical authority? S. H.

SIR ROBERT VERNON.—In Collins's *Peerage*, 1812 (vol. vii. p. 404), Sir Robert Vernon, Knt., is said to have married Mary, the daughter of Sir Robert Needham, of Shenton, Salop. I shall be much obliged to any of your readers who can give me any account when the above Sir Robert was married, and when he died. He was of Hodnet; and probably the same person who was on the council of the Lords Marchers, at Ludlow, in 1609. W. B.

THE REV. SAMUEL WALES, minister of Morley in Yorkshire, was author of *The Whole Duty of a Christian*, of which a second edition appeared in 1681. The date of the first edition, and any other particulars respecting him will oblige. He was matriculated as a sizar of Trinity College, Cambridge, July 9th, 1607, being B.A. 1611-12, and M.A. 1615. C. H. & THOMPSON COOPER.

WILLIAM WETWANG.—The seal for the Recognisances of Debtors within the borough of Richmond, is stated on the legend which it bears to have been made in the time of William Wetwang, first mayor there. What is the signification of this patronymic, and what is known of the family? M. D.

### Queries with Answers.

MUCH PANES: BANQUET OF SWEETMEATS.—During the progress of the Duke of Beaufort, Lord of the Marches of Wales, in 1684 (as detailed in Mr. Dineley's MS. *Notitia Cambro-Britannica*) while at Shrewsbury, the town presented him with "20 dozen of wine, and 20 chargers of sweetmeats."

At Ludlow the Corporation gave him a banquet

of sweetmeats consisting of half-a-dozen of *much panes* (?) and wine.

Again, at Kingston, a banquet of sweetmeats was prepared. At Presteign, the entertainment is costly, consisting not only of foreign wines, but the best of the neighbouring vineyards, viz., Herefordshire cyder, then reputed to be a favourite liquor at the English Court.

Can any of your correspondents inform me what was commonly understood in the seventeenth century by a banquet of sweetmeats? Not, I presume, something similar to the oriental custom of handing about such delicacies on visits of ceremony.

"Much panes" probably was some sort of cake. The twenty chargers of sweetmeats seem an extraordinary present to a traveller in England at any period, though perhaps even as early as the year 1682 the ancient capital of Salop may have maintained a reputation for Shrewsbury cakes.

THOMAS E. WINNINGTON.

[*Muchpane* is better known to antiquaries as *Marchpane*, a sweet biscuit composed of almonds and sugar, pounded and baked together, and according to Minshew, originally sacred to Mars, and stamped with a castle. It was a common article in the desserts of "Merry Old England," and to make it was considered a female accomplishment, for Drayton tells us—

"The silk well couth she twist and twine,  
And make the fine *marshpane*." (Ecl. iv.)

At the inthronisation feast of Abp. Warham, all his honours and offices were drawn, depicted, and delineated, in gilded *marshpane* upon the banquetting dishes. (Weever, *Fun. Monum.*, p. 232, fol. edit.) Here we have "the banquet of sweetmeats." When Queen Elizabeth visited Cambridge, the University presented their Chancellor, Sir William Cecil, with two pair of gloves, a *marshpane*, and two sugar-loves. (Peck's *Deviderata Curiosa*, ii. 29.) Castles, and other figures, were often made of *marshpane* to decorate splendid desserts, and were demolished by shooting or throwing sugar-plums at them:—

"They barred their gates,  
Which we as easily tore unto the earth,  
As I this tower of *marshpane*."

Beaumont & Fletcher, *Faithful Friends*, iii. 2.

Taylor, the water-poet, has more particularly described such an encounter in his *Praise of Humpstead*, p. 66. Respecting the origin of the name of *Marchpane*, consult Nares's *Glossary*, s. v.]

JOANNA SOUTHCOTT.—In Bohn's edition of Lowndes, the title of several works are given, and he adds, "This celebrated fanatic published numerous other pamphlets." Can yourself or any of your readers help me to a complete list. There were also several curious and mystical pamphlets published by one of her disciples, Elias Carpenter. I am desirous to ascertain their titles. T. B.

[See Watt's *Bibliotheca Britannica*, both Authors and Subjects. Consult also a list of tracts on this singular fanatic in Davidson's *Bibliotheca Devoniana*, pp. 196-199. But probably the most complete collection preserved of the

extraordinary productions by and relating to this wonderful imposture was that made by Sir Francis Freeling, together with cuttings from all the newspapers, and bound in 7 vols. 8vo. 1803 to 1815. The titles of the principal tracts fill a page of Thorpe's Catalogue, Part III. 1850, art. 2722. For another very rare collection in 6 vols. 8vo, see J. C. Hotten's Catalogue for October, 1858. Elias Carpenter published the following works:—

1. Nocturnal Alarm; being an Essay on Prophecy and Vision: or, a Brief Examination of some Remarkable Things under those heads which have recently appeared in the world. London, 8vo, 1808.

2. Modern Realities; or, the Substance following the Shadow; being a Reply to "Modern Visionaries," by J. T. Lond. 8vo, 1805.

3. Who are the Deluded? or, Mystery Unmasked, being a few extracts from a faithful record of Spiritual Teachings, viz. Revelations and Visions communicated to a deceased character, &c. Lond. 8vo, 1805.

4. An Apology for Faith, and Detection of existing Errors subversive of the Truth. With a selection of Communications from the Invisible World, announcing the Redeemer's Triumphant Appearance. Lond. 8vo, 1814.

5. The Missionary Magazine; or, an Apology for Faith, being an Explanation of Joanna Southcott's Mission. Lond. 8vo, 1814. See also—

Divine and Spiritual Communications through Thomas Dowland to Elias Carpenter for the British Nation, declaring what is coming upon this and all Nations. With an Introduction by J. F. Dession. Lond. 12mo, 1848.

The following anonymous work is attributed to Elias Carpenter:—"The Extraordinary Case of a Piccadilly Patient, or Dr. Reece Physick'd by Six Female Physicians. Lond. 8vo. 1815."

PETER MANWOOD: ROGER WILLIAMS.—Mr. J. T. Bodel Nyenhuid, of Leyden, begs me to propose the following:—

1. Who was Peter Manwood, who, in the year 1618, dedicated to Francis Bacon of Verulam his edition of the *Actions of the Low Countries*, by Roger Williams, then just being published in London? I find a *Roger Manwood* mentioned as living in 1580, and deceased in 1593; but of course this is not the person I want information about.

2. Would any one in London be kind enough to lend me for perusal a copy of Roger Williams, *A brief Discourse of War, with his Opinions concerning some part of Martial Discipline* (London, 1690), "an excellent book," according to A. Wood in his *Athenæ Oxonienses*, 1721, t. i. p. 281?

The transmission might be effected by any of the many London booksellers corresponding with the Dutch.

JOHN H. VAN LENNEP.

Zeyst, near Utrecht, Nov. 16, 1868.

[Sir Peter Manwood of St. Stephen's, alias Hackington, in Kent, was the eldest son of Sir Roger Manwood, Chief Baron of the Exchequer. Sir Peter was Sheriff of Kent in 44th Elizabeth, and made Knight of the Bath in 1603, at the coronation of James I. He was M.P. for Sandwich in the years 1588, 1593, and 1597. He was not only eminently learned himself, but a patron of learned men. He is mentioned with great respect by Camden, and was a member of the Society of Antiquaries in 1617,

when application was made for a charter. Sir Peter died in 1625, leaving a numerous issue. He married Frances, daughter of Sir George Hart of Lullingstone in Kent, who survived her husband, and died in 1688. *Vide* Boys's *Hist. of Sandwich*, 1792, p. 249; and *Hasted's Kent*, iii. 596.]

THE FAULT-BAG.—A reference is required to an old version of the fable which says that every man has a bag hanging before him, in which he puts his neighbours' faults, and another behind him, in which he stows his own. R.

[See Phædrus, *Fabularum Æsopiarum*, lib. iv. fab. 11, "De Vitiis Hominum." We give Christopher Smart's translation:

#### "THE TWO BAGS.

"Great Jove, in his paternal care,  
Has giv'n a man two Bags to bear;  
That which his own default contains  
Behind his back unseen remains;  
But that which other's vice attests  
Swags full in view before our breasts.  
Hence we're inevitably blind,  
Relating to the Bag behind;  
But when our neighbours misdeed mean,  
Our censures are exceeding keen."]

PORTIO: PENSIO.—In Pope Nicolas's Taxation' 1291, the value of some churches is made up (if I rightly read it) of *porciones* and *pensiones*. I have supposed that a *pensio* is the payment received by a mother church from its dependent parishes. Is this so? And what is a *porcio*?

T. B. J.

["Pensiones" are fixed sums of money paid to incumbents in lieu of tithes. Sometimes it is a fixed sum, with which a benefice is charged, to pay annually to some monastery or bishop. Sometimes benefices are charged with an annual sum ("pensio") to be paid to a chapel of ease, or even to another benefice: it is always a fixed sum. A "portio" is not a fixed sum, but a certain proportion of tithes, and payable to similar parties, &c., in a similar manner.]

HISTORY OF FAIRS.—I should feel obliged if any of the readers of "N. & Q." can inform me where I can inspect the largest and best collections for the history of the various metropolitan and provincial fairs from the earliest periods.

J. H.

[Our correspondent should endeavour to obtain permission to inspect the curious collections of the late J. J. A. Fillinham, Esq., sold by Puttick and Simpson on August 7, 1862. The two lots (352, 353) on Bartholomew Fair fetched 9l.; and his miscellaneous collections (lot 395) for the history of May, Bow, Horn, Fairlop, Greenwich, and Camberwell Fairs, sold for 15s. See also lot 396 for his notices of the Fair in Hyde Park in 1838; and lot 408 for those of Frost Fairs on the Thames, mounted in quarto.]

FRITH-SILVER.—The clerk of my parish informs me that up to the last fifteen or twenty years, a payment, chargeable on the poor rates of the parish, was annually made to Lord Somers, and that it bore commonly the above name. Can any

correspondent inform me of the nature of this toll?

ALFRED AINGER.

Alrewas, Lichfield.

[The payment called *Frith-silver* was a query in our 1<sup>st</sup> S. xli. 428; but elicited no reply. As *Frith* is still used in the provinces for ground overgrown with bushes, or underwood; and for fields which have been taken from woods: so *Frith-silver* may be a sort of fee-farm rent paid to the lord of a manor in lieu of a certain number of faggots or wood for domestic purposes.]

**PARISH OF ST. HELEN'S, ABINGDON, BERKSHIRE.**—Can you inform me whether the old accounts of the churchwardens of this parish have been published? and if so, in what work may they be found? Some curious extracts have been given by the late Dr. Stuart in his *Protestant Layman*, pp. 331-340 (Belfast, 1828.) ABHBA.

[See the *Archæologia*, vol. i. pp. 11-23, for "Extracts from the Churchwardens' Accounts of the Parish of St. Helen's, in Abington, Berkshire, from the first Year of the Reign of Philip and Mary to the 34th of Queen Elizabeth, now in the possession of the Rev. G. Benson, with some Observations upon them, by J. Ward."]

### Replies.

#### THE DEVIL.

(3<sup>rd</sup> S. iv. 246, 328.)

That self-constituted functionary—the once notorious "Devil's Chaplain"—has long since finished his earthly ministry; there appears to be now a demand for a "Devil's Librarian,"—let us hope a more harmless officer,—and candidates seem not wanting for the post.

A satisfactorily complete bibliography of the subject would occupy more than one number of "N. & Q." When such a special part shall be called for—the "Devil's number," it may be appropriately designated—I may again contribute my mite of information. Pending this, the following supplementary Notes may be of service.

An attainable pamphlet on the subject, and perhaps one of the most useful that your correspondent could be referred to, is—

"An Inquiry into the Existence of a Personal Devil, 8vo. London, Sherwood & Co., 1848, pp. 96. Price 1s. 6d."

(The first edition of this, in 1842, was simply entitled *The Devil*. But this title was "objected to as not being sufficiently explanatory of the object of the book, and as partaking of ludicrousness.")

I may also cite—

"An Investigation of the Scriptural Claims of the Devil, with an Explanation of the Terms Sheol, Hades, and Gehenna, by Russell Scott. 8vo. 1822."

"A Letter to the Rev. George Harris, containing an Examination of the Arguments adduced in his Lectures to prove the Non-Existence of the Devil. 8vo. Liverpool, 1820."

(This, I believe, was written by Dr. Barr, minister of the Scotch Church, Liverpool.)

"The Devil: Twelve Reasons for disbelieving in his Personal Existence, by Owen Howell. 12mo. London: Cousins, 1860."

"Gehenna: Its Monarch and its Inhabitants; a Dissertation on the Site, Extent, and Antiquities of the Kingdom of Hell; embracing a great variety of Information respecting its Monarch, &c., by J. Napier Bailey. 8vo. Leeds, 1841."

"Essay on Evil Spirits; or Reasons to Prove their Existence, by William Carlisle. 12mo, 1825, &c."

Reference may profitably be made to such books as the *Dictionnaire Infernal* of Collin de Plancy; the *Zauber-Bibliothek* of G. C. Horst (6 vols. 8vo, Mainz, 1821-26); the *Dæmonologia* of Don Franc. Torrealba (4to, Moguntia, 1623); the *Démonologie* of Fr. Perreaud (Genève, 8vo, 1653); *De Operatione Dæmonum Dialogus* of Michaelis Psellius (8vo, Lutetia, 1615); the *Theatrum Diabolorum* (folio, Frankfurt, 1575; comprising twenty-four treatises of the power of the Devil, through the vices of mankind); the *De Dæmoniis, liber unus*, of Petrus Thyrsæus (4to, Colon. 1594); the *De Prestigiis Dæmonum* of Wierus (in his *Opera Omnia*, 4to, Amsterdam, 1660). The answers to Wier by Bodin, &c.; Porphyrius, *De Divinis et Dæmonibus*, &c.

Then there is Defoe's well-known *History of the Devil*; a *Histoire du Diable*, 12mo, 2 vols. Amsterdam; and the *Mémoires du Diable* of Frédéric Soulié. The two last are romances, the one poor, the other clever, but immoral. Besides these, there is the *Auswahl aus des Teufels Papieren* of Jean Paul Richter, 8vo, 1789, and the *Mémoires des Satans* of Wilhelm Hauff. Of course it is to their titles alone that these satirical romances are indebted for a place in Satanic bibliography.

The subject, treated in full, would include the controversy concerning the Dæmoniacks of the Gospel, in which Farmer, Worthington, Fell, Sykes, Hutchinson, Twells, Lardner, Semler, &c. took part. A collection, formed by Dr. Harwood, of fifteen of these works, was recently offered for sale by Kerslake, Bristol, who might still have it on hand. Vide also Watt and Lowndes on this latter department of the subject.

WILLIAM BATES.

Edgbaston.

I have an impression that MR. GROSART has not such a virgin soil to cultivate as he calculates on. The 1400 pages of the *Theatrum Diabolorum*, published by Sigmund Feyraberd (Frankfort, 1587), with the three or four hundred authorities systematically catalogued at the commencement of the work, can scarcely be described as a fugitive paper. The first two hundred pages on "Der Teuffel Selbs," seems to contain more especially what your correspondent inquires for. Demonology and witchcraft (for the two are so connected

that I have found it impracticable to separate them in cataloguing my own library), form an extensive subject. I have not Watt's *Bibliotheca* within reach, but at the risk of writing what I might not have done if I had had it to refer to, I have selected from my own shelves the following, as being sufficiently curious to particularise:—

Bekker, Balthazar, D.D.: *The World bewitch'd, or an Examination of the common Opinions concerning Spirits, their Nature, Power, Administration, and Operations.* 12mo, London, 1695.

Baumont, John: *Historical, Physiological, and Theological Treatise of Spirits* (containing, among other things, an Answer to the preceding work). 8vo, London, 1705.

Bovett, Richard: *Pandemonium, or the Devil's Cloyster.* Two parts. 12mo, London, 1684.

Cotta, John: *Infallible, true and assured Witch.* 4to, London, 1624.

De Lancre, Pierre: *Tableau de l'Inconstance des mauvais Anges et Demons, ov il est amplement traicté des sorciers et de la sorcellerie.* 4to, à Paris, 1612.

[De Loier, Pierre]: *Treatise of Specters, or straunge Sights, Visions, and Apparitions, appearing sensibly vnto men; wherein is delivered the nature of Spirites, Angels, and Divels, their Power and Properties, &c.* [translated from the French by Zacharie Jones]. 4to, London, 1605.

Du Lude, Comte: *Δαιμονολόγια, or a Treatise of Spirits, wherein several Places of Scripture are expounded against the vulgar Errors concerning Witchcraft, Apparitions, &c.* 8vo, London, 1728.

Giffard, George: *Dialogue concerning Witches and Witchcrafts; in which is layed open how craftily the Diuell deceiueth not onely the Witches but many other, and so leadeh them awrie into manie great Errours.* 4to, London, 1603.

Lawrence, Henry: *Of our Communion and Warre with Angels.* 4to, printed A.D. 1646.

Perkins, William: *Discovsrse of the damned Art of Witchcraft, so farre forth as it is reuealed in the Scriptures, and manifest by true experience.* 8vo, Cambridge, 1610.

Roberts, Alexander: *Treatise of Witchcraft, wherein sundry propositions are laid downe, plainly discovering the wickednesse of that damnable Art, with Diuerse other speciall points annexed, not impertinent to the same.* 4to, London, 1616.

Scot, Reginald: *Discovery of Witchcraft, &c., whereunto is added a Discourse of Devils and Spirits.* Fol. London, 1665.

Torreblanca, Don Francisco: *Dæmonologia, sivè de Magia Naturali, Dæmoniaca, licita et illicita, deq. aperta et occulta interuentione et inuocatione dæmonia.* 4to, Mogvntia, 1623.

Wagstaffe, John: *The Question of Witchcraft Debated, or a Discourse against their Opinion that affirm Witches, considered and enlarged.* 8vo, London, 1671.

Magica: *De Spectris et Apparitionibus Spiritu, de Vaticiniis Divinationibus, &c.* 12mo, Lug. Bat. 1656.

*Secrets of the Invisible World laid open, or a General History of Apparitions, Sacred and Prophane, whether Angelical, Diabolical, or departed Souls.* 12mo, London, 1770.

*Trinvm Magicvm, sivè Secretorvm Magicorvm opva.* 12mo, Frankfort, 1630. [It contains a "Tractatus de proprii ejusque nati dæmonis inquisitione," which, from identity of title, I presume to be one of the treatises referred to by PROFESSOR DE MORGAN.]

Aubrey's *Miscellanies* and the notes to Bordon's *History of Mons. Oufle* contain kindred matter: and other works on similar subjects, which I will not further trespass on your space by describing, may be traced under the names of Fraser, Glanvil, Hale, James I., Hutchinson, Granville Sharp, Sir Walter Scott, Swinden, Tryon, Webster, &c. J. F. M.

For some curious illustrations of the Iconography of the Evil Spirit, see M. Didron's *Iconographie Chrétienne*, Paris, 1843, one volume only published: Satan, with a nimbus, tormenting Job, tenth century, pp. 138, 139. The Temptation, twelfth century, pp. 259, 260. The Spirit of Evil, black and bat-winged, pp. 452—454. The Trinity of Evil, pp. 519—521.

JOB J. BARDWELL WORKARD, M.A.

"O thou, whate'er thie name,  
Or Zabalus or Quedd,"  
Comme, steel mie sable spryte  
For fremde and dolefullu dede."

So sang Rowlie, or some other under that name; and in tracing the existence of an evil spirit, whether in Milton's "nonsense" or in Mr. Beckford's hall of Eblis, I hope your correspondent, MR. GROSART, will not forget to look into De Foe's *History of the Devil, Ancient and Modern*, a book far more reverential than the title would seem to indicate. W.

DEVIL, A PROPER NAME (3<sup>rd</sup> S. iv. 141, 418.) A. A. will find "Devil" used as a patronymic in the following instance. It is in the account of the engagement of the privateer, the "Terrible," with the "Vengeance" in 1758:—Captain Death of the "Terrible" was killed, and out of his crew but twenty-six were found alive, when the enemy boarded, and out of these sixteen had lost a leg or arm, and the other ten were wounded. A note in the *History of England* (Hume & Smollett's, with continuation by Rev. T. S. Hughes) adds:—

"There was a strange combination of names belonging to this Privateer: the *Terrible*, equipped at *Execution Dock*, commanded by Captain Death, whose lieutenant was called *Devil*, and who had one *Ghost* for surgeon."—Vol. xii. p. 257.

Again, the following extract from *Howitt's Visits to Remarkable Places* may prove of interest:

"Dilston, the ancient seat of the Earls of Derwentwater, is beautifully situated on an eminence within a mile of the river Tyne, at its confluence with the "Devil's Water," three miles east of Hexham, and eighteen west of Newcastle. *Dilston* is a corruption of *Devilstone*, and was originally the residence of the family of that name.

\* I. e. Diabolus, the accuser or calumniator; Quedd, Belg. quæde, the wicked one.

William, son of Aloric, was Lord of *Devylstone* in the reign of Henry I."—Vol. ii. p. 579.

## OXONIENSIS.

P.S. It would be more correct to say Dilston Hall *did* stand or *had* stood; for it was pulled down in 1768, and but few remains left.

## CRANMER FAMILY.

(2<sup>nd</sup> S. xii. 97.)

A short note, at the page here cited, showed a connection with the Nortons of Sharpenhoe. I have lately noticed, in the preface to the reprint of *Gorboduc*, issued in 1847 by the Shakspeare Society, the statement of the editor that little was known of the family of Thomas Norton. As the pedigree to which I referred gives much light on this point, I venture to copy a portion; believing your readers will feel an interest in these details concerning the author of the "earliest tragedy in the English language." This pedigree, signed by John Philipott, Somersett, was "partly added" by Thomas Norton, the author.

Instead of being of an obscure family, it is here claimed that his great-grandfather was son of Sir John Norton, *alias* Norvile; who married a daughter of the Lord Grey de Ruthyn, referring for proof to the will of Joane Norland, daughter of the said Sir John.

John Norton, of Sharpenhoe, had a son John Norton; who had by a second wife, Jane, daughter of John Cowper, seven children: Thomas Norton, the eldest son, was of Sharpenhoe, and is mentioned by Mr. Cooper in his preface. He married, first, Elizabeth Merry; and had Margaret, who married a Symons, Thomas, the author, and Joan, who married first a Spicer, and secondly a Barrett. He married secondly, Elizabeth, daughter of — Marshall, and widow of Ralph Radcliff; and had Luke, who married Lettice, daughter of George Gravely. He married, thirdly, the widow of Mr. Osborne; and had Daniel, Barnabas, and Isaac.

Thomas Norton, the author, son of the above Thomas by his first wife, married first Margaret, daughter of Thomas Cranmer, Archbishop of Canterbury, who died *s.p.*; and secondly Alice, daughter of Edmond Cranmer, brother of Thomas, by whom he had five children. These were: 1. Anne, who married Sir George Coppin, and had Robert and Thomas; 2. Elizabeth, who married first Miles Raynesford, and had Robert and Garrett, and secondly, Symon Bassell, by whom she had Symon; 3. Thomas, died at Cambridge; 4. Robert Norton, who married Anne, daughter of Robert Heure, and had Thomas, Robert, Thomas, Richard, and Anne; 5. Henry, died *s.p.* prob.; 6. William, who married Ruth Harding.

These facts are in part confirmed by Mr. William Durrant Cooper's memoir.

Richard Norton, uncle of our author, married Margery Wingar of Sharpenhoe; and had William, who married first Margery, daughter of William Hawes, and widow of Mr. Hamon; and secondly, Dennis Cholmley, niece of Sir Nicholas Hare, Master of the Rolls. By his first wife he had William, who married Alice, daughter of John Browest; and had John and William, who came to New England. Of these, John was born May 6, 1606, at Starford (Bishop's Stortford?), in Hertfordshire; was a noted clergyman, and came here in 1634.

If these facts relative to so distinguished a writer are new to English readers, is it not a fresh proof of the necessity of more frequent and liberal exchanges of information between Old England and New?

Will not some of your readers follow up the clue, and give us more particulars as to these relatives of Cranmer? W. H. WHITMORE.

Boston, U. S. A.

TITUS OATES (3<sup>rd</sup> S. iv. 373.)—Eighteen Catholics were executed as traitors implicated in Oates's pretended plot. Accounts are given of the following sufferers in Bishop Challoner's *Memoirs of Missionary Priests and other Catholics, who have suffered Death in England on Religious Accounts from 1577 to 1684*:—

1678. Edward Coleman, gentleman.

1679. William Ireland, S. J.

John Grove, layman.

Thomas Pickering, laybrother, O. S. B.

Lawrence Hill, layman.

Robert Green, layman.

Thomas Whitebread, *alias* Harcot, Provincial, S. J.

William Harcourt, *alias* Waring, S. J.

John Fenwick, S. J.

John Gowan, or Gawan, S. J.

Anthony Turner, S. J.

Edward Mico, S. J., died in prison.

Thomas Momford, *alias* Beddingfield, S. J., died in prison.

Francis Nevill, S. J., died from being flung down stairs by the pursuivants who took him.

Thomas Jenison, S. J., died in prison.

Richard Langhorne, gentleman.

1680. William, Viscount Stafford.

The above all suffered under the false charge of being concerned in Oates's plot; but several other priests and lay Catholics suffered either death or imprisonment for their religion alone, in consequence of the renewed activity of informers occasioned by the infamous perjuries of Oates and Bedloe. F. C. H.

"TOM TIDLEE'S GROUND" (3<sup>rd</sup> S. iv. 454.)—Whatever may be the locality, or the real signifi-

cation of this expression, it certainly was not coined by Dickens in 1861; for I knew it sixty years ago. An old game at school was so called. One boy was *Tom Tidler*, and his *ground* was marked off with a boundary line. He had heaps of sticks, stones, &c., supposed to be his treasures. The game consisted of a lot of boys invading his ground, and attempting to carry off his treasures, each calling out, "Here I'm on *Tom Tidler's ground*, picking up gold and silver." Meanwhile *Tom* was by no means a sluggard, but briskly defended his property, and drove off the thieves with a whip or switch. F. C. H.

ST. TERESA'S AUTOGRAPH: HER LIFE, ETC. (3<sup>rd</sup> S. iv. 460.)—Allow me to inform your correspondent CLAREY that I must decline answering his Query respecting the authenticity of St. Teresa's autograph. As the evidence satisfies myself, I see no necessity for entering into any details, especially as I consider the Query is put in a way very offensive to a Catholic priest, such as I have the happiness to be.

I am pained that your correspondent should consider it necessary to repeat the *unjust* and *unbecoming* expression of Mr. Ford, who in his usual off-hand and scoffing manner terms a Saint—who is loved and revered by the whole Catholic world—"the crazy nun of Avila." If CLAREY supposes—as he seems to do—that Mr. Ford is the great authority for "the life, death, and miracles" of St. Teresa, he is sadly mistaken. Much as I esteem his *Handbook for Spain* for its most valuable and interesting information connected with the manners, customs, literature, and general history of Spain, &c., I certainly lament—in common with every candid Protestant—that he should have spoken in such a flippant and irreverent manner of the religion of the Spanish nation, and should have so unnecessarily wounded the religious feelings of his numerous Spanish friends, by whom he was always treated with such kindness and hospitality.

Your correspondent appears to confound legends with miracles—as if they were both one and the same! No Catholic is bound to believe a word, either of the *miracles* or *legends* connected with Saint Teresa (or any other saint), except so far as the "law of evidence" may incline his understanding to accept the proofs of the miracles.

If your correspondent would peruse the proper authorities for the life and miracles of St. Teresa—such as her *Life* by Diego de Yopez and Francisco de Ribera, referred to by Mr. Ford himself—he will, I hope and trust, have a much higher idea of the glorious saint than calling her "the crazy nun of Avila." In English, Alban Butler, in his admirable *Lives of the Saints*, gives a very excellent sketch of St. Teresa's life and

miracles (Oct. 15). But the most valuable and interesting work that has ever been published on St. Teresa, is that written by the Bollandists, and entitled *Acta Santa Teresia à Jesu* (Brussels, 1845, folio). What a vast difference between its learning, solidity of reasoning, and critical acumen, displayed on every page, and the superficial scoffing tone unfortunately adopted by Mr. Ford, in the sketch he gives of the saint, when speaking of Avila in his *Handbook for Spain*! (Edit. 1855, vol. ii. p. 745, &c.).

It is, however, only just to the memory of Mr. Ford to state, that before he died, he expressed to a friend how much he regretted having spoken of religious subjects as he did connected with Spain—subjects that had little or nothing to do with the real object of his invaluable work.

J. DALTON.

Norwich.

P.S. It is to be hoped that your correspondents will endeavour to avoid all subjects which might lead to unpleasant religious controversy in "N. & Q." I consider the Query of CLAREY was unsuitable for your esteemed publication, with all due deference for your own opinion.

Some derive this name from *θηρῆς*, a hunter; others from the Ieland of Therasia, one of the Sporades; or from *Theresia*, *Therasia*, *Tarasia*, feminines formed from a proper name, *Tarasius*. Qu. From *θηρῆς*, *ēa*, bold; or the Arabic *ṭarsa*, a "shield," "buckler." The Sp. and It. have *Terésa* (Sp. dim. *Teresita*); Fr. *Thérèse*, Eng. *Theresa*; whence Tracy, Treacy, Treacy, Traies; and perhaps Thres, Tress, Tresse, Truss, Tressal, and Tressan.

R. S. CHARNOCK.

"ROBERT ROBINSON" AND "COUSIN PHILLIS" (3<sup>rd</sup> S. iv. 458.)—My account appeared on October 30, and the novel two days before. I do not know who is the author of the novel, and I have not the least reason to suppose that the novelist and myself using Geo. Dyer's *Life* about the same time was anything but mere coincidence.

What makes your correspondent call Robinson a "dissenting Parson Trulliber?" Ever since I learnt at Cambridge that the way to detect a wrong-armed balance is to make the weight and the goods change scales, and see if they then match, I have employed this method in trying similes, and have got much amusement thereby; and never more than when, this day, I hunted up *Joseph Andrews*, and read the account of the illiterate and brutal pig-feeler as that of an "as-senting Pastor Robinson." Surely A is as like B as B is like A: or else the absurdity—as it is usually called—"Cæsar and Pompey are very much alike, especially Pompey," is no absurdity

at all. But if, which I hope is not the case, the simile be an application of the satirical rule of three—as Robinson is to Trulliber, so is dissenting minister who farms to assenting minister who farms, I must say, from knowledge of several who come under the fourth term of the proportion, that the sum is far from correctly stated.

A. DE MORGAN.

EXECUTIONS (3<sup>rd</sup> S. iv. 186, 282.)—A voluminous work, *Mémoires* of the seven hereditary executioners in Paris, between 1688 and 1847, has recently been published by the present representative of the Sanson dynasty: authenticated by his *armoiries parlantes*—a cracked bell, with the motto, “Sans son,” and the significant supporters of a brace of bloodhounds. An out-and-out *sensational* drama this: worth a hundred Thurtell-gigs or Camberwell-cabs, to any London theatre—royal or penny gaff! But I “make a note of it” for an incident’s sake, which throws into shade the carnificial curiosity of Selwyn and Boswell.

In 1793, when the Reign of Terror had reached its perihelion, and the followers of this and that faction were alternating to the scaffold by daily dozens and scores, an Englishman offered Sanson the sixth 10l. sterling for admission as one of his *valets* to the next morning’s guillotine; and, the bribe being declined, went off in a huff, vowing that he would accomplish his purpose, *malgré Monsieur l’Exécuteur des Hautes Œuvres*. (How much more euphuistic than our curt “Jack Ketch!”)

Not long after, it being a grand field-day in the Place de Grève, as the *charettes* were emptying their respective companies at the scaffold’s foot, and Monsieur de Paris was telling off his *gibier*, he desisted his English visitor bustling among them, suitably got up as a death-flunkey, and sporting the *bonnet rouge*. Seemingly unaware of the trick, he bade the trickster drive the *charettes* back to the prison stables, and disappointed him of his amusement.

Who was this sanguinolent sight-seeker? Nimble-witted Selwyn is reported to have ridden post to Paris for an autopsy of Damien’s long agony; and biographic Boswell parsonified an extraordinary for a seat in the same vehicle with Hackman to Tyburn; but what were they, compared with the Tom Noddy, who defiled an English head with a French *bonnet rouge*, and sought service among the *valetaille* of the guillotine?

E. L. S.

BERRY, OR BURY (3<sup>rd</sup> S. iv. 304, 401.)—Your correspondent will find a curious dissertation on this word in Verstegan’s *Restitution of Decayed Intelligence*, p. 211. THOMAS E. WINNINGTON.

DERIVATION OF “PAMPHLET” (3<sup>rd</sup> S. iv. 379.)—In support of Dr. Ash, I append an extract from

Thomas Hoccleve’s *Poems*, printed (for the first time) in 1796, p. 77:—

“Go litil pamphlet, and streight thee dresse  
Unto the noble rootid gentillesse  
(Of the mighty prince of famous honour,  
My gracious Lord of Yorke —.”

J. W.

SINGAPORE (3<sup>rd</sup> S. iv. 395.)—The European residents do not understand *Chinese*, but there is a mongrel language vulgarly called *pigeon* (pidgin = bidgin, bidg-ness = business) English, which answers ordinary purposes. In order to protect our authority in a place where we are so out-numbered, it is necessary to have a popular *Chinaman* in office; and accordingly, one who was originally a cooly, is now on the bench (magisterial), and has done good service. Mr. Oliphant was quite correct with regard to a knowledge of the *real Chinese* language. S.

THE BROTHERS OF MRS. HEMANS (3<sup>rd</sup> S. iv. 323, 360, 421.)—In reference to the anxious inquiries of my friend MR. WM. KELLY, I beg leave to say that I have abstained to the present from giving him the information he desires, expecting that some other person would do so; and apprehending that I might be intruding upon the privacy of my highly respected friend Lieut.-Colonel George Browne, C.B. I am truly happy in being able to state that this gentleman—the youngest brother of the late Mrs. Felicia Hemans, the celebrated poetess—is well, hearty, and happy: the life and soul of the circle in which he lives and shines. He is, I should say, the officer whose charming gaiety and friendship made such an agreeable impression upon the father of Mr. Kelly in America: for my gallant friend served with his regiment in that country, and he is still the man to repeat the pleasant scene so graphically described by my worthy neighbour.

Not long since, I had the pleasure of meeting Colonel Browne in France; and although the French knew well he was their active enemy in the Peninsula, upwards of half a century ago, they evidently honoured, esteemed, and admired him. Not quite so much, however, as he is honoured, esteemed, and admired in the city of Dublin. Why, you may ask, should allusion be thus made to the Irish metropolis? For a long time (not less than twenty years prior to 1857, when he retired), Colonel Browne acted as Chief Commissioner of Police in Ireland; and those who know anything of the wild agitation—political, and something more—which prevailed there throughout the greater part of his service, may form an opinion of the arduous duties imposed upon him. Owing to his singular good temper, kindness of heart, and forbearance, combined with unceasing care of the important force under his command, and also care for the public peace, the heavy hand

of justice generally stopped dangerous enthusiasts, and would-be-rebels, ere they had proceeded too far on the road to ruin. Notwithstanding this most trying position, the name of my gallant friend was never mentioned by any party with disrespect, or disapprobation. In 1857, the government acknowledged his valuable services by allowing him to retire from his Commissionership on full salary; which, with good health, may he long enjoy. He had an elder brother, Lieut.-General Sir Thomas Henry Browne, K.C.H.; the date of whose death I have no convenient means of ascertaining.

SUTTON CORKEAN.

Leicester.

ST. MARY OF EGYPT: CURIOUS PAINTING ON GLASS (3rd S. iv. 433.)—The Life of this celebrated penitent was written by a grave author of the fifth century, named Sophronius. In the course of it, he relates what undoubtedly gave rise to the painting alluded to by W. D. The saint, in relating the history of her life to Zosimus, the priest who discovered her in the desert, acknowledged with great humility and compunction, that she had abandoned herself at an early age to a life of infamy; and that one time seeing a number of pilgrims about to embark at Alexandria for Jerusalem, she had a great wish to accompany them, not out of any devotion, but to find among the crowd of people further opportunities of sinful gratification. She added that, *having no money to pay her passage, she resolved to abandon herself to the first whom she might meet.* And that, during the voyage, she induced many to fall; which made her now tremble to think of, and wonder why the sea was not allowed to swallow her up, or that she had not been struck with lightning from heaven.

Here we have the origin of the extraordinary painting, described in the extract from Sainte Foix: "Comment la Sainte offrit son corps au batelier pour son passage." It probably formed one of a series, representing the principal events of her wonderful history; but, with every allowance for the good intentions of the artists of olden times, both in sculpture and painting, it was certainly high time for a representation so grossly unbecoming to be removed.

F. C. H.

CHOAK-JADE AT NEWMARKET (3rd S. iv. 410.) The Devil's Dyke on Newmarket Heath, said to have been formerly the boundary between the East Angles and the Mercians, is cut through by the race-course. No doubt it derived the name of "Choak-Jade" from the *ignobile vulgus* of the running horses beginning to indicate at about that spot that they had had enough of it. Who were Messrs. Heber and Pond?

VEBNA.

ST. MARY MATFELON (3rd S. iv. 5, 419, &c.)—It appears by reference to Pennant's *London*, 8vo

ed. p. 371, that he does not make the supposed Hebrew word to mean *paritura*, but "lately delivered of her Holy Child." This would confirm the suggestion last made. The dedication, in fact, would be the Nativity.

VEBNA.

### Miscellaneous.

#### NOTES ON BOOKS, ETC.

*The Works of William Shakespeare. The Text revised by the Rev. Alexander Dyce. In Eight Volumes. Vol. I. Second Edition.* (Chapman & Hall.)

This title-page does not do justice to the book. It is no mere reprint of Mr. Dyce's first edition, with a few corrections and amendments, but essentially a new book: undertaken upon principles far different, nay, almost the opposite to, those by which its editor was formerly actuated. "If," says Mr. Dyce, "the most eminent classical scholars, in editing the dramas of antiquity, have not scrupled frequently to employ conjecture for the restoration of the text, I cannot understand why an editor of Shakespeare—whose plays have come down to us no less disfigured by corruption than the masterpieces of the Athenian stage—should hesitate to adopt the happiest of the emendations proposed from time to time, during more than a century and a half, by men of great sagacity and learning, always assuming that the deviations from the early editions are duly recorded." Admitting the cogency of this reasoning, and few will dispute it, whose judgment is not blinded by a superstitious belief in the accuracy of the early Quartos and first Folio; it would be hard to find an editor with higher claims to carry out such principles than Mr. Dyce. A ripe scholar, who has made the literature of the Elizabethan period for many years the subject of his studies, he enters on the task of so editing Shakespeare with many advantages; and all must be prepared to receive, at least with respect, a text which has satisfied his judgment. Nor will an examination of such text disappoint the reader. Mr. Dyce, in ceasing to be a timid editor, has not become a rash one; and, although we do not admit every reading which he has adopted, there is not a passage which does not show evidence of a judicious and loving criticism.

*A History of the World from the earliest Records to the Present Time.* By Philip Smith, B.A. In Monthly Parts and Half-yearly Volumes. Part I. (Walton & Maberly.)

This is an attempt to supply the English reader with a history of the world similar in character and object to those with which Muller, Schlosser, Von Rotteck, and Duncker have supplied the readers of Germany. Mr. Smith proposes to trace the story of Divine Providence and human progress in one connected narrative, condensed enough to keep it within a reasonable size, but yet so full as to be free from the baldness of an epitome. Mr. Smith's experience, as one of the principal contributors to the *Dictionaries of Greek and Roman Antiquities*, *Biography*, and *Geography*, has done much to qualify him for such a task.

*The Fine Arts Quarterly Review*, No. II. (Chapman & Hall.)

This has reached us so long after publication, that we must content ourselves with stating that it is quite equal to the opening number in variety and interest, and with



calling attention to Mr. Panizzi's proof that Francesco da Bologna, the type-founder of the Aldine characters, was Francesco Raibolini, called Francia, the worthy contemporary of Leonardo, Raphael, and Michael Angelo,—great as a painter, great as an engraver, great as a medallist, and without equal as a type cutter.

#### *Mrs. Lirriper's Lodgings.*

To criticise the Christmas Number of *All the Year Round*, after it has drawn forth the tears and smiles of half the readers in England, would be a work of supererogation. The mingled humour and pathos with which Mr. Dickens has painted the clouds and sunshine of Mrs. Lirriper's domestic life, prove that his right hand has not lost her cunning, and will ensure a welcome for the announcement that he will, in May next, commence a new story in the good old Pickwickian monthly form.

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## Notices to Correspondents.

THE CHRISTMAS NUMBER of "N. & Q." will be published on Saturday the 19th inst. Advertisements for insertion in it must be sent in by Wednesday the 18th.

OUR CHRISTMAS NUMBER will contain, among other articles of interest—

STRAY NOTES ON CHRISTMAS.

MAGNIFY AND THE LAIRD OF LARGIE.—THE CHIEFTAIN AND HIS FOO.

EXHIBITION OF SIGN BOARDS.

A CHRISTMAS MYSTERY OF THE ELEVENTH CENTURY.

"JOLLY NOSE."

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H. S. G. will find the process of dissolving gold, &c., in Miller's Elements of Chemistry, pp. 1050—1.

TABLES OF KINDRED AND AFFINITY may be procured from Messrs. Rivington of Waterloo Place, who, we believe, keep them ready framed and glazed.

E. R. The solution is unfitted for our columns.

J. WHITELOCKE (Amboise). W. G. FRAZAR, Esq., of Fawley Court, is now the patron of the living of Fawley.

H. JACKSON. A view of Fotheringhay Castle has already been inquired after in our 2nd S. vi. 91, 122, 222.

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LONDON, SATURDAY, DECEMBER 19, 1868.

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## Notes.

## STRAY NOTES ON CHRISTMAS.

I. The Druids' Mistletoe Festival in Brittany. — II. Semi-Pagan and Christian mode of celebrating New Year's Day. — III. Ancient Mummings. — IV. Roman Catholic "Feasts of 'the Fool' and 'the Ass.'" — V. Abuses in Lutheran Churches at Christmas. — VI. Abuses in Italy. — VII. Polydore Virgil on Masquerading at Christmas.

I. The earliest form of religious worship known in this country is that of the Druids. A very clever antiquary (a Breton Catholic priest) M. Manet, has devoted considerable attention to a study of their proceedings; and we avail ourselves of his researches to give an account of the Druidical manner of celebrating that festival, which coincides with our Christmas.

"The Sovereign Pontiff of the entire Druidical order," observes the Rev. M. Manet, "was, as it were, its Pope. All the Druids, says Caesar (lib. vi. c. 18), obeyed him, without any exception; and his authority over them was absolute. The divine spirit with which they believed him to be filled, made him to be regarded as infallible, not only in doctrine, but also impeccable in his conduct. The poet Ausonius, in apostrophising Attius Paterus, says in his praise, that he was descended from a Druid of Bayeux, a priest of Belenus, or Apollo; and, in speaking of Phœbitius, one of the Armorican Druids, that he had been treasurer to the temple of the same god, before becoming professor at Bordeaux: —

'Nec reticebo senem  
Nomine Phœbitium,  
Qui Beleni Æditus,  
Nil opis inde tulit;

Sed tamen, ut placitum,  
Stirpe natus Druidum  
Gentis Aremorice  
Burdigali Cathedram  
Nati operâ obtinuit.'

Every year in the month of December, or *Zerzu*, which they called 'the sacred month,' they were bound to meet at Rouvres. When the time for this magnificent solemnity approached, the Supreme Pontiff sent his commands to the Pontiffs of each nation and city, and by them his orders were communicated to the people. Instantly the priests came forth from their forests, and traversed their various districts, inviting the faithful to follow them with the cry of *Kal* (first day of the year), or that of *Kalonna* (gifts), to prepare themselves worthily for the holy ceremony of the *Gwi* (mistletoe) of the new year. This invitation brought together an immense number of clergy and laity to Rouvres. This fête was invariably fixed for the sixth day of the moon. It opened with a search for the famous mistletoe upon an oak that had about thirty years growth. And the mistletoe, so found, was to become, by its consecration, the *Panchrestum*—that is to say, 'the universal remedy': a specific and panacea against all sorts of poisons, and the true source of happiness to all in whose hands it was deposited. When it had been found, there was raised a triangular altar of earth at the foot of the tree on which it had been discovered, and then was commenced a species of procession. The Eubagi marched the first, conducting two white bulls, which had never been subjected to the yoke. These were followed by the Bards, who sang hymns in honour of the Supreme Being. Next came the novices, students, and disciples, accompanied by a herald clothed in white. These were followed by the three most ancient Pontiffs: one carrying bread that was to be offered up; the second two vessels, filled with water and wine; and the third a hand of ivory, attached to the end of a wand, to represent justice and power. Next came the clergy, preceded by the Supreme Pontiff, in a white robe, and wearing a girdle of gold; and the procession closed with great numbers of the nobles and people. This cortege, having arrived beneath the oak, the officiant, after some prayers, burned a morsel of bread; and poured some wine and water on the altar, and divided what remained amongst the assistant priests. This done, he ascended the tree; and cut off, with a golden sickle, the mistletoe and flung it into the robe of one of the principal Pontiffs, who received it with profound reverence. The Supreme Pontiff, aided by the Eubagi, then immolated the two bulls; and concluded this religious ceremony by praying, with his arms raised and extended, that 'God would permit His benediction to rest upon the gift he was about to distribute amongst the people, then prostrated on the ground.' Directly afterwards, the inferior order of Druids distributed, as a gift to the assembled multitude, particles of the sacred mistletoe. They sent portions of it also to the temples, to the chieftains, who felt honoured in receiving it, and who, as an act of devotion, wore it round their necks in times of war. Sicknesses, enchantments, malevolent spirits, were expelled by it: nothing evil was capable of diminishing the celestial powers of the mysterious branch; and thunder itself would not fall upon the house that received it."

Before passing from Druidism, we wish to quote a passage from another Breton author (*Notice sur la Ville de Nantes*), which will be found of some importance in connexion with the heathen-Roman manner of celebrating the Feast of Mid-winter: —

"The Cathedral of Nantes is built upon the remains of a Druidical temple, consecrated to a god called *Balianus*

*Boul-Janus*, or *Voldanus*; and much venerated by the Armorican Gauls. The people came three times a-year to adore him in this temple: upon the third of the Ides of January, at the Nones of April, and the Calends of August. Albert le Grand quotes a very ancient Latin Manuscript, in which it is stated that BoulJanus was an Armorican divinity, represented with *three heads enclosed in a triangle*; and underneath, the letters 'A, N, Q,' signifying, the beginning, the middle, and the end. This image had a globe beneath it. It bore in its right hand a thunderbolt, and seemed as if about to launch it, whilst with its left hand it guided the clouds. One of its feet rested on the land, and the other on the water. The signification of the statue was, that it was Janus governing the earth. This temple was destroyed when Constantine the Great was Emperor, and Eumenius occupied the see of Nantes."

In quoting this last passage, it is only necessary to remark, that the statue here described must be regarded as an embodiment of the Druid's conception of a Trinity, combined with an omnipotent power over the land, sea, and air.

II. Amongst the early heresies, was one that maintained Christ to be "the sun"!

"The half-philosophical and semi-heathenish sects," observes Herr Paulus Cassel, in his learned work on *Christmas*, recently published in Germany, "confounded the worship of Mythra, or the Sun, with that of Christ Himself. Tertullian has recounted 'that some have supposed the Sun was our God.' The Manicheans said, 'Christ is the Sun'; and hence, in their festivals, they laid especial claim to the *Sun-day*. 'It is the sun,' says St. Augustine to them, 'that you honour on the Sunday.' 'Let the heretics be dumb,' says St. Cyril of Jerusalem, 'who declare that Christ is the Sun; He is the Creator of the sun, and not the shining orb itself.'"

The first gross abuses that manifested themselves in Christian countries, in connexion with the observance of the Christmas festivals, took place upon "the first of January," and not upon "Christmas Day" itself. In that sermon of St. Eloy, which the Rev. Mr. Maitland has popularised in his truly valuable book, *The Dark Ages*, it will be seen that, amongst the many superstitions of the time denounced by the saint, though he particularises the improprieties of what occurred upon the Calends of January, he makes no reference to any as taking place upon Christmas Day. Information upon this point will be found in the annexed extract from Butler's *Lives of the Saints*:—

"The Calends of January were solemnized with licentious shows in honour of Janus and the goddess Strenia; and it is from those infamous diversions that, among Christians, are derived the profane riots of New Year's Day, Twelfth-tide, and Shrovetide; by which many pervert these times into days of sin and intemperance. Several councils severely condemn these abuses; and the better to prevent them, some churches formerly kept the 1st of January a fast day; as it is mentioned by St. Isidore of Seville (lib. ii. offic. c. 40); Alcuin (*Lib. de Div. Offic.*), &c. Dom Martene observes (*Lib. de Antiquis Ritibus in Celebr. Div. Offic.*, c. 13) that, on this account, the second Council of Tours in 567 ordered that on the calends of the Circumcision the Litany be sung, and high mass be-

gun only at the eighth hour, that is, two in the afternoon; that it might be finished by three, the hour at which it was allowed to eat on the fasts of the stations. We have among the works of the Fathers many severe invectives against the superstitions and excesses of this time. See St. Austin (*Serm. 198, in hunc diem*); St. Peter Chrysologus (*Serm. in Calendas*); St. Maximus of Turin (*Hom. 5, apud Mabill. in Museo Italico*); Faustinus, the Bishop (apud Bolland. *hac die*, p. 8), &c. The French name *étrennes* is Pagan, from *strenua*, or new year's gifts, in honour of the goddess Strenia. The same in Poitou and Pache, anciently the country of the Druids, is derived from their rites. For the Poitevin, for *étrennes* use the word *Auguillanneuf*; and the Percherons *Eguillans*, from the ancient cry of the Druids, *Au gey Fan neuf*, i. e. *Ad visum, annus novus*, or to the misletoe, the new year, when, on New Year's Day, the Pagans went into the forests to seek the misletoe on the oaks."

"A long time," says the Rev. M. Manet, "after the abolition of Druidism, it was the custom among the populace, and young persons in our provinces, to go about the streets crying out, on the first day of the new year, *Aguillanneuf*, or, 'the misletoe (*gui*)' of the new year; and by a still greater corruption of the word, *Hauguillaneuf*; both as a token of rejoicing, as well as an excuse for seeking a present from all they were acquainted with."

The same author, Manet, points out other remnants of heathen manners, but still more gross and shameful. They will be found illustrative of the statements made by the Rev. Alban Butler.

III. "Upon 17th November, 566, in the sixth year of the reign of King Caribert, King of Paris, was opened the Second Council of Tours, for the confirmation of that which had been transacted at Paris in the year 557. This Council recommended the removal of all the filth of Pagan superstitions, then remaining in the land. Notwithstanding its anathemas, several of these idolatrous customs did not disappear until a much later period."

Amongst the practices so denounced, and that were perpetuated for a long time, the author mentions "that of men disguising themselves as deer, and other animals, and running about the country in various grotesque disguises, and committing all sorts of follies."

IV. "On the 23rd April, 1431," the Rev. M. Manet states, "Philip de Coëtquis, Archbishop of Tours, presided over the Provincial Council of Nantes, at which several remarkable canons were promulgated." Amongst these was a prohibition, under pain of excommunication, of celebrating what was called "La Fête des Fous," as well as of practising disorders which hitherto had accompanied the festival of Easter Monday, and the anniversary of the first of May:—

"The Fête des Fous," observes M. Manet, "was a farce worthy of the ancient Saturnalia, and which, upheld for a long time, was anew prohibited by the General Council of Bâle; and then by the Church of Troyes, on the 17th April, 1445; but still it did not fall into disuse, until the close of the sixteenth century. Such is the empire of folly over the human heart! It is difficult to believe that Christians should have selected the Church of God, and the altar itself, for a spectacle so indecent; and that any persons, calling themselves Ecclesiastics, should have taken part in it. They were, however, generally only young clerks who participated in the scandal. They, the chanters,

and the boys of the choir, selected one of their body; and dressed him up in bishop's vestments, with the wrong side outwards, and called him 'the master of the fête.' After making him mutter some words as if from a book, held upside down before him, and from which he pretended to read through a pair of spectacles made out of an orange peel, and fastened on his nose; whilst they, grotesquely dressed like him, occupied the principal seats in the choir; from which they subsequently descended to burn before him incense, that was composed of the smouldering smoke of old shoes. When this absurdity was at an end, there were then dances and profane songs; and a repast diversified by all sorts of buffoneries. The sham-bishop, accompanied by a crowd of idlers, was next led through the city; mounted upon a carriage, as if it were a triumphal car. The shouts of the mob, and the loose discourse of the licentious, were a fitting adornment to the crown of glory acquired by the hero of the day. Since the year 1198, had the Papal Legate, Peter of Capua, then at Paris, prohibited under pain of excommunication this impious and burlesque amusement, which used to take place in that capital on the 1st of January. The Council of Cognac, in the Archdiocese of Bordeaux, had, in the year 1260, denounced the same scandal under the name of 'the boy-bishop,' as being celebrated on the day of 'the Holy Innocents.' And yet, this sacrilegious derision of the episcopal dignity was persevered in in a great many places!"

A similar and, if possible, still grosser abuse, is likewise described in the following terms by M. Manet:—

"M. Vayse (*Descript. Roust. de l'Emp. Fr.*, 1818), and M. Malte-Brun (*Préc. de Géog. Univ.*, vol. viii. p. 423), affirm that, even up to the present time, there is preserved at Sens the celebrated Dyptic, which contains the 'Office des Fous,' as well as that of the 'Fête de l'Ane,' according to the usage of that church. This last monstrosity," continues M. Manet, "falsely called 'religious,' was not, however, so universally prevalent as the other. Here is an account of the manner in which it was practised at Beauvais. A young girl, the most beautiful in the city, was selected for the purposes of the fête. She was placed upon an ass, richly caparisoned; and in her arms was a little child, that both might represent 'the flight into Egypt.' In this state, followed by the clergy, she was conducted in a procession from the Cathedral to the Church of St. Stephen. She was brought inside the sanctuary, and placed on the Gospel side, near the altar; and then the mass was begun. The *Introit*, the *Kyrie*, the *Gloria*, and the *Credo*, all that the people chanted (the matter is absolutely incredible, if it were not so thoroughly attested), terminated with the jolly chorus of 'Hin-han! Hin-han!' The Prose, which commenced with these words—"Orientis de partibus, adventavit asinus, pulcher et fortissimus, sarcinis aptissimus"—was a pompous encomium of the animal with long ears, and each strophe finished with this polite invitation addressed to it: 'Hé, Sire âne, chantez! belle bouche, rechignez! Vous aurez de foin assez, et de l'avoine à planter.' In fine, the asinine animal was exhorted to forget his food, for the purpose of incessantly repeating 'Amen!' And the clergyman himself, instead of saying 'Ite, Missa est,' made three times be heard the melodious intonations of 'Hin-han!'—to which the congregation responded with similar sounds!!!"

Such are abuses described by a Catholic clergyman, as being interpolated into the pious observances of Christmas times. A Lutheran has, with equal candour, exhibited the gross scandals

that followed in the train of the Reformation; and that, too, in a seeming religious attention to the festival of Christmas.

V. "Nothing worse could ever have occurred in Catholic churches, at Christmas time, in the fifteenth century," declared the Lutheran author, Paulus Cassel, in his *Weihnachten*, "than what happened during the eighteenth century in many Protestant towns, where the Morning Service was combined with popular indulgences and enjoyments. A well-meaning clergyman, at the close of the last century, writes to the following effect:—"The so-named matins (*Frühmetten*), which, to the honour of Christianity, have been done away with in most places, and that ought to be put an end to in others, were so outrageously bad, that they could serve for no other purpose than the dishonour of God and of the Redeemer.' The same person then describes the proceedings at Matins in Zillau:—"Divine Service," he says, "began about four o'clock in the morning: the church was filled with lights, and music was playing, and songs were sung. The festival attracted multitudes of persons out of the neighbouring hill-villages; and every one of these came plentifully supplied with brandy and sweet cakes, which they were incessantly stuffing down their throats to protect themselves from the effects of the cold, and—to keep up Christmas! The church was crammed chock-full, and the clamour and clatter as great as if all the drums of a regiment had been beaten together. The awful steam from brandy, lights, and tobacco, filled the sacred edifice, and choked almost the only sober man then present, namely, the preacher; who, on account of the fearful turmoil, was not able to utter a single word: all he could do was to stand still, and look down from his pulpit at the riotous conduct of his congregation! Then were to be seen fuming flambeaux torn down from their sockets by the drunken people, and waved madly by them around the church." In another passage, the author tells of the misconduct of the women of Fühnen on a Christmas Eve, and avers, 'that such a passion for liquor is then exhibited, that the women are complete matches for the men in drunkenness.'"

VI. Polydore Virgil (1470—1555), in his work, *De gli Inventori delle Cose*, when giving an account of the manner of celebrating the Christmas festivities by his contemporaries, pays this country the compliment of saying that an observance of them was especially upheld by the English: "E questo tale institutione si conserva particolarmente tra gl' Inglesi." He declares that the Italians imitated the fashions of the ancient Romans upon the first day of the new year, with joyful salutations, and mutual wishes of health and happiness; and that, like their forefathers, they indulged in dancing and singing, in the manner described by Virgil, which Polydore thus translates:—

"Parte menan le danze lieti, e parte  
Cantano versi.  
Senza più ricordarsi feron balli  
I nostri."

And then, we are informed, that Pope Zacharias had prohibited those practices; declaring that—

"If any one should be so audacious as to celebrate the Calends of January, after the manner of the Pagans, or to do anything strange, on account of the new year; or to lay out in their houses tables with lights, or to have

banquets, or to go singing about the streets and squares; or to join in dancing parties: then all such persons should stand excommunicated and accursed."

Despite this prohibition, Polydore says, that the Italians in his day had public spectacles and amusements—sports, races, lance-throwing, and the recitation of comedies; and in their houses of worship, representations of the lives and martyrdoms of the saints; and, in order that each person might derive instruction as well as amusement from these representations, they were carried on in the vulgar tongue. Having mentioned the modern masquerade festivals of May, like to those of the goddess Flora—and of their torch-excursions in March, which were similar to the *Cereali* in honour of Ceres—he then proceeds to speak of Christmas, and says:—

"In like manner has passed from our progenitors to us their descendants, another custom, which is celebrated at the Nativity of Our Lord; for then servants have authority over their masters, and one of the domestics being made for the occasion a Lord, all the other menials, as well as the heads of the family and their children, willingly yield obedience to him. And this is done by us as a proof that all should be as free, and as brothers in Christ."

We shall quote but one more passage from Polydore Virgil, because it contains an assertion that will excite some surprise, when it is known to be made by a person who had lived for some years in England.

VII. "There is," states Polydore, "but one place in the world that has never exhibited the beastly practice of masquerading, and that place is England: and the reason is, that the English—in this point so superior to all others—have a law which inflicts the penalty of death upon any one having the audacity to appear in a masquerade dress!!!"

Alas, for our author! With such a specimen of his inaccuracy there was, we fear, but too much justice in the epigram respecting him:—

"Virgilius duo sunt, alter Maro, tu Polydore  
Alter; tu Mendax, ille Poeta fuit."

WM. B. MAC CABE.

Dinan, Cotes du Nord, France.

(To be concluded in our next.)

### "JOLLY NOSE."

Has it ever been remarked that this capital "drinking song," which, put into the mouth of "Blueskin in W. H. Ainsworth's novel, *Jack Sheppard* (vol. i. p. 213), became so famous by Paul Bedford's impersonation of that character, is a translation of one of the *Faux-de-Vire* of the fine old Norman Anacreon, Olivier Basselin? A comparison of the modern paraphrase with the original may not be uninteresting:

### "DRINKING SONG."

"Jolly nose! the bright rubies that garnish thy tip  
Are dug from the mines of Canary:  
And to keep up their lustre I moisten my lip  
With hogsheads of claret and sherry."

"Jolly nose! he who sees thee across a broad glass,  
Beholds thee in all thy perfection;  
And to the pale snout of a temperate ass  
Entertains the profoundest objection."

"For a big-bellied glass is the palette I use,  
And the choicest of wine is my colour;  
And I find that my nose takes the mellowest hue.  
The fuller I fill it,—the fuller!

"Jolly nose! there are fools who say drink hurts the  
sight,  
Such dullards know nothing about it;  
'Tis better with wine to extinguish the light,  
Than live always in darkness without it."

### "A SON NEZ."

"Beau nez, dont les rubis ont cousté mainte pipe  
De vin blanc et claret,  
Et duquel la couleur richement participe  
Du rouge et violet;

"Gros nez! Qui te regarde à travers un grand verre  
Te juge encor plus beau.  
Tu ne ressembles point au nez de quelque hère  
Qui ne boit que de l'eau."

"Un coq d'Inde, sa gorge à toy semblable porte:  
Combien de riches gens  
N'ont pas si riche nez! Pour te peindre en la sorte  
Il faut beaucoup de temps."

"Le verre est le pinceau, duquel on t'enlumine;  
Le vin est la couleur  
Dont on t'a peint ainsi plus rouge qu'une guigne.  
En buvant du meilleur."

"On dit qu'il nuit aux yeux: mais seront-ils les  
maîtres?  
Le vin est guarison  
De mes maux: j'aime mieux perdre les deux festes  
Que toute la maison."

The editorial labours of the *Bibliophile Jacob* and the enterprise of A. Delahays of Paris, have placed within reach of lovers of the "esprit gaulois" a delicious collection of these *Faux-de-Vire*, and ancient Norman *chansons-à-boire* of the same epoch. The former edition (8vo, 1811), edited by M. Asselin and others, "dont il a été tiré cent exemplaires, dont douze seulement sur papier vélin," had become excessively rare. Dr. Dibdin, in his *Bibliographical &c. Tour in France and Germany*, gives an amusing account (vol. i. p. 428) of the skilful manner in which he succeeded in wheedling "an uncut copy, in blue spotted paper," from M. de la Renandière, one of its editors. That delightful bibliographer, Charles Nodier, whose labours in the same field are so valuable, obtained his copy with less trouble.

"Le mien est celui qui a été offert par les éditeurs à M. D. de P., préfet du département, qui n'y a probablement pas attaché une grande importance; car je l'ai trouvé sur un quai."—*Mélanges tirés d'une petite Bibliothèque*. No. xxxiii. p. 249.

I was almost equally lucky in meeting with a half-bound copy in the Gallic *Lugdunum*, though the withered old *bouquiniste*, who exultingly drew it forth from his Elzevirs and Alduses, knew its value, and prefaced his, I may now say, very moderate demand, with the assertion that it was "presque introuvable."

WILLIAM BATES.

Edgbaston.

#### A CHRISTMAS MYSTERY OF THE ELEVENTH CENTURY.

MS. No. 1139, in the Imperial Library of Paris, contains a series of metrical compositions, accompanied by musical notes, remarkable, first, as being probably the most ancient specimens extant of the religious dramas of the Middle Ages (*Journal des Savants*, 1846, p. 6); and, secondly, for the curious mixture of Latin and Romance which some of them present. The MS. formerly belonged to the Abbey of St. Martial de Limoges, and consists of 235 leaves of small 4to (the size of a page of "N. & Q." without its margin.) I have selected a Mystery of the Nativity, all Latin, as the subject of a Note on the present occasion, not alone for its intrinsic merit, but principally because it was very appropriately represented in the churches at the season of Christmas. M. de Coussemaker, in his splendid work, *Histoire de l'Harmonie au Moyen Age* (Paris, 1852), has given a fac-simile in chromo-lithography, drawn on the stone by his own hand, of several portions of the MS., and a translation of the music into a more modern notation. As the original is thus made readily accessible to those who desire to study it, I venture to subjoin, for the entertainment of those who take up the Christmas number of "N. & Q." mainly for amusement, a free English imitation, in which rhyming and metre are strictly adhered to, and as faithful a representation of the literal sense as possible given also.

The poem is a dialogue between the principal ecclesiastic or (as M. Maguin suggests, *Journal des Savants*, 1846, p. 88), some high dignitary, and certain witnesses and predictors of Christ's birth and advent, whom he summons in succession before him to give evidence. These would be represented by the priests and monks, costumed with some variety and richness, according to the rôle assigned to each, who would advance from their respective stalls when the turn came for them to chant their replies. (Fauriel, *Histoire de la Poésie Provençale*, iv. 257. Paris, 1846.) The three commencing verses, and the "Benedicamus" at the end, may perhaps have been sung by the whole choir.

The representation begins with a song of praise:—

"All ye nations, Acclamations  
Raise, and songs of gladness sing!  
God made human, Born of woman,  
Born this day and born a King."

[In the original: "Deus homo Fit de domo David, natus hodie." M. de Coussemaker (following Monmerqué and Francisque Michel, *Théâtre Français au Moyen Age*, Paris, 1832, p. 6), misses the rhyme, and prints it thus:—

"Deus homo fit  
De domo David,  
Natus hodie."]

Then the Jews are addressed:—

"List, ye Jews, all, Who refuse all  
To believe in God's own word,  
Seers, in order, Shall record a  
Testimony to our Lord."

Then the Gentiles:—

"Gentile races, From all places,  
Who deny the virgin birth,  
Hear, ye rebels, Your own Sibyls,  
And your poets tell it forth."

Israel is the first witness:—

"Come, good Israel, and tell  
What of Christ thou know'st full well."

He replies from Gen. xlix. 10:—

"Sovereignty with Judah resteth,  
Till in Shiloh's self it vesteth,  
Unto him the peoples gather,  
Praising Spirit, Son, and Father."

[M. Corblet, in his learned *Étude Iconographique sur l'Arbre de Jessé*, Paris, 1860, places this reply in the mouth of Jesse, but this must be a misprint.]

Moses is the next witness:—

"Hither, legislator Moses:  
Hear ye all what he discloses."

He replies from Deut. xviii. 18, 19:—

"God will give to you a Seer,  
All his teaching ye must hear;  
He to hearken who refuseth  
All the Land of Promise loseth."

Isaiah is next summoned:—

"Come, Isaiah, and record  
True predictions of our Lord."

He replies from Isa. xi. 1 to 4:—

"Branch of Jesse, On him rests the  
Spirit of the Lord our God;  
Thence a flower Shall rise in power,  
Smiting earth as with a rod."

Jeremiah is called upon:—

"Come and tell us, Jeremiah,  
What provisions thee inspire."

He replies: "Sic est: Hic est Deus noster, Sine quo non erit alter." The exigency of the metre, however, has forced me to take a liberty with this answer, and to father the following sentiment upon him, for which I find authority in Lam. iii. :—

"Thus 'tis: just is  
God above us,  
Yet he deigns to bless and love us."

Daniel is the next witness:—

"Daniel, tell us all  
What's thy prophetic  
View of the Lord of all."

Daniel replies from chap. ix. 24, 25:—

"At the end of weeks appointed,  
Prince Messiah was anointed."

Habakkuk is summoned:—

"Habakkuk, display thy fitness  
Of King Christ to offer witness."

The reply is founded on passages in the 3rd chapter of his prophecies:—

"Who God's speech heareth, Trembleth feareth,  
When his glory covers heaven;  
When His horses, Through the courses  
Of the sea, chastise the heathen."

This closes the roll of the prophets. King David is next called upon:—

"David of thine own descendant  
Speak, while all are here attendant."

David's reply is taken from the beautiful Psalm given in 1 Chron. xvii. 31-33, and from Psalm cx. 1:—

"Earth rejoices; Myriad voices  
Hail the Lord's commencing reign:  
Fields and trees all, Floods and seas all,  
Roar, rejoice, and sing again."

The Lord said unto my Lord, Sit thou at my right hand."

Simeon next comes forward:—

"Old Simeon ye may believe,  
Who was so blest as to receive  
A promise that his life on earth  
Should last until the Saviour's birth."

His reply is the Nunc Dimittis, Luke ii. 29:—

"Lord, now thou lettest me depart,  
In peace and joyfulness of heart,  
Because mine eyes have looked upon thy face,  
Infant Saviour,  
Who bringest all the world God's saving grace."

Elizabeth, mother of John the Baptist, is next summoned:—

"Elizabeth, approach, and render praise  
To God who crowned with fruit thy later days."

The reply is from her song, Luke i. 43-45, referring to Mary:—

"Blest Believer, I receive her,  
As the mother of my Lord:  
While, unbidden, Babes, though hidden  
In the womb, their joy record."

John Baptist himself is next called upon, in a very irregular verse:—

"Tell, O Baptist, Witness aptest,  
Why thou praisedst Christ, when yet on life unentered:  
Give glory to the Saviour, whom  
Thou hailedst in thy mother's womb."

He replies, Matt. iii. 11:—

"One is rising, Who, baptising  
With the Holy Ghost and fire,  
Is more mighty: As of right, I,  
When he cometh must retire."

Then follows the most curious part of the composition, where heathen witnesses are called in, and forced to give their testimony to our Saviour's advent. The first of these is Virgil:—

"Virgil, tell us, Gentile poet,  
Of Christ's advent, as you know it."

Virgil answers, "Ecce polo demissa solo nova progenies est," which I venture to render:—

"See from heaven descending, the first of a new race on earth here."

I have searched unavailingly for the line in Virgil, and I have the authority of a distinguished professor, well acquainted with the text of Virgil, for saying that it is not there. He suggests that it may be Lucretius's, but this I cannot tell.

The second heathen witness is Nebuchadnezzar, who is addressed with wonderful incivility, as "os lagenæ." This I imitate as follows:—

"Bottle-nosed old toper, mention  
What came under thy attention."

Nabuchodonosor, tell us truly  
What it was that checked thy course unruly."

M. Maguin suggests that the second couplet was an optional variation if the first were thought too gross for use. I do not know whether there is any authority for representing Nebuchadnezzar as a drunkard. Perhaps it arises from some confusion with Belshazzar, and the feast which was his ruin. At any rate, I suppose that the person in the mystery who represented Nebuchadnezzar wore a grotesque mask, or was so got up as to give colour to the imputation. His reply is Dan. iii. 25:—

"When raged the fire Full seven times higher  
Than it is wont, I bound and cast  
In it three men: Now four free men  
Walk there—God's own Son the last.  
Fire, that did but snap their fetters,  
Burnt their enemy's abettors."

Last comes the Sibyl (of whom more if there were space):—

"Tell us, Sibyl, ere thou goest,  
Signs of Christ, which thou foreknowest."

She replies:—

"A sign of the judgment: earth in its sweat is dissolving;

From heaven descendeth the Ruler of ages yet future,  
Present with us in flesh, to be made the Judge of the whole world."

This forms the first strophe of a longer composition found in other MSS., which, from its frequent occurrence, would seem to have been very popular. The music attached to it is of a simple and beautiful character, and M. de Coussemaker regrets that it has not been preserved in the offices

of religion, of which it would appear during the thirteenth century to have formed part. He gives in four beautiful plates fac-similes of two complete versions, and a fragment of another. Some years ago M. Ferdinand de Guilhermy was preparing a monograph on the subject of the Sibyls. Has it yet appeared?

The mystery closes with another appeal to the Jew —

"Still, thou unbelieving Jew,  
Canst thou remain such, since all this is true?"

followed by the "Benedicamus," which opens thus: —

"Let us sing in joyful measures,  
Let us spend in harmless pleasures,  
This, the natal day of Jesus,  
From our sins and woes who frees us."

Such is this curious relic of the piety of the Middle Ages. It was a compendium, in fact, of the Evidences of Christianity, and, though not such as Paley or Whately would have approved for severity of logic in our own day, must have served the same purpose, with the additional advantage of dramatic effect to render it impressive. Whether or not the dramatic element has been to too great an extent abandoned in the services of the Church of England, is a question we need not concern ourselves with here, but it certainly had its value as a medium of instruction in the period when it was most flourishing. In the words of M. Didron (*Iconographie Chrétienne*, vii.) "L'art graphique et l'art dramatique étaient le livre de ceux qui ne savaient pas lire." And there is force in the criticism of M. Maguin (*Origines du Théâtre Moderne*, i. xviii.), that the offices of religion are themselves really of a dramatic character.

JOE J. BARDWELL WORKARD, M.A.

#### FOLK LORE.

**THE GRASSHOPPER AND CRICKET.**—There is a belief in Ireland that the cricket, which is to be found in all houses in rural districts, and small towns and villages adjoining, during the winter, is the grasshopper from the summer fields. Whether this be correct or not, the following would seem to favour the notion:—Both insects are much alike in appearance, but different in colour. The dusky brown or ash hue of the cricket, is caused by its proximity to the fire, which in most houses consists of peat. It is stated that, on the approach of winter, the grasshopper emigrates to the houses to spend the winter, after enjoying the summer sun and verdure of the grassy fields. The chirruping, or song, of both insects, taking their different habitations into account, may be said to resemble each other in no small degree. Crickets are held in respect by the inhabitants of

the houses where they are to be found, and their appearance and song are hailed with satisfaction as an omen of "good luck." It would be considered very improper to kill or harm one, and the same feeling prevails as regards the grasshopper in the fields. Something more on this subject would be interesting, no doubt to many as well as to

S. REDMOND.

Liverpool.

**PEN-TOOTH.**—A Huntingdonshire labourer was telling me that the parish doctor had just drawn one of his teeth. I asked him if it was a double tooth? He replied, "No, it was my pen-tooth." I asked, "Which was the pen-tooth?" and he explained that it was the last of the single teeth, nearest to the double teeth. Whence the derivation of *pen*?

CUTHBERT BEDE.

**GENII, JIN, GENIUS, YIN.\***—The traditions of the earliest civilisation seem to have travelled from the farthest East. Hence in the Indo-Germanic † languages, we find words which have apparently been derived from sources scarcely yet recognised. For example, the Persian word *jīn*, which signifies a powerful being, forming a link, as it were, between man and the angels and devils, and endowed with a longevity just short of immortality, may possibly be derived from the Chinese *yīn*, "a man"; for to the minds of the savage hordes that bordered on that ancient region of knowledge and power, its inhabitants must have seemed something more than human. In fact, in oriental romance, the *Genii* are frequently represented as connected with that distant empire.

If, as is generally supposed, the Chinese, at an extremely remote period, possessed the knowledge of gunpowder, the *fulminating* Jins of Eastern fable are easily accounted for; while their superior knowledge of the secrets of nature; their *irreligion*, and their *cruelty*, in connection with human weaknesses, are quite reconcilable with the effect which that powerful, peculiar, and exclusive people must have produced on their ignorant and superstitious neighbours.

The length of days of the *Genii* also corresponds with the fabulous longevity of the earliest sovereigns of China; and their capacity for *telegraphic* rapidity of communication may have originated in the early knowledge of writing and even printing possessed by the Chinese. The analogy might be still further carried out, if necessary. Sr.

**FRENCH FOLK LORE.**—A French man and woman were engaged to be married. The former

\* The Chinese for *Genii* is *Se-shen*. A man is *Jin* or *Yin*. The Chinese words *Fan* or *Jan*, and *Foo jen*, a woman, are suggestive (*vide* S. jani, H. Nani (grand-mother) &c., &c., also, *Miu*, a cat; *Keaou*, the mythical dragon peculiar to meadows and marshes.

† This distinction is introduced to simplify the following remarks.



afterwards refused to fulfil his engagement, and the woman sued him for breach of promise before the court of New Amsterdam, as the city of New York was called in 1656, when possessed by the Dutch; and this case is recorded. One of the reasons the man assigned for his refusal was, that the woman "is capable, or able, to kill any man who happens to know her, as she hath a white lung" (*vermits un witte longh heeft*). Though the record is in Dutch, that being the language of the country where they sojourned at the time, I infer that the superstition was French, the parties in the suit having been natives of France.

E. B. O'C.

**STEPMOTHER'S BLESSINGS.**—The troublesome splinters of epidermis or scarf-skin, which often form at the roots of the nails, are thus designated, but why?

M. D.

**ST. CLEMENT'S DAY.**—It was, and perhaps is still, a custom in Staffordshire for children to go about on St. Clement's day, November 23, begging for apples, in the following uncouth petition:—

"Clemenly, Clemenly, God be wi' you,  
Christmas comes but once a ye-ar;  
When it comes, it will soon be gone,  
Give me an apple, and I'll be gone."

Does this custom still prevail? for I speak of fifty years ago; and has it been in use in other parts of England?

F. C. H.

To the record of Clemmening Customs may be added the following:—The bakers of Cambridge hold an annual supper on St. Clement's Day, which supper is called "the Bakers' Clem." Their last celebration was (for convenience' sake) held on Saturday evening, Nov. 21, 1863.

CUTHBERT BEDE.

**CHILTERN CUSTOMS: EGG HOPPING.**—There is a sport widely practised by the boys in this part of these hills, which they call "Egg Hopping":—

At the commencement of summer the lads forage the woods in quest of birds' eggs. These, when they have found, they place on the road at distances apart in proportion to the rarity or abundance of the species of egg. The Hopper is then blindfolded, and he endeavours to break as many as he can in a certain number of jumps. I cannot find the practice mentioned any where, nor can I glean whence it originated. Yet the universality of the game, and the existence of various superstitions, as raising the devil by repeating the Lord's Prayer backwards, combined with their refusal to part with the eggs for money, would warrant a supposition that some superstition is connected in some way with it. I should be glad to learn if the custom exists anywhere else, and if any reason is known for its performance.

JNO. BURHAM SAFFORD.

## MACKINLAY AND THE LAIRD OF LARGIE.— THE CHIEFTAIN AND HIS FOOL.

(*Western Highland Legends, hitherto unpublished.*)

The following legends are thoroughly genuine, and were collected for me by a dweller in Cantire, Argyleshire, who noted them down from the oral recitation of the Gaelic-speaking tale-tellers, and then translated them for my especial benefit. They have not yet appeared in print; and I communicate them to the Christmas Number of "N. & Q." with the hope that they may prove appropriate to its pages, and acceptable to its readers. Other legends from the same interesting locality were contributed by me to the Christmas Numbers of this journal for '61 and '62; and upwards of fifty appeared in *Glencreggan; or a Highland Home in Cantire*, from the pen of

CUTHBERT BEDE.

### L. MACKINLAY AND THE LAIRD OF LARGIE.

It was at the close of the sixteenth century, when James VI. of Scotland had banished Angus Mac Donald, Laird of Largie, Cantire, and had given his possessions to Argyll, that there arose a deadly feud between the Campbells and Macdonalds. At this period, a man named Mackinlay, who had reached to middle-age, lived at a short distance from the Laird's house, with his wife and a grown-up family of strong young men. The sons were somewhat wild, and did not always behave themselves so well as might have been expected,—a circumstance that caused their father much uneasiness, as he did not like to hear the just complaints of Largie and the neighbours. But Mackinlay was a favourite with the Laird, who, on his account, was disposed to overlook the faults of his sons.

It was on a New Year's Day, when the young men had gone away to their sports, that Mackinlay and his wife contented themselves at home, feasting on a shoulder of mutton. Now, the transparent shoulder-blade of a sheep has always been superstitiously used in Cantire; for, in its faintly-traced lines and marks, future events are supposed to be indicated to those who have the skill to "read" them. And, in addition to "reading the bone," the Western Highland fortune-tellers were accustomed to exercise their arts by "reading dreams," by cup-tossing, and by "reading the palm."

When Mackinlay and his wife had ended their New Year's dinner by eating the last bit of mutton from the shoulder-blade, Mackinlay began to Read the Bone. And, when he had passed some time in so doing, his wife asked him what he saw in it? but as he did not give her a satisfactory answer, she said to him angrily, "Throw it from you to the dog!" As he was doing so he said, "If we shall see the end of this year together,

we shall see many years afterwards; but I see a calamity coming this way." By this time, the Laird had walked into Mackinlay's house, bidding him a good New Year. Mackinlay was afraid that his sons had committed some misdemeanour, and was prepared to take their excuse; but the Laird said that such was not the reason for his visit, but, that his friends in Islay were robbed and murdered by the Campbells; and that, as he was going over to avenge his friends, he wished Mackinlay to accompany him.

Mackinlay made answer, "You have seen the day when I was of some use; but now my limbs are growing stiff. But take my sons with you; they are young and strong; and they will aid you better than I can." "I have seen your strong arm," said the Laird, "and I will yet trust more to it than to all your sons' sinews." So Mackinlay went with the Laird; and a boat was prepared, and the Laird collected all those whom he thought best worthy of trust; and they left the shore of Largie to cross the Channel to Islay. They tried to land about the middle of the island; but the wind blew from the south, and the current was strong, and they were driven up to the Sound of Islay, where lay Mac Callain's war ship. Mac Callain saw the Laird's boat, and, well knowing that he was coming to fight the Campbells, he gave him chase with his swift-sailing vessel, well-manned with soldiers, and apprehended the Laird at Eilein-mor-maialairmie, an island off the shore of Knabdale. There he hanged the Laird, with Mackinlay, and all his men; and then went to Largie, burning and killing the people throughout that district. There he apprehended the sons of Mackinlay, and hung them all, save one, who chanced to be sick. Him he took with him to Inverary, where he clapped him in prison till he should get well, when he intended to bring him forth and hang him.

At that time, Argyll had a counsellor of the name of Macalrioch, who told him, that, if he would leave alive one of the Mackinlays, he would be sure to take revenge for the death of his father. Just at the same time, a Dutch ship sailed to Inverary; and its Captain, coming on shore, challenged the Inverary men to a trial of strength in putting the stone: but the Captain could not get a man that would hold to him. Argyll was angered at this, and asked his counsellor what they would do to wipe away the affront that the Dutch Captain had put upon them. Macalrioch answered, that he thought, if young Mackinlay had not been sick, he would have been the Captain's master. Argyll said, that if young Mackinlay would beat the Dutchman, he would get his life with him.

So it was agreed to this; and they went to Mackinlay's prison and told him what was proposed; and the young man said that he would

face the Sea Captain. And, on a day, they had their trial of strength; and Mackinlay put the stone the furthest, and beat the Captain. The Captain looked upon him with admiration, and asked him if he would go to sea with him, promising, if he would do so, that he would make him a gentleman.

Then Macalrioch said to Argyll, "If he comes back a gentleman, he will have the means to avenge his father's death. It were best to hang the whelp, and make an end of the family." Argyll took his counsellor's advice, and young Mackinlay was hung forthwith. And thus it was that the family of Mackinlay was exterminated; and the calamity came to pass that Mackinlay had foreseen when he read the bone on New Year's Day.

## II. THE CHIEFTAIN AND HIS FOOL.

In olden times the Highland chiefs and landed proprietors were wont to amuse themselves by retaining in their service Poets, Musicians, and Jesters; and oftentimes the Fool was the wisest as well as the wittiest of them all.

There was a chieftain in Cantire who had a Fool to whom the people came for advice. Now there was a young man who wished to get himself married; but he had three ladies in view, and he did not know which of them he should choose. So he came to the Fool for advice. And when he came, he found the Fool riding on a large spar or branch of a tree, in the same way that a little boy rides on his father's staff.

"What do you want here?" said the Fool.

"I want your advice," replied the young man; "for I want to get myself married."

"To whom?" asked the Fool.

"To a rich widow," replied the young man.

"I do not like to hear prayers for the souls of the departed," said the Fool. And the young man understood him to mean, that if he married the rich widow, and she should become displeased at any time, she would fall to speaking of her deceased husband; and the young man thought that he should not like to hear his wife praising another above himself. So he determined to dismiss the rich widow from his thoughts.

Then the Fool came capering round on his stick; and the young man said, "I am going to get myself married."

"To whom?" asked the Fool.

"To a learned lady," replied the young man.

"Take care my horse does not give you a kick!" said the Fool, as he went galloping away on his stick. And the young man understood that the Fool did not approve of his second proposal; and he himself would not wish to be thought an ignorant fellow by his wife. So he dismissed the learned lady from his thoughts.

Again the Fool took his round, leaping and lashing his wooden horse; and the young man said, "I want to get myself married."

"To whom?" asked the Fool.

"To a servant girl," replied the young man.

"Oh!" said the Fool; "alike to alike."

So the young man understood that the Fool approved his choice; and he thanked him for his advice, and went home and married the servant girl. And a very good wife she made him.

There is another tale told of this same Fool. He was amusing himself at the side of the river, when a gentleman rode up, on the opposite side, and called to him to show him the safest ford across the water. The Fool asked him whither he was bound; and the gentleman told him, naming the Fool's master. The Fool inquired of the gentleman if he intended to make any stay with his master; and the gentleman replied, Yes, he did, for he had not seen the Chief for a long time. Now, the Fool knew that his master was ill prepared to receive any guest; so he thought that it would be doing him a kindness to prevent this gentleman from going to his house. Therefore, when the gentleman a second time asked him to show him the safest ford, the Fool directed him to the very deepest spot in the river. Accordingly, when the gentleman rode into the river, he had not proceeded far from the bank when down plumped the rider and his horse over head and ears in the water. They would have been drowned to a surety, had not some people chanced to come by at the moment, and with some difficulty they rescued the gentleman. He was no sooner safe on the bank than he ran up to the Fool to give him a lashing.

"Why did you lead me to such a deep place?" he said.

"Truly," was the reply, "I am but a poor Fool, and how was I to know that the place was so deep? for are not the legs of your honour's horse far longer than the legs of my master's goose, who hath crossed this place in safety over and over again?"

So the gentleman laughed; and, instead of giving the Fool a lashing, he gave him a piece of money and told him to lead the way to his master's house, and to bear in mind that he rode a horse and not a goose.

There is yet another tale told of this same Fool.

He was once sent, together with another laird's Fool, to gather shellfish, or "Maórach." Their masters had laid a bet which of the two Fools was the more foolish; and so, to try them, they left a piece of gold by the side of the road along which the Fools would have to pass; and then, concealing themselves behind a bush, waited to see which of the two Fools would pick up the piece of gold. When they came to it, the other Fool

said, "See! there is gold!" but the chief's Fool replied, "When we are gathering gold, let us gather it; but, when we are sent for Maórach, let us go for it." So they both went their way for the shellfish; and hence arose the proverb—Whatever we are doing, let us do it.

But this Chief's Fool was always very ready with his answer. One day he met two young gentlemen, who had found a horse-shoe on the road, which they showed to him, saying, "See here! we have got a horse-shoe!" "Now, what a fine thing is learning!" said the Fool. "You learned gentlemen can tell this at once to be the shoe of a horse; but I, who am but a poor fool, could not for my life tell but that it might be the shoe of a mare."

#### "THE WONDER OF ALL THE WONDERS THAT THE WORLD EVER WONDERED AT."

I beg to send you, Mr. Editor, for your Christmas Number, one of the Curiosities of Literature, published under the title of "*Horæ Subsecivæ*" in the *Dublin University Review*, in 1833, vol. i. p. 482, by the late Dr. West, of Dublin:—

"Among Swift's works, we find a *jeu d'esprit*, entitled 'The Wonder of all the Wonders that the World ever Wondered at,' and purporting to be an advertisement of a conjuror. There is an amusing one of the same kind by a very humorous German writer, George Christopher Lichtenberg, which, as his works are not much known here, is perhaps worth translating. The occasion on which it was written was the following. In the year 1777, a celebrated conjuror of those days arrived at Göttingen. Lichtenberg, for some reason or other, did not wish him to exhibit there; and, accordingly, before the other had time even to announce his arrival, he wrote this advertisement, in his name, and had it printed and posted over the town. The whole was the work of one night. The result was, that the real Simon Pure decamped next morning without beat of drum, and never appeared in Göttingen again. Lichtenberg had spent some time in England, and understood the language perfectly, so that he may have seen Swift's paper. Still, even granting that he took the hint from him, it must be allowed he has improved on it not a little, and displayed not only more delicacy, which indeed was easy enough, but more wit also.

#### "NOTICE."

"The admirers of supernatural Physics are hereby informed that the far-famed Magician, Philadelphus Philadelphia (the same that is mentioned by Cardanus, in his book *De Natura Supernaturali*, where he is styled 'The envious of Heaven and Hell,') arrived here a few days ago by the mail, although it would have been just as easy for him to come through the air, seeing that he is the person who, in the year 1482, in the public market at Venice, threw a ball of cord into the clouds, and climbed upon it into the air till he got out of sight. On the 9th of January, of the present year, he will commence at the Merchant's-Hall, publico-privately, to exhibit his one dollar tricks, and continue weekly to improve them, till he comes to his 500 guinea tricks; amongst which last

are some which, without boasting, excel the wonderful itself, nay are, as one may say, absolutely impossible.

"He has had the honor of performing with the greatest possible approbation before all the potentates, high and low, of the four quarters of the world; and even in the fifth, a few weeks ago, before her Majesty, Queen Obera, at Otsaheita.

"He is to be seen every day, except on Mondays and Thursdays, when he is employed in clearing the heads of the honorable members of the Congress of his countrymen at Philadelphia; and at all hours, except from 11 to 12 in the forenoon, when he is engaged at Constantinople; and from 12 to 1, when he is at his dinner.

"The following are some of his common one dollar tricks; and they are selected, not as being the best of them, but as they can be described in the fewest words:

"1. Without leaving the room, he takes the weather-cock off St. James's church, and sets it on St. John's, and *vice versa*. After a few minutes he puts them back again in their proper places. N.B. All this without a magnet, by mere sleight of hand.

"2. He takes two ladies, and sets them on their heads on a table, with their legs up: he then gives them a blow, and they immediately begin to spin like tops with incredible velocity, without breach either of their head-dress by the pressure, or of decorum by the falling of their petticoats, to the very great satisfaction of all present.

"3. He takes three ounces of the best arsenic, boils it in a gallon of milk, and gives it to the ladies to drink. As soon as they begin to get sick, he gives them two or three spoonfuls of melted lead, and they go away in high spirits.

"4. He takes a hatchet, and knocks a gentleman on the head with it, so that he falls dead on the floor. When there, he gives a second blow, whereupon the gentleman immediately gets up as well as ever, and generally asks what music that was.

"5. He draws three or four ladies' teeth, makes the company shake them well together in a bag, and then puts them into a little cannon, which he fires at the aforesaid ladies' heads, and they find their teeth white and sound in their places again.

"6. A metaphysical trick, otherwise commonly called *πᾶν metaphysica*, whereby he shows that a thing can actually be and not be at the same time. It requires great preparation and cost, and is shown so low as a dollar, solely in honour of the University.

"7. He takes all the watches, rings, and other ornaments of the company, and even money if they wish, and gives every one a receipt for his property. He then puts them all in a trunk, and brings them off to Cassel. In a week after, each person tears his receipt, and that moment finds whatever he gave in his hands again. He has made a great deal of money by this trick.

"N.B. During this week, he performs in the top room at the Merchant's-Hall; but after that, up in the air over the pump in the market-place; for whoever does not pay will not see."

EIRIONNACH.

### Minor Notes.

**REMOVING OIL-STAINS FROM BOOKS.**—The following directions for removing oil-stains from books seems to me worthy of preservation in the pages of "N. & Q." :—

"The remedy is sulphuric ether. . . . If the stains are extensive, I am in the habit of rolling up each leaf

and inserting it into a wide-mouthed bottle half full of ether, and shaking it gently up and down for a minute. On its removal, the stains will be found to have disappeared. The ether rapidly evaporates from the paper, and a single washing in cold water is all that is afterwards required.

"While I recommend sulphuric ether especially, it is useful to know that it is not alone in possession of the power of removing oily stains. Mineral naphtha and benzoline possess with it the property of dissolving oils, fixed and volatile, tallow, lard, wax, and other substances of this class. Naphtha is an excellent solvent, and much cheaper than sulphuric ether; but unless it is exceedingly pure, it is apt to tint the paper. Your other correspondent 'Papyrongs,' by the use of ether, will be enabled at all times to detect a doctored paper mark or date."—*Le Bibliophile Illustré* for Sept. 1861, p. 27.

J. C. LINDSAY.

St. Paul, Minnesota.

**"STIR-UP" SUNDAY.**—This name is given by school-girls and boys to the 25th Sunday after Trinity, from the opening words of the Collect for the day. It is a bit of semi folk-lore that has not yet been recorded in these pages; and may now serve as an excuse for the quotation of the following introduction to the noble Stirring-up letter of S. G. O. in *The Times* for Nov. 25 :—

"Stir-up' Sunday is a day associated in the minds of many of our fellow-creatures with feelings peculiar to itself. The school sons and daughters of the well-to-do in the world hail this collect of the Church as a pleasant witness to the fact that the weeks of the passing half-year are drawing to a close, the day for home is rapidly approaching. By 'Stir-up' Sunday the drapers of country towns provide the exhibition of blankets and flannels, ready against the demand for clothing clubs, tempting to those who now meditate warming gifts to the poor and the cold. Parish clerks seek the order of the churchwardens for coals for the church stove, always lit after 'Stir-up' Sunday. Sunday-school children, itching with early chilblains, repeat this collect as, in their minds, a proclamation that winter is come, just as they hail the cry of the cuckoo with childish glee as the voice that says winter is gone. The wealthy now finally settle the programme for Christmas; who will be the guests, and what is to be done in preparation for the holidays of the juveniles. Every newspaper now puts forth its advertisements of the fashions for the coming winter; especially about 'Stir-up' Sunday do those gentlemen who have to sell cheap, under money difficulty or 'being ordered to a warm climate,' the beautiful, scarcely worn fur cloaks and rugs, put forth their bait to wealthy seekers of defence against winter's cold.

"Of late years I have observed that about 'Stir-up' Sunday a peculiar and most seasonable feature of 'intelligence' and argument develops itself in *The Times*. However interesting the current political events of the day may be, whatever the demand upon space, from the law courts at home, from foreign action of national interest to ourselves, from the correspondence of writers who are exponents of valuable opinions on any of the great controverted questions of the hour, room is found most liberally for those who, acting in harmony with the petition of the beautiful 'Stir-up' collect, seek to point out 'the good works' by which the charitable may offer to the Deity acceptable fruits of Christian, charitable deeds."

CUTHBERT BEDE.

**POTATO AND POINT.**—In one of the Cumberland ballads by R. Anderson, whose *Works* have very lately been noticed in "N. & Q.," I find the following lines:—

"Dinnerless gang as hawf o' the week;  
If we get a bit meat on a Sunday,  
She cuts me nas mair than would physic a sneype,  
Then we've 'tatey and point every Monday."

This is a reference to a common expression, very much in use in the northern counties, and is used figuratively to imply very scanty fare: "We shall have 'tateys and point to dinner." On making inquiry into the origin of the expression, I was told that it was the practice at a time when a duty upon salt made it much dearer than it is at present, and when that article got scarce in a household, for the persons round the table to point the potato at the salt, or salt-cellar, as if to cheat the imagination. Has the expression any other origin? And is it used in any of the other parts of England. I think I have heard of it being used in Ireland, but cannot quote the authority.

T. B.

**BOYLE.**—Mention is made in Debrett's *Peerage*, under the title "Glasgow," of Charles Boyle, the third son of the first earl; without, however, any particulars, save that he "died unmarried." I find it stated in the New York Council Minutes, Jan. 4, 1730-1, that the *Honourable* Charles Boyle petitioned for a grant of land at Oyster Bay, on Long Island, which had escheated to the crown in consequence of the previous proprietor having died without heirs; and that he subsequently did obtain a grant of said land. I presume he came to New York with Gov. Montgomerie, another Scotchman, about the year 1728. On the death of Gov. Montgomerie, in 1731, Mr. Boyle was one of the securities for Charles Home; who, as nearest of kin, was appointed administrator. He was appointed Justice of the Peace and Quorum for the county of Queens, April 6, 1738; and was still in the colony June 28, 1739, when he again made application for an additional grant of land.

E. B. O'C.

**ARMY MOVEMENTS.**—The "changes of base" of the "Army of the Potomac," and of the rebel "Army of Virginia" during the past two years, remind one (says an American writer) of the Southern campaign of 1791, as described in a song which was popular at the close of the Revolutionary war:—

"Cornwallis led a country dance,  
The like was never seen, sir;  
Much retrograde and much advance.  
And all with General Greene, sir.

"They rambled up and rambled down,  
Joined hands, and off they ran, sir;  
Our General Greene to old Charlestown,  
And the Earl to Wilmington, sir."

St. T.

**REVALENTA.**—The materials of this much-advertised article have excited some curiosity. I remember visiting Sir John Conroy's magnificent establishment for breeding and feeding pigs at Arborfield, near Reading. On asking about the food, I heard that the small African lentiles came into their diet. At my request a pint or two were given to me, and on my return home I had them ground in a coffee-mill, and made into porridge. According to my judgment, the taste very much corresponded with the article styled "Revalenta." It had a different appearance, being of a much darker colour. This appeared to be from the rind, which was not removed. This lentile had a reddish tint, reminding of "that same red pottage" (Gen. xxv. 30), that "pottage of lentiles" (v. 34) of which we hear in connection with Esau. I merely write this as *fact*, and as a matter of my own experience, and not the least in disparagement of Revalenta, which I have at times used with much satisfaction. FRANCIS TRENCH.

Islip, Oxford.

**AUTHOR OF GRANDSIRE BOB.**—Besides the mysteries of Treble Bob, and all the Bobs, it has been a mystery who was the first inventor of such peals.

The following doggerel lines throw some light on the subject. Though devoid of all elegance, they are interesting as a matter of history, and therefore may well be recorded in the world-wide pages of "N. & Q." They were first published in 1668 in the *Art of Ringing* by Fabian Stedmans, a work commended by Dr. Burney in his *History of Music*.

"Upon the Presentation of Grandsire Bob to the Colledge Youths by the Author of that Peal.

"Gentlemen of the noble crew,  
Of Colledge Youths—there lately blew  
A wind, which to my noddle flew,  
(Upon a days, when as it snow,) ' .  
Which to my brains the vapors drew,  
And there began to work and brew,  
Till in my Pericranium grew  
Conundrums, how some peal that's new  
Might be compos'd; and to pursue  
These thoughts (which did so whet and hew  
My flat invention) and to shew  
What might be done, I strait withdrew  
Myself to ponder—whence did accrue  
This Grandsire Bob, which unto you  
I dedicate; for there's but few  
Besides, so ready at their Queue  
(Especially at the first view)  
To apprehend a thing that's new,  
Tho' they'll pretend and make a shew,  
As if the intricat'st, they knew,  
What Bob doth mean, and Grandsire true,  
And read the course without a clue  
Of the new peal: yet tho' they screw  
Their shallow brains, they'll ne'er unglue  
The method on't: (and I'm a Jew  
If I don't think this to be true),  
They see no more on't than blind Hugh.  
Well, let their tongues run Tityre tu,

Drink muddy Ale, or else French Lieue,  
Whilst we our sport and art renew,  
And drink good Sack till sky looks blew,  
So Grandsire bids you all adieu.

"R. R."

Grandsire Bob consists of 720 changes, which may be rung or set down 1440 different ways.

H. T. ELLACOMBE, M.A.

**SELF-ESTEEM OF THE ENGLISH.**—A passage from Hentzner's *Travels*, quoted at p. 429 of the present volume of "N. & Q." to the effect, that when the English see a foreigner very well made, or particularly handsome, they say it is a pity he is not an Englishman, is curiously illustrated by a remark in the *Relation of the Island of England*, writtē about 1600 by one of the Venetian ambassadors, and edited, with a translation, for the Camden Society, by Miss Sneyd. The writer says that he has understood that—

"The English are great lovers of themselves, and of everything belonging to them; they think that there are no other men than themselves, and no other world but England; and whenever they see a handsome foreigner, they say 'he looks like an Englishman,' and 'it is a great pity that he should not be an Englishman.' And when they partake of any delicacy with a foreigner, they ask him 'whether such a thing is made in their country?'"—P. 21.

The account given of us by this noble Venetian is certainly not flattering; but it must be confessed that, as to the above point, the statements of these two travellers, at the interval of a century from each other, would probably even now, after the lapse of 250 years more, be confirmed in substance by most foreigners. VEBNA.

**BEDĒ AND DE MORGAN.**—Most of your readers who are at all interested in chronology, will know that the last of these writers has published thirty-two Almanacs; from which the student may turn out the Almanac of the year on which he is engaged, with the means of finding new moons, &c. Not having this book, but wanting the information it conveys, I found in the first volume of Ven. Bede's *Works* what he calls twenty-eight *Circuli*; will some one tell me how I can use these last, so as to do without the "Book of Almanacs?" Should this meet MR. DE MORGAN's eye, I have no doubt he will be much amused to find that he has been anticipated by Ven. Bede 1500 years ago. WM. DAVIS.

Oscott.

### Queries.

ANONYMOUS. —

"The Exhibition, or a Second Anticipation; being remarks on the principal works to be exhibited next month, at the Royal Academy. By Roger Shanahan, Gent." London, 8vo, pp. 101.

Who was the author? JOSEPH RIX, M.D.  
St. Neot's.

ANONYMOUS. — Who was the author of *The Adventures of Naufragus*, 1827? H.

**BLOTTING-PAPER.**—Can any one inform me when blotting-paper came into use? I have reason to believe, but the opinion requires confirmation, that it was known on the continent of Europe some time before it found its way into this country. I shall be glad to have instances furnished me of the use of the substance or the occurrence of the name, or its equivalents (such as *charta bibula*, Latin; *papier-brouillard*, French; *cartasciuga* and *carta-sugante*, Italian; *Löschpapier*, German) before the year 1800.\* GRINE.

**ROBERT BURNS, JUN.**—In Watt's *Bibliotheca Britannica*, the following entry appears:—

"Burns (Robert) son of the celebrated Scotch Bard. The Caledonian Musical Museum, a complete Vocal Library, 1809, 12mo."

Can any of your readers give me some information regarding this work? SCOTUS.

**CHARTULARIES OF CARROW ABBEY, NORWICH:** NATHANIEL AXTELL, Esq. — Dugdale, in his *Monasticon Anglicanum*, mentions some chartularies of Carrow Priory, which was a Benedictine convent at a short distance from the city of Norwich, as being in the possession of Nathaniel Axtell, Esq., who was living, I believe, in the year 1712. Of these valuable documents, I believe that all trace is now lost, but is anything known of Axtell? and what became of his papers? All that I can learn of him is that he presented to the united livings of St. Julian's and All Saints in Norwich, which were, during the monastic period, in the presentation of the prioress of Carrow. As I am gathering together all facts, &c., relating to this establishment, I should be glad if any of your numerous readers who may chance to know anything concerning it would be kind enough to communicate with me, either through the medium of your columns, or by letter to my address as under. EDW. A. TILLET.

Carrow Abbey, Norwich.

**CAPNOBATÆ.**—Is anything known of the Scythian Capnobatæ except from Strabo's casual mention of them? MATHEMATICUS.

[\* Fuller, who died in 1661, in his *Worthies* (Cambridgeshire) seems to allude to blotting-paper. He says, "There are almost as many several kinds of paper as conditions of persons betwixt the emperor and beggar: imperial, royal, cardinal; and so downwards to that coarse paper called *emporetica*, useful only for chapmen to wrap their wares therein. Paper participates in some sort of the characters of the countrymen which make it: the Venetian being neat, subtle, and courtlike; the French light, slight, and slender; the Dutch, thick, corpulent, and gross; not to say sometimes also *charta bibula*, sucking up the ink with the sponginess thereof." In an "Account of Stationery supplied to the Receipt of the Exchequer and the Treasury, 1666-1668," occur several entries of "one and two quires of blotting-paper." *Vide* "N. & Q." 1\* S. viii. 104, 186.—ED.]

JOHN GUY, merchant of Bristol, in 1609, published a treatise on the plantation of Newfoundland, of which he subsequently became governor. There is extant a proclamation by him dated Cooper's Cove, August 13, 1611, against abuses and bad customs by persons who used the trade of fishing in those parts. He and his family remained there two years. He especially aimed at a trade with the Indians, and employed one Captain Whittington for the purpose. Mr. Guy, who was an alderman of Bristol, served the office of mayor of that city in 1618-19. (*Purchas's Pilgrims*, ii. 1875-1877; *Stow's Chron. ed. Howe's*, 943; *Barrett's Bristol*, 177, 178, 688; *Seyer's Bristol*, ii. 259, 260; *Pryce's Bristol*, 485, 620; *Sainsbury's Cal. Col. State Papers*, 20, 303; *Green's Cal. Dom. State Papers, James. I. iii.* 19.) We desire to ascertain the title of his treatise, and the date of his death.

C. H. & THOMPSON COOPER.

COLONEL AND MRS. LUCY HUTCHINEON. — At the time of the publication of *The "Memoirs of Colonel Hutchinson"*, by Mrs. Lucy Hutchinson, there was in possession of Mr. Jones, a solicitor, in addition to the *Memoirs* which were printed, many other family papers, and also the portraits of Colonel Hutchinson and his wife. Information is desired as to where such portraits and papers are now to be found.

S. N.

DAVID LAMONT, D.D., minister of Kirkpatrick, Durham, in Kirkcudbrightshire, and author of several volumes of sermons, was living in 1830. When did he die?

S. Y. R.

BEQUEST FOR ROOD LOFTS. — William Bruges, Garter-King-at-Arms, London, by his will, dated 1449, left certain monies for "the compleshyng and ending of the church of Staunford, that is covering with lede, glassyng, and making of pleyn desques, and of a pleyn rode lofte, and in puyng of the seyde church nowit curiously, but pleynly; and in pavyng of the hole chirch body and quere with Holland tyle." Is there any earlier instance than this of any one leaving a bequest for the making of a rood loft? Bequests for pewing, &c., were common.

JOHN BOWEN ROWLANDS.

MANUCEL, MAUNELL, OR MAWNEILL. — I am desirous of knowing the derivation of these surnames, and whether there are any instances of their use.

J. M.

MELANCHTHON. — In my copy of Melancthon's *Letters*, Witebergæ, MDLXV., I find a MS. Epigram, viz. : —

"Queritur arrodant quare tua scripta, Philippe,  
Tam mult, cunctis ante probata piis?  
Arte dolent omnes se vincti: plurimus ergo  
Morus in arte tibi, nullus in arte mimus.  
Stultis stulta placent: cunctis gratissima doctus,  
Si qua Melancthonum pagina nomen habet."

'Is this original,' or transcribed from some printed eulogies of that day?

C. W. BINGHAM.

"ORBIS SENSUALIUM VICTUS." — Where can I procure reliable bibliographical information respecting the early editions of the *Dano-Germano-Latinus* versions of the *Orbis Sensualium Victus*?

JOHN N. HARPER.

POMEROY FAMILY. — Richard Pomeroy, of Bowden, Esq., married Eleanor, daughter of John Cotter, Esq., Mapowder, Dorset, in the reign of Henry VIII., and left two sons—*Henry* and *John*. Can any of your readers inform me; if either of them left descendants?

W. S.

PROCESS AT BERNE. — Bishop Burnet, in a letter from Zurich, dated September 1, 1685, states that he read at *Berne* the original process in the Latin record, signed by the Notaries of the Court of Delegates, that the Pope sent to try four Dominican friars accused of a blasphemous cheat, for which they were burnt in a meadow on the other side of the river over against the great church at *Berne*, May 31, 1509.

Query. Is the process referred to still preserved at *Berne*?

Kingstown.

THE PROPHET IN THE PASSION MYSTERY. — Brand (*Popular Antiquities*, vol. i. p. 130, Boh's edit.) gives several extracts from churchwardens' accounts of payments, in pre-reformation times, to the prophet at the reading of the *Passion*. Who was this prophet supposed to represent? Was he a character in the mystery or play of the *Passion*? Or was he merely the reader of the *Scripture* describing that event?

M. C.

QUOTATIONS WANTED. —

"Life—what is life? but the immediate breath we draw:  
Nor have we surety for a second gale.  
A frail and fickle tenement it is;  
Which, like the brittle glass which measures time,  
Is broke e'er half its sands are run."

Can you inform me the author of the above lines?

C. A. NEWTON.

Can any of your readers tell me who is the author of the following? When at Rugby, I remember its being given as a subject for Latin verse; and I have now copied it from the fly-leaf of a book, where I then wrote it: —

"Few the words that I have spoken,  
True love's words are ever few;  
Yet by many a speechless token  
Hath my heart discoursed to you;  
Souls that to each other listen,  
Hear the language of a sigh,  
Read the silent tears that glisten,  
In the tender trembling eye.  
When your cheek is pale with sadness  
Dimmer grows the light of mine,  
And your smiles of sunny gladness  
In my face reflected shine."

Though my speech is faint and broken,  
 Though my words are ever few,  
 Yet, by many a voiceless token,  
 All my heart is known to you."

K. R. C.

Who is the author of some lines on the propriety of *grasping* a nettle when plucking it? I think the second verse begins:—

"So it is with vulgar natures."

M. S.

The following is quoted by a monthly periodical as an extract from "one of the Fathers:":—

"Utilis lectio, utilis eruditio, sed magis utilis UNCTIO."

I shall be glad to learn in what work of the Fathers this is to be found? GEORGE LLOYD.

Could any of your readers give me the name of the author of the following lines, and where I could find them?—

"God and the doctor we alike adore,  
 But only when in danger, not before;  
 The danger o'er, both are alike requited,  
 God is forgotten, and the doctor slighted."

T. C. B.

"When *Secker* preaches, and when *Murray* pleads,  
 The church is crowded, and the bar is thronged."

OXONIENSIS.

**ROLLO'S FIRST WIFE.**—Who was the father of Poppée, Poppa, or Popa, the first wife of Rollo, Duke of Normandy? Rapin (vol. i. p. 99) calls him Earl of Bayeux. Jules Janin (*De la Normandie*, p. 10), calls him Seigneur de Bayeux. What right had he to either of these titles? What became of his descendants? Did they ever become Viscomtes du Bessin? MELETES.

**J. SHURLEY.**—I possess a small volume entitled *Ecclesiastical History Epitomiz'd*. The work is in two parts. On the title of part i. it is stated to be "collected by J. S. Gent.;" and the introduction to part ii. is subscribed J. Shurley, but without any address or further reference. The first part was printed in 1682, and the second part in 1683, both parts being printed for William Thackeray, on London Bridge. To the second part there is a curious frontispiece, giving the fathers of the Reformation seated round a table, while a figure dressed in pontifical robes is attempting to blow out a candle which stands on the middle of the table, and this figure is supported by the Devil and other personages. I think it is very likely that the first part had an illustrated title or frontispiece. The work came into my possession in a very tattered condition, and possibly the frontispiece had been lost.

Who was this J. Shurley? There is no mention of him, nor of the work, in Bohn's edition of *Loudees*, nor can I find any mention of either in any bibliographical work in my possession. It is a

curious compilation. Any information will oblige me.\* T. B.

WAFFERS.—

"Waffers, in his charming little poem, *The Visitation*, says, anticipating Wordsworth's 'forty feeding like one':

'Unanimous in grief or fun,  
 Ten talk, and laugh, and weep like one.'"

P. 17.

"No one has sketched the weakly and the kindly points of the clergy more delicately than Waffers."—P. 48.

(*Literary Recollections, by an Old Reader.*  
 London, 1825.)

Can you inform me who Waffers was, and where I can find *The Visitation*? O. A. E.

**WALLOON CHURCH, SOUTHAMPTON.**—In Mr. Burn's *History of the Foreign Refugees* (1846), I find, at p. 80, under the heading "Southampton:":—

"At this town there was a settlement of the Walloons, and also Refugees from the islands of Jersey, Guernsey, and Sark, and the Orkneys."

When, and under what circumstances, were these refugees driven from the islands here enumerated? How came any refugees from the Orkneys to have anything to do with a Walloon or French church at Southampton? MELETES.

**WORKMAN'S MS., AND PONT'S "BOOK OF BLAZONS."**—Nisbet, in his well-known treatise on *Scotch Heraldry*, makes reference to a manuscript by some one of the name of Workman; and also to a *Book of Blazons* by Mr. Pont.† Will any of your Scotch correspondents kindly inform me if these still exist? In what form, and where deposited? FORDUS.

### Queries with Answers.

**WASSAIL.**—Would you kindly give me the old recipe for wassail? I want to revive it in my family this year, but want a good old English recipe. Is it still made in Norfolk? Is their recipe the same as the old? A. W. TAYLOR.

[The ingredients of the earlier Wassail Bowl, it would seem, were not the same as those of a later period. In Wharton's *Anglia Sacra*, i. 164, is a curious account of a visit of King Edgar to the Abbey of Abingdon. It is there said that "the king was glad, and commanded that hydromel [metheglin] should be abundantly supplied for

[\* His *Ecclesiastical History Epitomiz'd*, 1682-3, is neither in the Bodleian Library nor in that of the British Museum. The latter contains a copy of another work by him, entitled, *The Honour of Chivalry, or the Famous and Delectable History of Don Bellianis of Greece*. Translated out of Italian. In Three Parts. London, 4to, 1688. The preface to second and third parts is signed J. Shurley.]

[† Nisbet (vol. i. p. 263) states that "the most exactest copy he had seen of James Pont's MS. Collections of the Blazons of the Nobility and Gentry in Scotland in the year 1624, was in the House of Seton, where he died."—Ed.]



the visitors to drink. What followed? The attendants drew the liquor all day in full sufficiency for the guests; but the liquor itself could not be exhausted from the vessel, except a handbreath, though the Northanhimbri made merry, and at night went home jolly!" Leaving the miraculous part of the story out of the question, it appears (says Dr. Milner) that this was a true Wassailing bout, and that metheglin was the beverage made use of on the occasion (*Archæologia*, xi. 421.) The metheglin, or mead, is a fermented liquor, of some potency, made from honey. Hence from a metheglin jollification of thirty days after a wedding comes the expression so familiar to the friends of a newly-married couple—the *Honeymoon*.

In later times, however, the composition of the Wassail Bowl was ale, nutmeg, sugar, toast, and roasted crabs or apples, which has also received the more comfortable name of Lamb's Wool. The contents of the bowl are specified in the first verse of "The Wassailers' Song," still sung on New Year's Eve in Gloucestershire:—

"Wassail! Wassail! all over the town;  
Our toast is white, our ale is brown;  
Our bowl is made of maplin tree,  
We be good fellows all—I drink to thee."

In that pleasant brochure, *Cups and their Customs*, p. 86, occurs the following receipt for the Wassail Bowl:—"Put into a quart of warm beer one pound of raw sugar, on which grate a nutmeg and some ginger; then add four glasses of sherry and two quarts more of beer, with three slices of lemon; add some sugar, if required, and serve it with three slices of toasted bread floating in it."]

LAURENCE BRADDON. — I have a curious tract entitled —

"Particular Answers to the most Material Objections Made to the Proposal Humbly presented to His Majesty, for Relieving, Reforming, and Employing all the Poor of Great Britain. 1722."

It bears no name upon the title, but the dedication to the king is subscribed "Laurence Braddon." The nature of the proposal made to the king may be gathered from this work, but the proposal itself is not given, nor have I been able to procure a copy.

A reference is made in Bohn's edition of *Lowndes* to Lawrence Braddon, who, besides other works, is represented to be the author of —

"The Tryal of Laurence Braddon and Hugh Speke, Gent., upon an Information of High Misdemeanour, Subornation, and spreading false Reports. 1684, folio."

This would lead me to infer that the author of the tract is not the person referred to in *Lowndes* as the author of several works, and the spelling of the Christian name is different. Can any of your readers give me information on this head, and also say where I can obtain further particulars as to the Laurence Braddon who is the author of the tract in my possession? T. B.

[The author of the tract on "Employing all the Poor" is the same individual whose works are noticed by Lowndes. Mr. Laurence Braddon, a barrister, was engaged in industriously collecting evidence to prove that Arthur Capel, Earl of Essex, had been murdered in the Tower of London on July 18, 1688. The tragical end of the Earl is an occurrence which has never been satisfactorily cleared up, and is one of those mysterious events

which has divided the opinions of historians. The evidence produced by Braddon will be found in the following pamphlet, "The Trial of Laurence Braddon and Hugh Speke at the King's Bench on Feb. 7, 1684, for a Misdemeanor in suborning witnesses to prove the Earl of Essex was murdered by his Keepers." This pamphlet is reprinted in Cobbett's *State Trials*, ix. 1127-1228. Braddon was fined 2000*l.*, and Speke 1000*l.* His last work, although dated 1725, appears to have been printed just before his death, which took place on Sunday, Nov. 29, 1724. It is entitled, "Bishop Burnet's Late History Charg'd with great Partiality and Misrepresentations, to make the Present and Future Ages believe that Arthur Earl of Essex, in 1688, murdered himself. Lond. 8vo, 1725." This is also reprinted in Cobbett's *State Trials*, ix. 1229-1382. Braddon presented a copy of this work to Sir Hans Sloane as appears from a laconic epistle preserved in the Addit. MS. 4038, p. 384:—

"To Sir Hans Sloane. I desire your acceptance of the books herewith presented by your most humble and most obedient Servant,

"LAURENCE BRADDON.

[Month torn off] the 25th, 1724."

See more respecting Braddon and his controversies in Ralph's *History of England*, i. 761-765; North's *Examen*, 1740, pp. 886-888; and Kippis's *Biog. Britannica*, iii. 229, 280.]

REV. JAMES STRUTHERS. — About the close of the last century there arose a class of distinguished preachers in Scotland; the first, and most eminent for eloquence, and whose manners and appearance were most captivating, was the Rev. James Struthers. He was admired and attended by all the higher classes of Edinburgh, and was contemporary with Dugald Stewart, that amiable man and philosopher, John Playfair, &c. &c. He officiated on the Sundays in what was on all week days an amphitheatre of horsemanship, situate in a curious and rather mean locality at the back of the "Black Bull Inn," formed by a nook of houses at the head of Leith Walk, in Edinburgh, and which was no thoroughfare to any part of the city. There was little or no transmutation of the interior on the Sunday; and I have attended the performances in equitation on a Saturday night, and ten or eleven hours afterwards, I have heard the most impressive addresses and prayers from Mr. Struthers; having been almost squeezed to death to get admission. I believe Mr. Struthers was succeeded by Dr. Thomas Chalmers and others, whose names it is unnecessary to recapitulate. I beg to know if there be any memoir extant of Mr. Struthers? I. I.

[The following notice of the death of this popular preacher is given in *The Scots Magazine*, lxi. 560. "Died on July 18, 1807, the Rev. James Struthers, in the thirty-seventh year of his age, and sixteenth of his ministry in the Relief Chapel, College-street: a man whose sound judgment, extensive information, liberal sentiments, correct taste, impressive eloquence, elegant manners, moral worth, and unaffected piety, will be ever recollected with a strong mixture of pleasure and regret, by an uncommon number of friends and admirers." He has also a passing notice in Henry Lord Cockburn's *Memorials of his Time*, 8vo, 1856, p. 289: "Of our native

presbyterian seceders, Struthers was the only one in Edinburgh who was entitled to the praise of eloquence. I know no other person of the class who attracted people of good taste, not of his community, to his church, merely for the pleasure of hearing him preach. His last chapel was in College Street, but before it was built he preached in the Circus, a place of theatrical exhibition at the head of Leith Walk. It was strange to see the pit, boxes, and galleries, filled with devout worshippers, and to detect the edges of the scenes and other vestiges of the Saturday night, while a pulpit was brought forward to the front of the stage on which there stood a tall, pale, well-dressed man, earnestly but gently alluring the audience to religion by elegant declamation. However, as my countrymen have no superstition about the stone and lime of the temple, it did very well. Struthers was not of any superior talent or learning, but as a pleasing and elegant preacher he was far above any presbyterian dissenter then in Edinburgh."] ]

#### SAMUEL SMITH. —

"David's Repentance, or a plaine and familiar Exposition of the 51st Psalm, by Samuel Smith, late Preacher of the Word of God at Prittlewell, in Essex, author of *The Great Assize*."

The copy of this work which I have in my possession is the 30th edition, published 1722. The author displays great piety and good sense, and to my mind, the book is well adapted for readers of the present age. I should like to be informed in what year the first edition appeared, and whether a reprint of the work has been made of late years? Some account of the author will oblige.

C. K.

[Samuel Smith, the son of a minister, was born at or near Dudley, co. Worcester, in 1588; studied at St. Mary Hall, Oxford; became Vicar of Prittlewell, Essex, and afterwards Perpetual Curate of Cressedge and Cound, Shropshire, whence he was ejected for nonconformity in 1662. Wood says he "was living an aged man near Dudley in 1663." He appears to have been one of the most popular writers in divinity in his day, as the forty-seventh edition of his *Great Assize* was published in 1757, and *David's Repentance*, first published we believe in 1618, is said by Calamy to have been printed forty times. Of the latter work there was a trick of trade played off upon the public about the year 1765 by a bookseller at Newcastle-upon-Tyne, who published another work with the same title and name as the thirty-first edition. *Vide* Wood's *Athena* by Bliss, iii. 656, and Calamy's *Nonconformists' Memorial*, edit. 1803, iii. 144.] ]

FORREST: WINDHAM. — Commodore Arthur Forrest died in command of the fleet off Jamaica some time in the latter part of the last century. Can the date of his birth, marriage, and death be given?

Can it be ascertained when the Right Hon. William Windham, Secretary of State, was born, when he married, and when he died? A. R. F.

[Commodore Arthur Forrest died May 26, 1770, whilst commander in chief at Jamaica. The following lines on his death appeared in *The Scots Magazine*, xxxii. 888:—

"Is Forrest dead? Death, thou hast fell'd an oak  
By a most cruel and untimely stroke;  
But ere thou kill'st another brave as he,  
Old Time shall make a heavy blow at thee."

His birth and marriage are not given in the account of his life in Charnock's *Biographia Navalis*, v. 380-388.

The Rt. Hon. William Windham was born at Fellbrigge-hall, Norfolk, on the 3rd of May (old style), 1750. He married Cecilia, the third daughter of Commodore Arthur Forrest on July 10, 1798. Mr. Windham died on June 4, 1810, and was buried in the family vault at Fellbrigge. Prefixed to his *Speeches in Parliament*, 3 vols. 8vo, 1812, is some Account of his Life by Thomas Amyot, Esq. The biography of him in the *Genl. Mag.* vol. lxxx. pt. i. p. 588, was written by Edmund Malone, Esq.] ]

PRIVATE SOLDIER.—Can any of your numerous readers throw light upon the origin of the word "private" when applied to the phrase "private soldier?" Is it from his having been the private property of him who raised the regiment to which he belonged (and who were then termed retainers), in contradistinction from the soldier who was found by the state who would then be termed "public?" R. N.

Will you be kind enough to inform me what is the meaning of the word "private" as applied to a soldier? G. W. BARRINGTON.

Travellers' Club.

[Two simultaneous queries respecting the word "private" as applied to a soldier, one referring to the *origin* of the word as so applied, the other to its *meaning*, lead to the supposition that the question is raised in connection with some matter now in discussion; and before venturing to give an answer that might be brought to bear on such discussion, one would wish to know exactly the point at issue. We limit ourselves therefore to a general reply.

With regard to the *meaning* of the word as applied to a soldier, we presume we are correct in saying, that by a "private" is generally understood a "common soldier;" as distinguished from an officer commissioned or non-commissioned. "Was he captain in that regiment?" "No, a private." "Is he a corporal?" "No, a private."

As to the *origin* of the word 'private' when applied to the phrase 'private soldier,' we would suggest that it must be traced to the much earlier use of the same word as applied to civilians, "a private man or citizen," one not invested with public office or employment. So Blackstone: "A private person may arrest a felon."

The epithet being thus applicable in common parlance to any civilian not holding *office*, has by a slight extension of meaning, been used to signify soldiers not possessing *rank*.]

SIR HENRY CAVERLEY. — MS. Addit. 10,410 is described as Sir Henry Caverley's *Remarks in his Travels* begun Feb. 17, 1683, fol. imperf. Who was Sir Henry Caverley? S. Y. R.

[This imperfect MS. volume, formerly in Heber's collection, is by Sir Henry Calverley (frequently spelt Caverley), whose Common Place-Book of 1657-8 is now in the library of Sir Walter Calverley Trevelyan of Wallington, Newcastle-upon-Tyne. *Vide* "N. & Q." 2<sup>nd</sup> S. viii. 198.] ]

## Replies.

SIR FRANCIS DRAKE.

(3<sup>rd</sup> S. iii. 506; iv. 189, 241, 271, 330.)

Pending the solution of the difficulty created by the fact, that Lady Mary Drake's burial is recorded alike at Plymouth and St. Budeaux, the following particulars may be of some service. They are the result of an examination which I have made at both places, in consequence of the Note contributed by G. P.

The volume, containing the two entries which formed the subject of my first notice, is, I find, a copy of the original register which was rewritten, in 1610, by "Laurence Kinge, Minister of St. Budiox," as set forth on the first page at the end of a prefatory paragraph, in which is stated the reason for making the copy, namely, that the ecclesiastical laws require parish registers to be kept on parchment. The task had fallen into congenial hands. Method, order, and accuracy, are apparent on every page; and the work has evidently been a labour of love to the writer, who performed the duty which had devolved upon him in the best manner. I mention these details, because by them is measured the degree of reliance to be placed on what is, after all, only a copy; and so far, therefore, inferior in authority to the actual original. The register so produced, apart from its worth as a public document, is valuable as a manuscript: the folios fair and crisp, and the character a beautiful specimen of the writing of that period.

The entry, which stands at the head of the first part under "Baptisms," is dated January 7, 1582. It may be worth while, though at the risk of repetition, to give literally and exactly as they are written the entries connected with Drake.

Marriages:—

"1569, Julye iij<sup>th</sup>. francis Drake and Marye Newman."

On the margin is a reference to "Burials, 1582." Turning to that part, we find:—

"1582, Januarie xxv<sup>th</sup>. Marye Drake, wyfe of Sr francis D., Knight."

On the margin is a cross reference to "Marriages, 1569."

I have already said (*anté* p. 241) that the year 1582 is 1582-3. As Mr. PRIDEAUX had made (p. 272) some remarks on the burial of Sir F. Drake's wife having occurred during his mayoralty, I took particular notice of the date. On this there can be no lingering doubt, as the immediately succeeding entry is "Julye, 1583."

I felt that I could scarcely avail myself of the gratuitous inspection allowed me by the vicar\*

(whose kind courtesy I again thankfully acknowledge), to the extent of making a thorough search for the baptism of Mary Newman, which may possibly be in the register; although I was not fortunate enough to make the discovery. In turning over the pages with this view, the following note caught my eye under an entry, August 15, 1549:—

"The same daye were the Rebells driven out of Plymouthe, and lxxx of them taken prisoners."

And here I venture to interpolate the expression of a regret that the clergy—at least, those in charge of rural parishes—do not more frequently constitute themselves local chroniclers: an office which, from their position, knowledge of daily events, and in-door pursuits, they have the power of filling with considerable usefulness. Albeit, I should hesitate to recommend the parish books for the reception of notes, as happened at St. Budeaux during the incumbency of the Rev. Thomas Alcock—a man of ability, but of eccentric habits, that are even now remembered. He held the living for a period exceeding sixty-five years,\* from the year 1732 to 1798; and filled whole pages of the register with local memoranda. Some information which he thus conveyed respecting the original foundation of, and benefactions to, the charity schools in this parish, is to be had, I am told, from no other source. To him I am disposed to attribute the two marginal references above-mentioned.

The register of St. Andrew's, Plymouth, has every sign of being original—the pages discoloured, the leathern covers much worn, and metal clasps broken. The entries, here also written excellently well, occur in symmetrical arrangement: each page divided by double lines into three columns, and each column has its appropriate heading. The item, copied by G. P., stands exactly thus:—

## Burials January 1582

25. The Lady Marie the wyfe  
of Sr Francis Drake knight.

It will have been noticed that, at St. Budeaux, no burial entry occurs again until the month of July; whereas, at Plymouth, more follow in January, and several under every successive month. However unaccountable the record at Plymouth may be, except as that of an actual interment there, it seems even more difficult to understand for what earthly reason the minister of St. Budeaux (served, as it would appear, from St. Andrew's,) should have selected this particular

\* This clergyman furnishes an instance to be added to that mentioned in "N. & Q.," under "Longevity of Incumbents," 3<sup>rd</sup> S. iv. 870.

\* Not rector, as I before called him.

death for notice, if the deceased lady was really buried elsewhere. With reference to G. P.'s final question, I can only say that the vicar knows of no tomb or grave that can be associated with Dame Mary Drake at St. Budeaux; and I can hear of none in St. Andrew's Church.

JOHN A. C. VINCENT.

#### POTHEEN.

(3rd S. iv. 188, 278, 399.)

In the epigram of the Emperor Julian, he proposes to alter the cognomen of Bacchus, *Bpophus*, to *Bpops*, oats—and to encircle the brow of the jolly god with corn instead of the vine.

The cereal liquors of ancient times seem to have been of two descriptions: one of a partial fermentation, in which some vegetable bitter was infused, and the other similar to the modern alcoholic spirit. See *Æschylus*, as quoted; *Aristotle*, *De Ebrietate*; *Herodotus*, lib. ii. sect. 77; *Diodorus Siculus*, lib. iv. c. 1; *Pliny*, lib. xiv. c. 22. The bitter ingredient used by the Egyptians was the lentil: "madida sociata lupino" (*Columella*, x. 116). The two cereal liquors, in the manufacture of which Osiris was stated to have instructed the Egyptians, were termed *zythum* and *curmi*. The *zythum* or *zithum*, "quem nos cerevisiam vocamus," as *Diodorus* writes, was made "ex hordeo et herbis." Again, leaving southern climes for the colder north, *Suidas* alludes to the stronger tipple, wine made from barley; and *Cæsar* declares (*De Bell. Gall.*) that the Britons preferred cereal to grape wine. So also *Tacitus*, respecting the *Allophyl*ian tribes; and *Priscus* mentions an intoxicating drink, used by the ancient Hungarians, termed *camus*; likewise *Dioscorides*, in the first century of our era, terms the liquor made from grain *curmi*—a word identical with the Egyptian term, and found also in the Welsh language. *Paulus Orosius*, and after him *Isidorus*, derive *celia* from *calefacio*, in allusion to the heat evolved by fermentation. This *Ion Isaac Pontanus*, in a subsequent age, flatly denies, claiming for his national beverage an origin anterior to the foundation of Rome: that "gratissimus potus," termed *cel*, or *öl*, and by the Angli, *æl* (*Danica Descriptio*).

The *Bpophus* of the Pæonians, alluded to by your correspondent (from *Bpops*, to bubble up,) was certainly a cereal liquor, and probably similar to the beop of the Danes (3rd S. iv. 229, 310, 382). The Celtic beop, a spring, has the same pronunciation; and the philologist may trace the identical word in the Hebrew and Arabic, as indicating a spring. The term is perhaps an imitative labial from the bubbling sound, and thus came to be applied to liquor presenting the same phenomenon in fermentation.

But be this as it may, that sluggish tipple, of which *Henricus Abrincensis* oddly enough writes,

"Nil apissius illa,  
Dum bibitur; nil clarius est, dum mingitur:  
Unde constat, quod multas fæces in ventre relinquit,"

is certainly not the same drink that inflamed with a maddened patriotism the drooping souls of the Numantians in the memorable siege, B.C. 133 (*Paulus Orosius*, H. c. 7), or filled the fierce followers of *Odin* with frantic joy, in anticipation of immortal symposia—

"Where, from the flowing bowl,  
Deep drinks the warrior's soul."

Again, *Ion Isaac Pontanus* (*Danica Descriptio*) writes of the Danes:—

"Destinata morte in prælium ruerent, quum se prius epulis, quasi inferiis, implevisset carnis semicrudæ et celia."

In the *Chronicle of the Monastery of Abingdon*, published by direction of the English Master of the Rolls, curious notices are found of the "rabies debacchantium" and "bovina ferocitas" of these heathen buccaneers, when under the malignant inspiration of the *celia*. J. L.

Dublia.

This word is pronounced *poth-thdeen*, very soft. Whilst on this subject, may I ask if it were known to the ancient Hebrew people? My reason for the query is the reference to *strong drink*, which *Sarah* was forbidden to drink. This could not be wine, for "other strong drink" is expressly mentioned.

S. RADMOND.

Liverpool.

#### ROBERT DEVERELL.

(1st S. i. 469; ii. 61; ix. 577; x. 236; 2nd S. v. 466.)

This very eccentric author, originally *Robert Pedley*, was the son of *Simon Pedley* of Bristol, and was born in that city. After being educated in the school there under Mr. Lee, he was admitted a pensioner of St. John's College, Cambridge, June 27; 1777, æt. 17, his father then being dead. He proceeded B.A. 1781, and was seventh wrangler and second chancellor's medallist.

In the following year he obtained the member's prize for a Latin essay, the subject being "Utrum ad emendandos magis, an corrumpendos, civium mores conferat Musica?"

On March 30, 1784, he was admitted a Fellow of St. John's, on the Lady Margaret's foundation, as a native of Gloucestershire, and in the same year commenced M.A.

He subsequently changed his name to *Deverell*, and was in 1802 elected M.P. for Saltash, being it seems a Whig, but an advocate for the slave trade. He died at New Norfolk Street, London, November 29, 1841, aged 82.

Sir Robert Heron (who was admitted a fellow commoner of St. John's in 1783) says:—

"Sir Richard Heron consulted the present Lord Harrowby, who had just left Cambridge, for a tutor for me. He could not entirely recommend any, but, on the whole preferred Mr. Pedley, afterwards Deverell. He had some learning and much ignorance, but being a little mad, his strange ideas taught me to think for myself. We spent two summers together in France, Germany, and Holland."

*Notes by Sir Rob. Heron, Bart., 3rd edit. 291.*

Under the erroneous date of 1842, Sir Robert thus records his tutor's death:—

"This year died my old tutor, Robert Deverell, formerly Pedley. He wrote works which decidedly proved insanity, and his conduct was also, sometimes, such as to admit of no other excuse; yet, he was the best tutor I could have had; for, with a private education, without companions of any ability, I was in need of his strange and active imagination to excite my reasoning faculties."

*Notes, 268, 264.*

Sir Robert also states that Deverell was in some degree connected with the Beckfords, his brother having had the management of their estates in Jamaica, and having recently died, leaving behind him an estate of at least 10,000*l.* per annum, inherited by a niece.

This brother we take to have been James Pedley, who was elected M.P. for Hindon, 1802.

With regard to the alleged suppression of Deverell's *Discoveries in Hieroglyphics*, we have doubts, for the library of this University contains a copy marked "second Edition," and having the date 1816.

C. H. & THOMPSON COOPER.

Cambridge.

**DANCING IN SLIPPERS** (3<sup>rd</sup> S. iv. 351, 437).—Surely there can be no difficulty in understanding what is meant by the phrase "dancing in slippers." If so, since when did the word "slipper" disappear from the English language, as meaning a shoe worn by ladies for dancing? Witness "Cinderella and the glass *slipper*." Have we left off speaking of a "satin slipper" since white boots came into fashion?

JOHN A. C. VINCENT.

**BOWDEN OF FROME** (3<sup>rd</sup> S. iv. 431).—There was a Dr. Samuel Bowden, who contributed poetical pieces to some of the early volumes of the *Gentleman's Magazine*, among which are—

"To the Rt. Hon. Lord Viscount Weymouth, on his late Marriage with Miss Carteret. By Dr. Bowden, Author of the Poetical Essays lately publish'd," Aug. 1738, pp. 481.

"The Prayer of Cleanthes; translated from the Greek by Dr. Bowden," Oct. 1735, pp. 609.

"Te Deum: from the Latin of Dr. Alsop," Feb. 1736, pp. 106.

"To Mr. Samuel Hill on board the Salisbury Man-of-War, in Pursuit of the Algerines in the Year 1784," March, 1786, pp. 180.

This last is prefaced by the following introduction by the editor:—

"We believe we need make no apology for inserting the following Letter and Verses from a Genius which has lately favour'd the Publick with some curious Essays of the Poetick Kind, that have been very acceptable to many of our Readers."

Owing to some inaccuracy in the index to the *Gentleman's Magazine* under the head of "Bowden," I am unable to ascertain whether any account of Dr. Samuel Bowden appears in that publication.

'Alfred.

Dublin.

There was published by R. Janeway, in 1704, an 8vo, entitled, "*Divine Hymns and Poems on several Occasions, &c.*" By Philomela and several other ingenious persons;" with a dedication to Sir R. Blackmore, and Preface. This last extends to ten pages, in which the author supplements the attacks of Jeremy Collier upon the profane poets of the day; and, although without signature or initials, is by J. Bowden, upon the authority of that name in a contemporary hand being found subscribed to it in a copy of the book shown to me by a friend.\* The lines quoted by your correspondent would seem to fit the Mr. Bowden of this *Miscellany*, whose acknowledged poetical contributions are a "Hymn to the Redeemer of the World," and a "Dialogue between a good Spirit and the Angels;" the first extending to thirty-four stanzas, and the last occupying eleven pages, both often reprinted.

The *Philomela* of the title is of course Miss Singer, afterwards Mrs. Rowe, whom the bookseller may have considered the most attractive of his "ingenious persons" for that position, being a lady then in high repute, and characterised by Dunton as the Pindarick Lady, and the She-Wit of his Athenian Society.

A. G.

The Rev. John Bowden, respecting whom your correspondent J. S. inquires, was pastor of a Presbyterian (now Independent) congregation at Frome from, I think, the year 1707 until his death, which took place in 1748. For the last seven years he had various assistants, I presume on account of age and declining health. Two compositions of his are now before me; one, *An Exhortation to the Rev. Thomas Morgan at the close of his Ordination to the Ministerial Office*, delivered at Frome, Sept. 16, 1716. The other, *A Funeral Sermon on the Death of George I.*, preached June 18, 1727, and dedicated to Dr. Benjamin Avery. The Rev. Thomas Morgan just named subsequently adopted deistical sentiments, and gave to the world his *Moral Philosophy*.

If J. S. or any of your correspondents can tell

\* Referring again to the book cited, I find I have not a full warranty for this; the Editor's initials only, J. B., being there written. This *Collection* of 1704, which went through several editions, is not to be confounded with Mrs. Rowe's independent *Poems by Philomela*, printed by Dunton in 1696.

me whether the author of the book named below was a relative of the Rev. John Bowden or not, I shall be obliged :—

"Poems on Various Subjects, with some Essays in Prose, Letters to Correspondents, &c.; and a Treatise on Health. By Samuel Bowden, M.D., of Frome, Somersetshire." Printed at Bath, 1754, 8vo.

X. A. X.

LADY RERES (3<sup>rd</sup> S. iv. 395.)—There is an allusion to this lady in Douglas's *Peerage of Scotland*, vol. i. p. 142, ed. 1813. Speaking of the consort of the fourth Earl of Athol, who was a daughter of Lord Fleming, it is added,—

"An opinion was generally prevalent that this Countess of Athol possessed the powers of incantation, and it is said that when Queen Mary lay in of James VI. she cast all the pains of childbirth on Lady Reres."

Certainly a most convenient plan!

H. S.

THYNNE'S WILL (3<sup>rd</sup> S. iv. 365, 439.)—F. C. H. may be assured that I had no *polemical* animus in referring to Thynne's Protestantism, as evidenced, according to my judgment, by his will. I referred to it in a purely dispassionate spirit, as an historical (or biographical) fact, or at least as a fair presumption from the evidence. I am not convinced to the contrary by F. C. H.'s remarks. I am quite willing to believe that on all those important doctrines referred to, religious men in all communions think very much alike in the main, and therefore that William Thynne's will and epitaph might suit a good Catholic as well as a good Protestant. But the absence of reference to the Virgin and Saints, the prominence given to the doctrine of justification by faith, as well as the omission of all mention of an obit, taken together with what Francis Thynne records of his father in the *Animadversions upon Speght's Chaucer*, are to me very fair proofs that Thynne's mind was affected by those changes in religion that were inaugurated by Cranmer, and subsequently adopted by the Church of England. That Thynne commenced his epitaph in the ancient form—even if not as a mere formula—is no evidence in F. C. H.'s favour, because *praying for the dead* was one of the last of the ancient practices which the Reformers succeeded in abolishing, since it was without doubt one of the last which most people educated in the old religion, and seeking comfort under bereavement, would be likely to surrender.

I write this note not without a misgiving that I may have exceeded your rule as to subjects of controversy, but I trust that I have sufficiently indicated the spirit in which I write; and I can assure F. C. H. that I would not willingly put a word to paper which would be likely to give offence to any reader of "N. & Q." much less to one whose contributions have so much interested and instructed me as his have done.

JUXTA TURBIM.

HEDINGHAM REGISTERS (3<sup>rd</sup> S. iv. 430.)—A *crisom*, or more properly a *chrysom*, child, has been supposed to mean one who died unbaptized. Our old dictionaries agree in stating that this name was given in the bills of mortality to those children who died within a month from their birth; but they are not agreed as to whether it applied to those who had been, or had not been baptized. Bailey says that infants dying before Baptism were called *chrysoms*; but he prefaces this with a tale of an ancient custom of a cloth with some unguent being worn on the head by the child till it was deemed strong enough to endure baptism; and so derives the name from the child's dying before that cloth had been left off. This, however, is without any foundation; and must be a mere blundering about the *Chrismale*, or cloth laid on the child's head, after it has been anointed with holy Chrism in Baptism, which has always been practised in the Catholic church. In Dyche's *Dictionary*, we find that "such children as die in the month are called *chrysoms*;" but he gives a more valid reason, deriving the name from the cloth laid over the child's head, when it was baptized, which he properly calls the *Chrismale*. Johnson gives as the meaning of *Chrisom*, "a child that dies within a month after its birth," leaving the question of its baptism undecided. Now it seems most probable that the name, being evidently derived from the cloth called *Chrisom* or *Chrismale*, would have been applied to such children as had recently worn that cloth, rather than to such as died without having received it; and therefore that *crisom* children were those who died shortly after their baptism.

L. A. M. also inquires, What is a "pepperal?" whose baptism is found in the same Register of Castle Hedingham. If that spelling is correct, the term is unintelligible. I can only suggest that it may have been intended for *puerperal*, meaning a child whose mother died in childbirth; or it may be *perperil*, a child baptized in immediate danger of death. These are mere conjectures, but the only ones which occur to

F. C. H.

The *chrisom* was a white vestment put upon children at the time of their baptism. It took its name from the chrism with which the child was then anointed. Anciently, the newly baptised appeared in church robed in these vestures during the solemn time for holy baptism; and when they laid them by, they delivered them to the church to be hereafter produced against them, should they sully the purity of their baptismal innocence by the commission of sin. Hence, the Church of England ordered that women, when they came to be churched, should offer the infant's chrism, if the child were still alive. If, however, the child died between the time of its baptism and its mother's being churched, it was wrapped in the

chrisom, as a shroud. And from this the term "chrisom child" was applied to all infants that died in such interval. It afterwards came to mean children who died *before* they were baptised.

W. BOWEN ROWLANDS.

I presume the lines quoted by L. A. M. from the Castle Hedingham Register are by the Rev. Charles Darby, a poetical writer, to whom is ascribed *Bacchanalia*; or, a *Description of a Drunken Club*, a folio sheet, 1680. At an advanced period, when there was much rivalry among the religious poets to produce a metrical version of the Psalms which should give general satisfaction, Mr. Darby tried his hand at this hopeless task, and published, in 12mo, 1704, "*The Book of Psalms, in English Metre*. The newest Version, fitted to the Common Tunes," which, with the exception of its being slightly noticed in Dr. Watts's Preface, is not recorded by any author or bibliographer who has treated of sacred poetry, and is, consequently, a much desiderated volume to collectors in that department of literature. When Mr. Darby published his *Psalm-Book*, he was "Rector of Kedington, Suffolk." Does he appear to have held a clerical appointment at Castle Hedingham? The dates I have given may enable your correspondent to satisfy himself as to the Peace referred to in the lines.

A. G.

I should be very much obliged to L. A. M., if he could give me a verbatim extract of that entry; and to any of your correspondents who could give me similar ones, as from their scarceness they become interesting, and I have never been able to find an entry of such myself.

ROBERT MORRIS.

Chester.

JANE, LADY CHEYNE (2<sup>nd</sup> S. x. 127.)—Can there be a doubt that the play of *The Concealed Fancies* is by Jane Lady Cheyne, eldest daughter of William Cavendish, Duke of Newcastle, and wife of Charles Cheyne, Esq. (in 1681 created Viscount Newhaven)? She died Oct. 8, 1669, *æt.* 48, and was buried at Chelsea on November 1 following, her funeral sermon being preached by Adam Littleton, D.D., rector of that parish. (As to her, see Wilford's *Memorials*, 112; Lysons's *Environs*, ii. 76, 93, 106, 107, 127; *Life of the Duke of Newcastle*, by his Duchess, 90, 91, 157; and Faulkner's *Chelsea* (ed. 1829) i. 223-225, 332-334; ii. 132). As she married Mr. Cheyne in or about 1654, her drama was probably written before that period. The portrait of this estimable and accomplished lady has been twice engraved (Granger's *Biog. Hist. of England*, ed. 1824, iii. 309); she therefore ought to have had a place in the Catalogues of British Engraved Portraits.

C. H. & THOMPSON COOPER.

EXECUTIONS FOR MURDER (3<sup>rd</sup> S. iv. 438.)—I observe in your journal of Nov. 28, and of the

two preceding weeks, a correspondence on the subject of the number of executions for murder in this country since 1839.

As your correspondent J. P. D. appears to have found it difficult to obtain the required statistics, I may inform him that they are to be found in the *Judicial Statistics* published annually by Hansard & Co., Great Queen Street, Lincoln's Inn.

From these official papers, I find that in the ten years following 1839 (1840-1849 inclusive), the executions for murder, in England and Wales were, each year, respectively—9, 9, 9, 13, 16, 12, 6, 8, 12, 15.

In the next ten years, 1850-1859 inclusive, the respective numbers were—6, 9, 9, 8, 5, 7, 16, 14, 11, 9.

In 1860, '61, '62, the executions for murder were, respectively 12, 14, 15. In 1863 (down to the present date, December 1), 19 persons have been executed for murder in England and Wales; a larger number than in any one year since 1835, when 21 persons were executed for that crime.

The statistics of capital punishment, whether in our own or in other countries, afford interesting matter for reflection. It is found that where the extreme penalty for various crimes has been wholly or partially abolished, and permanent restraint substituted, the result has been a greatly increased public security from the evils consequent on such crimes, either through an increase in the proportion of convictions arising from commitments, or from a positive decrease in those commitments, or in some instances from both results combined.

WILLIAM TALLACK.

When I replied to J. P. D. I was under the impression that the Returns known as *Redgrave's Tables* were still published among the parliamentary papers, but I find that they have been superseded by the Returns under the above head, and which are presented in the form of a blue-book of somewhat formidable dimensions, price 3s. 6d. I have only one at hand, that for the year 1861. The contents are most compendious, embracing—Part I. Police; Criminal Proceedings; Prisons. Part II. Common Law; Equity; Civil and Canon Law. There is no number given; but they will be readily found under the title of *Judicial Statistics*, either at the British Museum or at Hansard's in Great Queen Street. The former mode of presenting the Criminal Returns was that of printing them in the usual form of Parliamentary papers, but my copies are displaced, and I cannot give the numbers; but they are easily procurable on applying for them as *Criminal Returns*, naming the years for which they are wanted.

T. B.

HAWKINS FAMILY (3<sup>rd</sup> S. iii. 205; iv. 438.)—I do not know whether the following item of information may throw some light on the Hawkins

family, but I give it for what it is worth. I have an old poetical translation of Horace, entitled—

“Odes of Horace: the best of Lyrick Poets, containing much Moraltie and Sweetnesse. The Third Edition. Selected, translated, reviewed, and enlarged with many more, by S<sup>r</sup> T. H. London: Printed by John Haviland for William Lee, and are to be sold at his shop, at the signe of the Turk's Head in Fleet Street, 1635.”

In very old handwriting T. H. is filled up Hawkins, and from some pieces of poetry prefixed to it in his honour, it is shown that he was a knight (*eques auratus*). The pieces of poetry in his honour are by Sir John Beaumont, Baronet; George Fortescue, Hugh Holland, and J. Chap-  
perlin. C. T. RAMAGE.

JOSEPH ADDISON AND THE “SPECTATOR” (3<sup>rd</sup> S. iv. 146.)—Referring to my previous note, I would ask the favour of any correspondent possessing the original numbers of the *Spectator*, 411-421, 170-172, 255-257 (inclusive) informing me whether there are any variations between the text as printed in these, and the ordinary volume reprints; if there are, the loan of the above numbers for a few days would oblige me very much.

J. D. CAMPBELL.

50, Buccleuch Street, Glasgow.

MERCHANTS' MARKS (8<sup>th</sup> S. iv. 413.)—Mac-kerell's *History of Lynn* contains examples of several curious merchants' marks formerly in the Lynn churches. These examples are, however, not carefully engraved. In the possession of the Corporation of Lynn there are an extensive series of early deeds, to many of which are appended seals, on which are represented the marks of very many of the early mayors and burgesses of that town. I have a collection of nearly 400 examples copied from these seals, dating from 1290 to the reign of Elizabeth.

The Corporation of Coventry possess also a large collection of charters, deeds, &c., with numerous examples of merchants' marks impressed on the seals appended thereto. A short paper by Mr. Harrod, in the *Transactions of the Norfolk and Norwich Archaeological Society*, contains examples of several of the marks used by the Yarmouth herring packers, *temp.* sixteenth century, and the Corporation Records contain drawings of others.

Examples of marks used by coopers are given in a privately printed account of the Coopers' Company of London by Mr. Firth.

Mr. Fitch, of Norwich, has printed a short pamphlet on the Brewers' marks of Norwich.

Mr. Frost, the historian of Hull, made a collection of the marks pertaining to the merchants of that town. His collections, which are in my possession, contain some very interesting specimens.

I should be glad to give A. B. any additional information on this subject. J. J. HOWARD.

IRISH UNION (3<sup>rd</sup> S. iv. 342.)—When the great agitation for Repeal of the Union was carried on by the late Mr. O'Connell, many most valuable statistical works on the subject of S. G. E.'s query were published by the association. The general statistical publications issued by the body (independent of political bearing) were very valuable. Perhaps J. M. Ray, Esq., of the Registry Office, Dublin, could assist S. G. E. S. REDMOND.

THE EARL OF SEFTON (3<sup>rd</sup> S. iv. 442, &c.)—Your correspondent, S. REDMOND, seems unfortunate in supposing that an Earl of Sefton was a priest of the Church of Rome. The *first* Earl certainly was not. The *second* and *third* Earls were both married, and therefore could not have been priests in a church whose rule is celibacy. The *fourth* and present is a Lieutenant in the Grenadier Guards. It, however, appears from Burke's *Peerage*, my authority for this account, that Richard, 7th Viscount, was a clergyman of the church of Rome. GEORGE W. MARSHALL.

SIMON FRAZER, LORD LOVAT (3<sup>rd</sup> S. iv. 444.) In the Notices to Correspondents, p. 444, it is stated that Lord Lovat was taken by a party of armed constables at his lodgings in Soho Square in 1715. This suggests a query I have long intended sending to “N. & Q.” Where was he taken in 1745? He was, I believe, taken in Scotland. I wish to find an account of his journey from Scotland to London, and should be greatly obliged by any reference which would tend to throw light upon this subject.\* I possess a rubbing of his coffin-plate from the chapel of St. Peter ad Vincula, as also of those of Lords Balmerino and Kilmarnock. A copy of it may be interesting, as I have not yet seen it printed.

“SIMON DOMINUS  
FRASER DE LOVAT  
Decollat: Apr. 1747.  
Ætat: Suse 80.”

GEORGE W. MARSHALL.

CAPACITY FOR RELIGION IN THE INFERIOR ANIMALS (3<sup>rd</sup> S. iv. 414.)—In reply to your correspondent G. C. GELDAERT's query, “Whether

[\* Lord Lovat was finally apprehended in the district of Morar, on the western coast of Scotland, by a party from the “Furnace” Sloop, which had been sent to search the isles and the coast. In the Lake Morar he had hidden himself, and the contemporary narratives state that he was discovered within a hollow tree, in which he was able to stand upright after having entered by an orifice below, through which the sailors were astonished to see what appeared to be two human legs muffled in flannel like those of a gouty alderman. He was conveyed in a litter, first to Fort William, and then by easy stages through Stirling and Edinburgh, and thence by Berwick to London. Vide John Hill Burton's *Lives of Lord Lovat and Duncan Forbes*, p. 249, &c. 8vo, 1847.—Ed.]



there has ever prevailed among the great Roman Catholic Doctors any opinion that was esteemed *probable* or *commendable* respecting a capacity for religion in beings below the grade of humanity?" I would refer him to the following passage at p. 13 of *A Treatise of Church-lands and Tithes* by William Forbes, Advocat." Printed at Edinburgh in 1705. This writer, speaking of St. Francis, whom he describes as "a dissolute merchant in his youth," proceeds to inform us that "upon the wakening of his conscience" he became so compassionate that—

He cou'd not find in his Heart to kill a Louse. He endeavoured, by *Preaching to Beasts*, and *Teaching Birds their Catechism*, and *Sheep to Bleat out their Canonical Hours*, and such like Holy Feats, to treasure up a Stock of Merit in the Bank of his Fraternity."

J. C. R.

MARVEN (3<sup>rd</sup> S. iv. 268, 420.)—I am afraid that I am not on the right scent after all respecting the connection of Marvin and Cambell. I have a seal which bears "ar. a demi-lion sa." The arms of Marvin of Pertwoode, co. Wilts, *temp.* Eliz. The arms which your correspondent H. S. G. kindly gives are—Or, on a chevron sa. a mullet with crescent for difference, which are those of Sir Thomas Murfyn, Lord Mayor of London in 1518. As he lived in 1518, and the Marvins shortly after, viz. *temp.* Eliz., bearing distinct arms, they can hardly be of the same family.

K. R. C.

EIKON BASILIKE (3<sup>rd</sup> S. iv. 441.)—The epitaph, said to have been painted on the chancel wall of Handborough church, Oxon, will be found at the end of an 8vo edition of the *Eikon Basilike*, published in 1727, or rather at the end of the *Royal Martyr*, published at the same time, and by the same editor, and bound up with it. The Dedication of both pieces is signed "R. Royston." The Address to the Reader is signed "Rich. Perrin-chief."

The same epitaph is published in Sandford's *History of the Kings of England*, who says it was written by Richard Powell, of the Inner Temple, Esq., and together with his majesty's portraiture at large, and his works in folio underneath it, was painted and set up in St. Olave's church, Silver Street, London. H. T. ELLACOMBE, M.A.

Is it possible that my old acquaintance, the remarkably interesting inscription in Handborough Church is obliterated and gone? Surely this is a piece of Vandalism in the disguise of restoration, which only requires to be represented in the proper quarter, and with due urgency, in order to obtain its reversal. No man, one would suppose, in his right senses, not even a fashionable architect in the paroxysms of mediævalism, could imagine a few scraped stones on a chancel wall to be preferable to this striking record of a bygone age.

I pray you, Mr. Editor, that not another number of "N. & Q." may go forth without this indignant protest, in which I feel thousands would join me, of  
C. W. BINGHAM.

EXECUTION FOR WITCHCRAFT (3<sup>rd</sup> S. iii. 300.) If it is lawful to contravene an editorial note, let me remark that there is a case of execution much later than that of the three reputed witches at Exeter, in 1682. See *British Topography*, vol. i. p. 311, which tells of—

"Mrs. Mary Hicke and her daughter Elizabeth, but of nine years of age, who were condemned the last assizes held at Huntingdon, for witchcraft, and there executed on Saturday the 28th of July, 1716."

PELAGIUS.

BAPTISMAL NAMES (3<sup>rd</sup> S. iii. 328.)—When I was a curate I remember my vicar being sore perplexed at being asked to baptise a child "Bessie." He refused to baptise it by any nick-name, and suggested Eliza, Elizabeth, &c., to the parents instead, but in vain. We searched the books, and only discovering the same constitution of Abp. Peccham, mentioned by the editor, bearing upon the case, the point was referred to the late excellent Sir John Patteson, who advised compliance, as we had no law on our side. So I baptised the child by the obnoxious nickname. PELAGIUS.

RING FINGER (3<sup>rd</sup> S. iii. 344.)—UYTTE may like to hear that Pliny informs us (*Hist. Nat.*, xxxiii. 1), that rings used to be worn originally on the fourth finger, afterwards on the second, then on the least. The Britons and Gauls wear them on the middle finger. PELAGIUS.

DENTITION IN OLD AGE (3<sup>rd</sup> S. iii. 499.)—Having occasion, to my sorrow, to visit lately one of the most experienced dentists of the midland counties, I took occasion in an interval of torture to bring this subject before him. S. D. will be pleased to know that his guess was entirely corroborated by my tormentor, who assured me people frequently fancied that they cut new teeth when at a great age, whereas the truth was their gums had fallen, and the stumps of the old teeth once more came into play. This also explains the condition of the old gentleman's teeth examined by Mr. PICKFORD (p. 474 same volume). Pliny tells a more wonderful story than any adduced in "N. & Q.:"—

"Homini novissimi [dentes] qui genuini vocant, circiter vicesimum annum gignuntur, multis et octogesimo. Formis quoque, sed quibus in juvenia non fuerat nati, decidere in senecta, et mox renasci certum est. Zancien Samothracenum civem cui renati essent post centum et quatuor annos Mutianus visum a se prodidit."—*Hist. Nat.* xl. 37.

PELAGIUS.

DYING WITH THE EBBING-TIDE (3<sup>rd</sup> S. ii. 258.) The opinion is older than Pliny, who states, after

recounting numerous marvels, "His addit Aristoteles nullum animal nisi aestu recedente expirare."—*Hist. Nat.* ii. 23. PELAGIUS.

PREPOSITION AT END OF A SENTENCE (3<sup>rd</sup> S. iii. 436.)—D. S. will find some good remarks on his dogma in Hallam's *Lit. of Europe*, part iv. 7, 37. It was becoming disused in Dryden's time.

PELAGIUS.

DOGS (3<sup>rd</sup> S. iv. 50.)—Pope speaks rather hastily respecting the honour the Scriptures pay this animal. On the contrary, it is throughout them spoken of with hatred as unclean and abominable. The higher side of this creature's character, its fidelity, attachment, &c., which is the prevailing view we moderns take of it, is first seen emerging in Homer. Byron and Landseer, in their respective arts, have ennobled these higher qualities of the dog in our own days. See on the moral qualities of dogs, and how this animal is used, symbolically by the great Venetian painters and others, some remarkable sections in Mr. Ruskin's *Modern Painters*, v. pt. ix. § 14-20.

PELAGIUS.

SUNDREY QUERIES (3<sup>rd</sup> S. iv. 451.)—6. Good accounts of the Via Dolorosa may be found in the Père Geramb's *Pilgrimage*, and in Chateaubriand's *Itinerary of the Holy Land*.

9. Dorax is a character in one of Dryden's plays, *Don Sebastian*. The dialogue between Sebastian and Dorax is considered but little inferior to the quarrel between Brutus and Cassius in Shakespeare.

F. C. H.

15. *Jockey of Norfolk*. Does not MR. WALCOTT refer to the lines pinned on the Duke of Norfolk's tent before the battle of Bosworth?

"Jockey of Norfolk be not too beld,  
For Dickon your master is bought and sold."

16. *The Duke with the Silver Hand*. I do not know what Duke of Somerset bore this appellation; but Sir Humphrey Stafford with the Silver Hand, the founder of the great Stafford family, died in 1413. (See Burke's *Extinct Peerage*, p. 492.) HERMENTRUDE.

QUOTATIONS WANTED (3<sup>rd</sup> S. iv. 454.)—"He died of no distemper." These lines are Dryden's, but I am unable to state from which of his works they are taken. I think, however, that S. S. S. has not quoted them correctly. In Bysshe's *Art of English Poetry*, they are given much better, thus:—

"Of no distemper, of no blast he died,  
But fell like autumn fruit, that withered long;  
Ev'n wondered at, because he dropt no sooner.  
Fate seemed to wind him up for fourscore years,  
Yet freshly ran he on ten winters more;  
Till, like a clock, worn out with eating time,  
The wheels of weary life at last stood still."

F. C. H.

PISCINÆ NEAR ROODLOFTS (3<sup>rd</sup> S. iv. 270, 361, 441.)—To determine the character of the supposed *piscina* at Maxey, the first thing to be ascertained is whether it had a drain. This STAMFORDIENSIS does not inform us, though he should have done so before rushing to the conclusion that there must have been an altar near it. If any opening in the basin, or any vestiges of a drain are still discernible, it was a *piscina*. Still it does not necessarily follow that it was for the use of any altar, and certainly no altars were placed in such positions. Piscinas were for various uses; generally, indeed, for receiving the ablutions, the water of the *lavabo*, and also such portions of wine and water as had not been used for the mass; but also for the reception of water which had been used for baptism, water in which the corporals and mundatories had been washed by the subdeacons or others in holy orders; water which had been used to wash any altar linen, pavement, or place on which the consecrated species had accidentally fallen; as also the ashes of burnt tow, cotton, palms, and other things, which it was not proper to deposit in ordinary places. Piscinas for these purposes might be placed any where about the church, and elevated and out of the way places would be obviously preferable for them.

If, however, the *piscina* discovered at Maxey should not appear to have had any drain, and especially if its flooring is flat, and without any hollow, it is quite probable that it was only a niche for some holy image.

F. C. H.

In a crypt under the south chancel aisle of Grantham church there is a decorated *piscina*, in the usual position (the south wall), and near it, under a window in the east wall, a stone altar, the latter containing the five crosses nearly obliterated.

STAMFORDIENSIS.

### Miscellaneous.

#### NOTES ON BOOKS, ETC.

*The History of the Violin and other Instruments played on with the Bow, from the remotest Times to the Present; with an Account of the Principal Makers, English and Foreign, with Numerous Illustrations.* By William Sandys, F.S.A., and Simon Andrew Forster. (J. R. Smith.)

If the Organ be the King of musical instruments, the Violin is assuredly the Queen. Many years ago Mr. Dubourg, an accomplished scholar, "with a good bow arm," showed his loyalty by an admirable little volume on its history; and now we have a profound antiquary, Mr. Sandys, and Mr. Forster, the representative of a family world-renowned as fiddle-makers, combining their varied talents to do justice to the Violin. They have played their several parts most harmoniously, and have drawn out their lengthened sweetness into a volume which will delight all fiddle-players. The early history of the instrument is told by Mr. Sandys with a mixture of learning and quiet humour most pleasant to read; while the notices of great performers, and more particu-

larly of the great makers of the Violin, are peculiarly valuable, and such as probably nobody but Mr. Forster could supply.

**Shakespeare.** *A Reprint of his Collected Works as put forth in 1623. Part II. Containing the Histories.* (L. Booth.)

If we wanted any justification for the strong commendation which we passed on the First Part of Mr. Booth's admirable reprint of the famous Folio of 1623, it is to be found in the simple but most effective statement prefixed to this Second Part, namely, that it is a fact, that although Part I. has been now nearly two years in circulation, "not a single question of its accuracy has been encountered which has not proved to be an error or misapprehension of the questioner." We congratulate the editor on the success which has attended his endeavour to ensure accuracy in his Reprint, and the lovers of Shakespeare on the opportunity of possessing an accurate reproduction of the first Folio at a moderate price.

**BOOKS RECEIVED.**—This Season has produced a large crop of excellent books for younger readers. Foremost among these is a new Series of *Parables from Nature*,\* by our old favourite Mrs. Gatty: two of which parables—"The Light of Life" and "Cobwebs"—will, we pronounce, be especial favourites. Somewhat akin to this is a little book by Miss Yonge, *The Wars of Wapscott*,† quite worthy of the authoress of *The Heir of Redclyffe*. Those practical grandfathers who give their favourites microscopes for Christmas-boxes, are indebted to the same publishers for another excellent little book, *Microscope Teachings*,‡ which will make their Christmas gifts more complete. *England's Workshops*,§ which records faithfully and graphically a series of visits to some of the great workshops of this country, gives an excellent and interesting account of the processes by which some of our commonest articles of utility are produced, and the wealth, science, and power employed in their production; and here we are reminded of the Chancellor of the Exchequer's address on *Wedgwood*,|| in which he displayed all the eloquence for which his speeches are so remarkable, for the theme was one especially suited to his peculiar genius. Mr. John Timbs's new volume, *Knowledge for the Time*,¶ is one of those happy combinations of industry and tact, applied to the production of a book for the many, for which the compiler has established so wide-spread a reputation. In his *Scenes from the Drama of European History*,\*\* Mr. Adams describes a well-selected series of events from the battle of Tours in 732, to that of Waterloo in 1815: so told as to give the younger reader a general knowledge of the leading events of European history, and to supply to the older reader who has small leisure a sketch of the same in a comprehensive form, and intelligible style.

\* *Parables from Nature.* Fourth Series. By Mrs. Alfred Gatty. (Bell & Daldy.)

† *The Wars of Wapscott.* By the Author of *The Heir of Redclyffe*. (Groombridge.)

‡ *Microscope Teachings.* By the Hon. Mrs. Ward. Illustrated with Sixteen coloured Plates. (Groombridge.)

§ *England's Workshops.* By Dr. G. L. M. Stranes, C. W. Quin, F.C.S.; John C. Brough; Thomas Archer; W. B. Tegetmeier, and W. J. Prowse. (Routledge.)

|| *Wedgwood.* An Address by the Rt. Hon. W. E. Gladstone, M.P. (Murray.)

¶ *Knowledge for the Time.* A Manual of Reading, Reference, and Conversation on Subjects of Interest, Useful Curiosity, and Amusing Research. By John Timbs, F.S.A. (Lockwood.)

\*\* *Scenes from the Drama of European History.* By W. H. Davenport Adams. (Virtue Brothers.)

*Sir Guy de Guy. A Stirring Romance in Three Parts.* By Rattlebrain. Illustrated by Philz. (Routledge.)

This amusing book relates in Hudibrastic verse the adventures of its hero, a Putney volunteer, and amateur entomologist, his love adventures, hair-breadth 'scapes, and deeds of heroism, mingling with the story many satirical reflections, so as to make up a racy satire on the extravagant "sensational" taste of the day. The sparkling rhymes of Rattlebrain are capitally illustrated by Philz, with that mixture of grace and fun that characterises his style, especially when there is a lady in the case.

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These very useful companions to the desk of every man of business, and of every man of letters, have just been issued, and exhibit the same useful and varied contents, and are got up with the same good taste, for which their predecessors have been distinguished for many years.

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## Notices to Correspondents.

O. S. *The lines*—

"Yestreen the Queen had four Maries,  
To day she'll has but three," &c.,

are from the ballad of "Marie Hamilton." See *Argyll's Ballads of Scotland*, vol. II. p. 62.

J. G. *For notes on "Land of Green Ginger" in Hull, see "R. & Q." 1st S. viii. 34, 606, &c.; x. 174.*

H. A. S. *On the subject of—*

"Douglas, Douglas, tender and true,"

see "N. & Q." 2nd S. v. 109, 226, 245; xl. 71.

N. B. *Yes.*

*Rosen of Seneca. Mr. W. B. Smythe will find much curious information on this subject in our 1st S. x. 73, 449, &c.; and 2nd S. i. 17, 28, 296, 437.*

A. B. *Forrest. No account of the death of Commodore Arthur Forrest appears in the General Index to Blackwood's Magazine.*

C. A. E. *For the passage in Melancthon see pp. 252, 421 of our present volume.*

T. A. C. *Vincent and George F. Chambers. We have letters to these Correspondents. Where can we forward them?*

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LONDON, SATURDAY, DECEMBER 26, 1863.

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## Notes.

## STRAY NOTES ON CHRISTMAS.\*

VIII. Old Church Christmas Carols. — IX. Opinion of Pagans: how affected by the Great Event; Cicero and Macrobius; a Contrast.

VIII. "The great event" that had occurred at Bethlehem, in the reign of the Roman emperor Augustus, was thus announced by angels to shepherds keeping the night-watch over their flocks:—

"This day is born to you a Saviour, who is Christ the Lord, in the city of David. And this shall be a sign unto you: you shall find the Infant wrapped in swaddling clothes, and laid in a manger."

With this event came a great change: not merely in the condition of mankind, but, according to ancient legends, in nature itself. The following lines may be regarded as the Christmas Carol of the Christian poet Prudentius:—

"Vagitus ille exordium  
Vernantis orbis prodidit:  
Nam tunc renatus sordidum  
Mundus veterum depunit.  
Sparsisse tallurem reor  
Rus omne densis floribus,  
Ipsasque arenas Syrtium  
Fragrasse nardo et nectare,  
Te cuncta nascentem, puer,  
Sensere dura et barbara:  
Victusque saxorum rigor  
Obduxit herbam cotibus,  
Jam mella de scopolis fluunt."

\* Concluded from 8th S. iv. 488.

The same thought is expressed in an old Latin hymn:—

"The dew descends from above, and out of the earth springs a flower, the perfume of which is our cure."

"De excelso cadit ros,  
Et in terra crescit flos  
Cujus odor sanat nos."

Abraham a Sancta Clara (observes Herr Cassel, to whom we are indebted for the preceding quotation) specifies some of the old traditions; for in one of his sermons he mentions:—

"At the time that God's Son was born, there came to pass a great many wonderful circumstances. First of all, a countless multitude of angels flew from heaven, and paid their homage to the celestial Child in various loving hymns instead of the usual lullabies sung to babies. Next the deep snow, which had covered the ground in the same neighbourhood, at once disappeared; and in its place were to be seen trees covered with a thick foliage of leaves, whilst the earth was decorated with a rich thick crop of the most beautiful flowers."

The firm belief in the truth of such legend still lives in England, and is identified with the many stories told of the flowering of Glastonbury and other thorns, and even oaks, on Christmas Day; whilst, in Germany, there is an acrostic made upon the flowers that constantly come into bloom with Christmas.\*

"It is at midnight," is said in an old carol or hymn; "the Stranger from His own bright land is born in the raw coldness of winter in a stable, and placed in a manger: He is wretchedly covered, and warmed alone by the breathing of an ox and an ass. He—the Creator of all things—chose to be born in winter; in order that, by the fire of His charity, He might enkindle our faith, and remove from us the numbing chill of infidelity."

"Edicto die dominica,  
Nascitur nocte media,  
Bruma sub inclementia,  
Peregrinus a patria.

"Natus in diversorio,  
Ponitur in præsepio,  
Cultu tectus pauperrimo,  
Bove calet et asino.

"Tempus elegit hiemis,  
Creator omnis temporis,  
Ut mentis gelu frigoris,  
A cunctis pellat perfidia.

"Gelu namque perfidia,  
Venit Christus depellere,  
Fidemque quoque accendere,  
Sue caritatis igne."

\* The following is the German acrostic of Christmas flowers:—

"W elke Poler,  
E pfel,  
I ndianische Nelken,  
N isewurtz,  
A ndriana,  
C rocus,  
H exen, oder Alaunwurtz,  
T elge, oder Zweige von Kirschen."

See Cassel, p. lxxiv. n. 473.

The tradition as to the ox and the ass being in the stable on the birth of Our Lord, is, not only that these animals recognised their Creator, but also worshipped him:—

"In præsepe ponitur,  
Sub fœno asinorum,  
Cognoverunt Dominum,  
Christum Regem cœlorum,  
Et a brutis noscitur,  
Matris velo tegitur."

IX. Rohrbacher (vol. iv. p. 53) fixes the date of the birth of Our Saviour in the year of Rome, 749. It is very difficult to convey to the mind of one who has been reared in the bosom of Christianity a notion of the change that Birth effected, not merely in the morals and customs of mankind, but in the thoughts of all as to their condition in this life, and their expectations as to an after state of existence. Even Paganism felt the benign influence of "the Light," to which it wilfully closed its eyes, and against which its understanding was darkened. Let us, for example, look to the sentiments expressed by two Pagan authors: the one writing fifty years before the Nativity, and the second living at an early period in the fifth century. The first of these, Cicero, was gifted beyond most other beings that ever existed, by his marvellous genius, science, philosophy, and learning. The other, Macrobius, was nothing more than a clever antiquary and shrewd critic.

We quote a passage from Cicero, written at a remarkable period in his eventful career. The battle of Pharsalia had been fought, and the despotism of Julius Cæsar had not yet been firmly established. Long years of misery and carnage were, in 704 (u.c.), foreseen by Cicero; and, writing in that year, he could find no other terms in which to console a father for the loss of a son than the words of lamentation as to this life, and of incredulity as to the next, which are here annexed. They express dismay as to the present, and despair as to the future.

"There are no arguments inculcated in the writings of the philosophers that seem to have so strong a claim to success (in affording consolation), as those which may be drawn from the present unhappy situation of public affairs, and that endless series of misfortunes which is rising upon our country. They are such, indeed, that one cannot but consider those to be most fortunate who never knew what it was to be a parent: and as to those persons who are deprived of their children, in these times of general anarchy and misrule, they have much less reason to regret their loss, than if it had happened in a more flourishing period of the commonwealth, or while yet the republic had any existence. If your tears flow, indeed, from this accident, merely as it affects your own personal happiness, it may be difficult, perhaps, entirely to restrain them. But if your sorrow takes its rise from a more enlarged and benevolent principle—if it be for the sake of the dead themselves that you lament—it may be an easier task to assuage your grief. I shall not here insist upon the argument, which I have frequently heard maintained in speculative conversations, as well as often

read likewise in treatises that have been written on this subject. 'Death,' say those philosophers, 'cannot be considered as an evil; because, if any consciousness remains after our dissolution, it is rather an entrance into immortality than an extinction of life: and if none remains, there can be no misery where there is no sensibility.'—*Epistole Familiæres*, lib. v. ep. 16.

Macrobius lived in the reign, and was an official in, the court of the Emperor Theodosius. He was so little of a Christian that, when he refers incidentally to the first "infant martyrs," he does so with no feeling of compassion for them, nor of horror against the monster who had ordered the massacre of "the Holy Innocents." He mentions the fact simply, as illustrative of one of the witticisms of Augustus:—

"Cum audisset inter pueros, quos in Syria Herodes rex Judæorum intra bimatum jussit interfici, filium quoque ejus occisum, ait: *Melius est Herodis porcum esse quam filium.*"—*Satura*. lib. ii. c. 4.

And yet, even upon such an obdurate Pagan as Macrobius, the precepts and morality of the Gospel had (unconsciously to himself) produced their effect; or we should never find in his book the following sentiment, when explaining the old Roman custom of sending presents of wax candles during the Saturnalia:—

"Some, however," says Macrobius, "put a different interpretation upon this custom of making presents of wax-lights: it reminds us that we are born into this world in order that we may pass from the ways of a gross and dark life, into the knowledge and practice of good works, which are the true lights that should illuminate us in our mortal career."—*Satura*. lib. i. c. 7.

Whilst Cicero lived, Rome, the ruler of the world, had become the slave of every superstition: "Dominator orbis, omni superstitione obnoxius." When Macrobius wrote, the imperial diadem had been surmounted with the emblem of Redemption. Apostles, disciples, priests, bishops, confessors of every age and rank, had in countless numbers followed the footsteps of their Master—from the joys of Bethlehem to the horrors of Golgotha. The Mystery, which no ancient sage nor philosopher could penetrate, had been revealed. The value of this life was fully known, and its cessation no longer dreaded as the worst of calamities. A Pagan who had been converted to Christianity truly described the results of the new doctrine upon all who were in heart and soul, in word and action, followers of the Infant God, born, in the year of Rome, 749.

"Dum mori post mortem timent, interim mori non timent."—

WM. B. MAC CARR.

Dinan, Cotes du Nord, France.

\* Minutius Felix, *Octavius*.

## TOM MOORE'S HOUSE.

Near the pretty little village of Mayfield, in Staffordshire, stands a small farm-house, once the residence of the poet Moore. But few relics are shown of the poet, except an inscription scratched on a pane in a bedroom window, and said by the occupant of the house, though without any good authority quoted, to be in his own handwriting. These lines I subjoin in case they may not be publicly known, and shall be glad to ascertain if they are really Moore's:—

"I ask not allways in your breast  
In solitude to be;

But whether mournful, whether blest,  
Sometimes remember me.

*Old Moore's Almanack.*

"I ask not allways for thy smiles,  
Lot of some happier one,  
But sometimes be with feelings fraught,  
O'er joys now past and gone.

"I ask not allways for those smiles  
Which make thy bosom swell;  
But still in this fond heart of mine  
Those strong affections dwell."

Are we to consider the first four lines merely a quotation from *Old Moore's Almanack*, and the following eight the poet's expansion of the same idea?

On the next pane are these four lines, which the occupant of the house ascribes to Byron, who, they affirm, often visited the poet here:—

"Can I forget those hours of bliss  
I've passed with love and thee?  
Can I forget the parting kiss  
Thy fondness gave to me?

No."

The last word is, I think, not improbably added by another hand.

While on this subject, I may remark that this neighbourhood is full of interesting memorials of Prince Charles and the Jacobites, and among other things, there are shown in the church door several bullet-holes (in one of which the lead remains), which the common people affirm were made by the Royalists,—a strange outrage, if true, on the part of men who fought for true Church and State principles, however much their motives now are maligned.

Jos. HARGROVE.

Clare Coll., Cambridge.

## KING JAMES'S PUNS.

It is said in the *Spectator*, No. 61, that—

"The age in which the pun chiefly flourished was in the reign of King James the First. That learned monarch was himself a tolerable punster, and made very few bishops or privy counsellors that had not sometime or other signalized themselves by a clinch or a conundrum."

Whether his Majesty is here accurately described as a "tolerable punster" may perhaps be

determined by the following specimen of his powers in that line, which I extract from Maitland's *History of Edinburgh* (1753), p. 61. He paid a visit to his native country in 1618, and took occasion to attend a philosophical disputation in the College of Edinburgh.

"The Disputations (says Maitland), being over, the king withdrew to supper, after which he sent for the disputants, whose names were John Adamson, James Fairlie, Patrick Sands, Andrew Young, James Reid, and William King, before whom he learnedly discoursed on the several subjects controverted by them; and began to comment on their several names, and said these gentlemen, by their names, were destined for the acts they had had in hand this day, and proceeded as follows:

"Adam was father of all, and Adam's son had the first part of this act. The defender is justly called *Fairlie* (Wonder.) His thesis had some *Fairlies* in it, and he sustained them very fairly, and with many *fairlies* given to the oppugners.

"And why should not Mr. Sands be the first to enter the sands? But now I clearly see that all sands are not barren, for certainly he hath shewn a fertile wit.

"Mr. Young is very old in Aristotle. Mr. Reid need not be red with blushing for his acting this day. Mr. King disputed very kingly, and of a kingly purpose, concerning the royal supremacy of reason above anger and all passions.

"The King being told there was one in company his Majesty had taken no notice of, namely, *Henry Charteris*, Principal of the College, who, though a man of great learning, yet by his innate bashfulness was rendered unfit to speak in such an august assembly, James answered, 'His name agrees well with his nature, for Charters contain much matter yet say nothing, yet put great matters in men's mouths.'

"The King having signified that he would be pleased to see his remarks on the professors' names versified, it was accordingly done as follows."

And then comes some miserable doggrel, quite worthy of its parent stock, which any one who may wish to see it will find in Maitland at the place I have referred to. Enough has been quoted to show that his majesty's puns, so far from being "tolerable," would obviously be refused admission in the present day by even the most Catholic Joe Miller, or Encyclopædia of Wit.

G.

Edinburgh.

## ANONYMA: STERNE.

In 1862 appeared a tentative letter in *The Times*, describing the appearance of some attractive Anonyma, with a gay equipage in the Park. The topic very properly was not pursued: and living hundreds of miles from the scene portrayed, I need scarcely disclaim any knowledge of the person pointed at by the writer in the newspaper. But I saw some short time afterwards a passage in French which presented so close a parallel to the circumstance that I thought it worth transcribing. An alleged English visitor writes of a certain boulevard in Paris:—

"A travers des tourbillons de poussière, une file de carrosses circule aux petits pas sur un demi-mille d'Angleterre, où, malgré la lenteur de la marche, et les efforts de l'escouade qui y met l'ordre, souvent on s'embarrasse et on se heurte. Les oisifs qui s'y font trainer, s'occupant à s'y considérer; des regards effrontés vont y décontenancer les femmes jusques dans l'enforcement de la berline la plus modeste. On y voit, il est vrai, peu de pareils équipages: le sexe, qui vient y figurer pour la plupart, ne s'en offense pas: au contraire, il répond au coup d'œil le plus hardi, avec une assurance, ou plutôt un air triomphant, qui décele la faste et la fierté avec lesquels la prostitution et la déshonneur marchent front levé au milieu des dépouilles éclatantes du libertinage et de la sottise. Souvent les victimes de ces Sirènes insolentes et cruelles s'assemblent en foule et les adorent sans pudeur sur leurs chars, aux yeux du public indigné de tant de bassesse et de duperie. J'en vis une dans un superbe équipage tout brillant de dorures, qui rehaussait le plus éclatant vernis; six beaux Anglois, couverts de plumes, d'or et de soie, la traînaient en pompe; une livrée riche et imposante occupait le devant et le derrière. Ce jour là un monde infini se pressait au boulevard. Au moment où son char triomphal déboucha d'une rue qui y conduisit, un peuple immense, qui occupait les contre-allées à pied, se porta avec rapidité du côté par où elle arrivait: on auroit cru d'abord à cet empressément qu'une reine bienfaisante et chérie venoit s'offrir aux hommages d'une nation enchantée. Je le pensai; mon guide m'apprit que c'étoit la farnesse. . . . ."

This report is not to the credit of the French Anonyms of the last century; but the most curious thing is, that the extract given by us is ascribed to Sterne. The work bears the title:—

"La Quinzaine Angloises à Paris; ou, l'Art de s'y ruiner en peu de Temps. Ouvrage posthume du Docteur STERNE. Traduit de l'Anglois par un Observateur. A Londres. MDCCCLXXV."

Of course this is not by Sterne; but the volume is at the service of Mr. FITZPATRICK, if he cares for it.

BALL.

### Minor Notes.

CHARLES LEIGH: SIR OLIPH LEIGH. — These worthy brethren appear not to have obtained the notice to which we conceive they are justly entitled, from their connection with the early history of colonisation.

Charles Leigh made a voyage to Guiana with a view to a settlement, and died there March 20, 1604-5.

Sir Oliph, the elder brother, who fitted out and defrayed the charges of the expedition, survived till March 14, 1611-12; and was buried at Addington, in Surrey.

Information respecting them may be obtained from Purchas's *Pilgrims*, ii. 1156, 1250—1262, 1269; Manning and Bray's *Surrey*, i. 76, n.; ii. 138, 142, 423, 425, 524, 525, 543, 560, 564, 578; *Collect. Topogr. and Geneal.*, v. 169, 173; vii. 286—290; *Topographer and Genealogist*, ii. 265; *Hasted's Kent*, 8vo edit., ii. 196, 198; MS. Addit., 12505, f. 477; Devon's *Escheq. Issues*, James I.,

92; Green's *Cal. Dom. St. Pap. Ja. I.*, i. 24, 127, 451, 514, 642; ii. 268; Sainsbury's *Cal. Col. St. Pap.*, 5; *Cal. Chan. Proc. temp. Eliz.*, i. 177.

May we take the liberty of commending the elucidation of their history to the special attention of the good antiquaries of the county of Surrey.

C. H. & THOMPSON COOPER.

Cambridge.

SUBMERGED HOUSES.—Dio Cassius gives us an interesting reference of this kind, amongst the foreboding signs of the great insurrection of the Britons in Nero's time. He says: "οἷος τε τῶν ἐν τῇ Ταύροις ποταμῷ θύβους ἐμπύοντα." (*Ziphilin., Epit. Dionis Cassii*, 62.) H. C. C.

FOLK LORE.—It is a popular belief that when the white thorn bears an abundant crop of fruit, a hard winter is indicated, from the notion of its being a provision for a class of birds that would otherwise be in danger of starving. Now, although it may be a species of sacrilege to throw any doubt on a belief that connects itself with the idea of a benevolent Providence, truth compels me to say that the connection in this instance is founded more on sentiment than fact. In the summer of 1862 there was an unusual crop of haws—the bushes were loaded with them; but the succeeding winter was one of the mildest ever known in this island. So much for the prognostication and its fulfilment!

W. W. S.

MORETON-IN-THE-MARSH AND KING CHARLES I. Last night (Dec. 12, 1863,) I slept in a room at the "White Hart Hotel," in Moreton-in-the-Marsh, Gloucestershire; and this morning I therein read upon a card, yellow with age, and torn around the edges, but which has since been carefully mounted, and is now preserved by glass and a gilt frame, the following lines and memorandum:—

"When friends were few, and dangers near,  
King Charles found rest and safety here.

KING CHARLES I.  
Slept at this Inn on his way  
to Evesham, Tuesday, July 2,  
1644."

The ink is faded by time, and the handwriting is in that hard style so fashionable in years gone by. Upon inquiry in the hotel, I found that the bedroom bore the name of King Charles I.'s room, and was still the best bed-room in the hotel.

I have also noticed, in a walk through Moreton this morning, painted upon a board in front of the toll house, a Table of Tolls, to be levied under a charter granted to this town by King Charles I. in the thirtieth year of his reign.

The town has undergone but little alteration since King Charles saw it. The majority of the houses have stone mullions to their windows, and some of the spandrils above the doorways are very interesting.

The toll-house, now a public-house, is a very curious specimen of architecture. The town bell hangs in the gable, above a species of tower. From the appearance of the door, which is closely studded with iron nails, the lower portion was probably used for a lock-up, or cage. This tower is fifteenth-century work.

ALFRED JOHN DUNKIN.

Dartford.

### Queries.

**BARON-BAILIE COURTS IN SCOTLAND.**—Will any of your correspondents favour me with information as to the constitution and jurisdiction of these Courts, or refer me to authorities on the subject other than Erskine? I believe I am correct in understanding, that they have jurisdiction in small debt causes for sums not exceeding 2*l*.; and in criminal causes can exact a fine not exceeding 1*l*.; or sentence to imprisonment for a period not exceeding one month. How many such Courts are there now existing and acting? And what is the extent of their criminal jurisdiction, or, rather, in what crimes have they jurisdiction?

G. S.

**SIR GEOFFREY CONGREVE.**—In the *Heralds' Visitation* of Staffordshire, in 1583, 25th Elizabeth (Harl. MSS., British Museum), appear the name and arms of Sir Geoffrey Congreve, being the same as those of Congreve of Congreve; but I cannot find this name in any of the pedigrees of this family in the British Museum, or the *Heralds' College*. I wish to know whose son he was, and what is known of him?

H.

**S. B. HASLAM.**—I have a few numbers of a periodical issued occasionally, in 1825, by S. B. Haslam, minister of Zion Chapel, Waterloo Road, London, and termed *Zion's Banners*. He also published a hymn-book. Any information regarding Mr. Haslam, his previous or ultimate history, or that of his publications, would oblige. He seems to have been charged with Socinianism.

DEBIT.

**MAY: TRI-MILCH.**—Our Saxon forefathers were in the habit of applying this latter designation to our present month of May, as is supposed from their cows affording milk thrice a day during its continuance. Is any such phenomenon distinguishable by our dairy farmers of the present day?

M. D.

**EARLY MARRIAGES.**—Where may I find the statement made or proved, that early marriages have an essential influence in maintaining the healthy moral tone and domestic purity of a nation, of which illustrative examples are to be found in the case of Ireland, and many parts of America? Proofs and illustrations will oblige.

VECTIS.

**OLD MEDAL.**—I have an old medal, struck apparently in commemoration of the miracle of turning water into wine. On one side, the marriage supper is depicted: Our Lord presiding, seated between the bride and the Virgin Mary (?), the water-pots standing in the foreground. The legend is: "Z: CANA: I: GALILEA. XI. HOCHZEIT. WAR \* IESUS. AUS. WASSER. MAC: WEIN. DAR."

On the reverse, Christ is represented joining the hands of the bride and bridegroom, the inscription being: "GODT. DEE HSTANDT. GESTIFT: HET \* DARU: IH: IESUS. GESEKEN. D.ÆT."

This medal is of silver, larger than a crown piece, but very thin.

Could you give me any information as to the date and occasion of its being struck?

ABRAHAM SMYTHE.

Trinity College, Dublin.

**QUOTATIONS.**—Can any of your correspondents inform me where the quotations—"Aut tu Morus aut nullus!" "Aut tu es Erasmus, aut diabolus,"—occur, and to what they refer? J. W. M.

**PAPER-MAKERS' TRADE MARKS.**—Have the trade marks of the different paper-makers of by-gone ages, as they were employed in the "water-marks" in paper, ever been classified or identified? or, by a knowledge of the water-marks apart from the date, is it possible to approximate the age of a paper, and hence the possible date of the work printed or written therein?

HOC.

**SANDERSON.**—The Rev. Anthony Nourse Sanderson, Rector of Newton Longueville, Bucks, died and was buried there in 1793 or 1794. I shall be obliged by information of the Christian name and residence of his father.

R. W.

**VINCENT BOURNE.**—Can any correspondent of "N. & Q." tell me whether the following epitaph, composed by Vincent Bourne himself, is inscribed upon his tombstone? He was buried in 1747 at Fulham,\* I believe, and not in the cloisters at Westminster:—

"PIETATIS SINCERE  
SUMMAQUE HUMILITATIS,  
NEC DEI USQUAM IMMOR  
NEC SUI,  
IN SILENTIO QUOD AMAVIT  
DESCENDIT  
V. R."

The epitaph aptly describes the "secretum iter, et fallentis semita vitæ," in which the classic poet and friend of Cowper delighted. OXONIENSIS.

**WATSON OF LOFTHOUSE, YORKSHIRE.**—Is this family (of which there is a pedigree in the British Museum, see Sims's Index,) connected with the family of Bilton Park, near Knaresborough? I observe there is a *Lofthouse* Hill, near the latter place.

SIGMA THETA.

[\* The following is the entry in the Fulham Register: "1747, Mr. Vincent Bourne, 5 Decr."—ED.]



### Queries with Answers.

#### PARTY PATCHES. —

"Ladies would have left off patching on the Whig or Tory side of their face, though Mr. Addison had not written his excellent *Spectator*."

Query. Which was the Whig and which the Tory side of the face?

The above extract is from *Walpoliana*, p. 31. Who compiled this "little lounging miscellany," as it is termed in the preface? N. H. R.

[From the amusing paper on the political patch by Addison in *The Spectator*, No. 81, we can simply conjecture that the Whig belles patched on the right, and the Tories on the left side of their faces. He says, "About the middle of last winter [1710-11] I went to see an opera at the theatre in the Haymarket, where I could not but take notice of two parties of very fine women, that had placed themselves in the opposite side boxes, and seemed drawn up in a kind of battle array one against another. After a short survey of them, I found they were patched differently; the faces on one hand being spotted on the right side of the forehead, and those upon the other on the left. I quickly perceived that they cast hostile glances upon one another; and that their patches were placed in those different situations as party-signals to distinguish friends from foes. Upon inquiry I found that the body of Amazons on my right hand were Whigs, and those on my left Tories." Another writer of the day describes the unpleasant discovery made by a lady at a ball in a nobleman's house, who had in her hurry placed a patch on the Whig side of her face when she was a staunch Tory, and wished so to appear.—*Walpoliana*, in 2 vols., is by that prolific but eccentric writer, John Pinkerton.]

FRANCIS CHARLES WEEDON. — Poems by this gentleman were recently published by Messrs. Longman & Co. It appears from their *Notes on Books* (ii. 394), that his early death cut short a career of great promise. The date of his decease and other particulars respecting him will be acceptable. S. Y. R.

[Francis Charles Weedon was educated at King's College, London, and for a short period continued his studies at Christ College, Cambridge, which he was compelled to relinquish through severe illness. When in his eighteenth year he enclosed a specimen of his poetry, with a note, to Lord Macaulay, soliciting his aid to get it inserted in some periodical. The piece sent was entitled "A Sketch of the Peloponnesian War," and it elicited a reply couched in the following flattering terms: —

"Albany, Nov. 13, 1849.

"Sir,—You can have no difficulty in finding a magazine in which such verses as those you have sent me will be inserted with joy and gratitude. I am, however, unable to be of any use to you in that way, as I have no connection with any periodical work that admits poetry, nor do I know the editor of any such work. I have the honour to be, Sir, your most obedient servant,

"T. B. MACAULAY."

Mr. Weedon died of consumption at his father's residence on January 10, 1861, in the thirtieth year of his age. These particulars are taken from a brief Memoir prefixed to the recently published volume of his *Poems*.]

THOMAS THROCKMORTON (3rd S. iv. 455.) — Was not the nephew of Sir Nicholas Throckmorton, to

whom the historical poem to which you refer is attributed, Thomas Throckmorton, *Esquire*, who died March 13, 1613-14, *et. eighty-one* (Wotton's *Baronetage*, ii. 362, 363)? He was the eldest surviving son of Sir Robert, Sir Nicholas's elder brother. Wotton states, that Sir Nicholas left his own Life in verse.

C. H. & THOMPSON COOPER.

Cambridge.

[Thomas Throckmorton, the author of the *Metrical Legend*, was the nephew of Sir Nicholas, and only surviving son and heir of Sir Robert Throckmorton. See the pedigree of the family in Dugdale's *Warwickshire*, ii. 749; Lipscomb's *Bucks*, iv. 399; and Betham's *Baronetage*, i. 486. The life of Thomas Throckmorton was a continued scene of trouble, on account of his religious principles, his estate being frequently under sequestration. He was buried at Weston Underwood, Bucks, with the following inscription on a white marble tablet: "Hic jacet Thomas Throckmorton, armiger, qui obiit 13 die Martii Anno Domini 1614, ætatis suæ 81." It is remarkable that Lipscomb (as well as Wotton) should attribute this Metrical Life to Sir Nicholas himself, as the five stanzas quoted from it in his *Bucks*, iv. 400, are copied from the *Gentleman's Magazine* for Dec. 1793, p. 1089, where the poem is stated to be by Thomas Throckmorton.]

RICHARD LASSELS, GENT. — Will one of your correspondents be so kind as to tell me who he was? *The Voyage of Italy*, &c., a posthumous publication under the editorship of his friend S. Wilson, printed in Paris in 1670, is a quaint, witty, and learned volume. He had travelled much "as tutor to several of the English nobility and gentry;" to one of whom, Richard, Lord Lumley, Viscount Waterford, the very amusing volume is dedicated. He was, I believe, a Roman Catholic. Was he of the Nottinghamshire Lassels? R. C. H. HOTCHKIN.

Thimbleby Rectory, Horncastle.

[Richard Lassels was born at Brokenborough, co. York; resided for a short time in the University of Oxford; admitted student in the English College at Doway, September 6, 1623, and ordained priest on March 6, 1632. He much delighted in seeing foreign countries, and travelled through Italy five times as tutor to several of the English nobility. He died at Montpellier in France in September, 1668, and was buried in the church of the barefooted Carmelites in the suburb of that city. There is a second edition of his *Italian Voyage* with large Additions by a Modern Hand, 8vo, 1696; and an unpublished MS. by him in the British Museum (Add. MS. 4217), entitled "An Account of the Journey of Lady Catherine Whetnall from Brussels to Italy in 1650." Consult for other particulars of him Dodd's *Church History*, fol. edition, iii. 804; and Wood's *Athenæ*, by Bliss, iii. 818.]

JOSEPH WASHINGTON, of the Middle Temple, Esq., had an elegy written upon him by Nahum Tate, in 1694. I should be glad to learn who he was? C. J. R.

[Joseph Washington was the son of Robert Washington, for some time a merchant at Rotterdam. Joseph was a lawyer of Gray's Inn, and occasionally resided at Car House, near Doncaster. He was a great friend of Lord

Somers, and author of various pieces, *An Abridgement of the Statutes*, 1689, 8vo; *Observations on the Ecclesiastical Jurisdiction of the Kings of England*, 1689, &c. He died February 26, 1693, and is buried in the Temple Church. By his wife Ursula, daughter of John Rawson of Pickburn, he had a daughter Mary, baptised at Doncaster, 1683; and John, baptised at Doncaster, 1686. For the pedigree of his family, see Hunter's *South Yorkshire*, i. 353. A translation of Milton's *Defensio* by a Washington, is supposed to be by this Joseph, though Warton says by Richard Washington of the Middle Temple. *Vide* "N. & Q." 1<sup>st</sup> S. i. 164; vi. 602.]

### Replies.


#### THE MONOGRAM OF CONSTANTINE.

(3rd S. iv. 403.)

A correspondent, H. W., considers it "very evident" from Lactantius, that "it was not the sign of the cross, but the symbol of the name of Christ that was seen by Constantine;" adding, too much in the style of the infidel Gibbon, "if indeed there was a celestial vision at all." Eusebius describes the apparition, and declares that the Emperor Constantine himself related it to him, and confirmed it with a solemn oath: *ἔρκοις τε πιστωσάμενον τὸν λόγον*; after which he asks, who shall hesitate to believe it? *τίς ἂν ἀμφισβόλοι μὴ οὐχὶ πιστέυσαι τῷ δηγήματι*; and more especially as the time since elapsed has afforded additional testimony in confirmation of the narrative: *μάλιστα ὅτε καὶ ὁ μετὰ ταῦτα χρόνος ἀληθῆ τῷ λόγῳ παρέσχε τὴν μαρτυρίαν*. Eusebius then relates that Constantine saw one day a little after noon, with his own eyes, a luminous cross in the sky above the sun, with this inscription: *By this conquer*. *Αὐτοῖς ὀφθαλμοῖς ἰδεῖν ἔφη ἐν αὐτῷ οὐρανῷ ὑπερέκκευμενον τοῦ ἡλίου σταυροῦ πρόσημον, ἐκ φωτὸς συνιστάμενον, γραφὴν τε αὐτῷ συνήθου, λέγουσαν, τοῦτ' ἐνίκη*. He adds that it was seen also by all his soldiers, who were astonished at the wonderful occurrence.


Eusebius carefully distinguishes this appearance of the luminous cross in the day, from the vision in which Christ himself appeared to Constantine the night following. He distinctly says that our Saviour appeared to him in his sleep with that same sign which had been shown to him in the sky: *ὅν τῷ φανέντι κατ' οὐρανὸν σημεῖον ὁρᾶναι τε*: and commanded him to make a military standard like that sign, and use it in battle as a salutary protection, *μύημα ποιεσάμενον τοῦ κατ' οὐρανὸν ὁρᾶντος σημείου, κ. τ. λ.* He then tells us that the emperor rose early the next morning, and disclosed the vision to his friends, and then assembling his goldsmiths and jewellers, he seated himself in the midst of them, and described to them the form of the sign: *καὶ τοῦ σημείου τὴν εἰκόνα φράζει*, ordering them to make the likeness of it in gold and precious stones.

Next, Eusebius describes what they did make

by the emperor's command: a long staff covered with gold, having a transverse piece, in the form of a cross: *κέρας εἶχεν ἐχιδναίου, σταυροῦ σχήματι περισημένον*: that on the top of the staff was a crown, or wreath, of gold and jewels, surrounding the well-known monogram . From this de-

scription of Eusebius, it is evident that the intention of the emperor was to represent the sign of the cross. He did this first, by the cross-staff of the standard; and, secondly, by the cruciform letter X of the monogram. That this was meant as a representation of the cross is clear from the words which he uses further on, where, describing the situation of the figures of the emperor and his two sons on the banner of the *labarum*, he expressly tells us, that they were on the upper part of the veil, immediately under the sign of the cross: *ἐνω μετέωρον ὑπὲρ τῷ τοῦ σταυροῦ τροπαίῳ*.

It is, moreover, abundantly evident from the repeated mention of the sign of the cross in the Oration of the same Eusebius, *De laudibus Constantini*, that the symbol intended to be represented was always understood and spoken of as that of the cross. Thus he informs us that Constantine, in his gratitude to God, who had been the author of his victory, did, both by voice and by public monuments, proclaim to all men the triumphal sign: *τὸ νικοποῖον σημεῖον*. And that by this was meant the sign of the cross is clear from the words of Eusebius, who goes on for a long time proclaiming the power of that sacred sign, calling it in places also the saving sign: *σωτήριον σημεῖον*; and from his account in the *Life of Constantine*, book i. chap. xl., of the statue of the emperor erected in the centre of Rome itself, bearing a tall staff in the form of a cross, *αὐτίκα δ' ὅν ὑψηλὸν δόρυ σταυροῦ σχήματι ὑπὸ χεῖρα ἰδίας εἰκόνας*, in reference to which he uses the very same expression, saying that thereby Constantine proclaimed to all men the saving sign, *τὸ σωτήριον σημεῖον*.

We have then the plain declaration of the historian Eusebius, whose informant was Constantine himself, that a luminous cross was seen in the heavens in broad daylight, above the sun, and not only by himself but by all his soldiers, most of whom, probably, were pagans; and yet H. W. appears to doubt "if there was a celestial vision at all"! But he thinks to disprove the assertion of Eusebius by a passage from Lactantius, who speaks only of one of the visions with which the emperor was favoured, that of the following night. The words of Lactantius, however, prove nothing against the testimony of Eusebius. Lactantius states that Constantine was warned in a dream to mark the celestial sign of God upon the shields of his soldiers, evidently alluding to the sign which he had seen in the heavens. He did so by the well-known monogram , using, as Lactantius ex-

pressly says, the "*transverse* letter" or *cross* letter X, by which was represented the cross, and adding to it the P to make it symbolize also the name of Christ. Really, if so clear and credible a testimony as that of Eusebius is to be thus unceremoniously called in question, no historical record will be secure from scepticism. F. C. H.

#### WORKHOUSE AT AMSTERDAM.

(3rd S. iv. 371.)

The statement in Mr. G. A. Sala's novel of *Captain John Dangerous* is copied verbatim from Carr's *Tour in Holland*, published in 4to in 1807. Sir John Carr visited the workhouse at Amsterdam in 1806, and gives a detailed description of the establishment. He was not permitted to visit that part of the building in which the young ladies were confined, as he states that strangers were never allowed to see them, but he derived his information on the spot from the authorities of the workhouse, and there can be no reason to doubt it. Other travellers have confirmed his account. *Vide* Sir John Carr's *Tour in Holland* in 1806, p. 300.

These rigorous modes of discipline, which startle our sensitive feelings now, seem to have been prevalent in many parts of the continent formerly, and perhaps are not entirely obsolete.

The Rev. Joseph Townsend, an author of high reputation, whose journey through Spain in 1786 ranks among the best standard works on that country, has the following curious account of a house of correction at Barcelona very similar to the workhouse at Amsterdam:—

"There is one House of Correction at Barcelona, which is too remarkable to be passed over in silence. It embraces two objects; the first, the reformation of prostitutes and female thieves; the second, the correction of women who fail in their obligation to their husbands, &c., who either neglect or disgrace their families. The house for these purposes is divided into distinct portions, without any communication between them; the one is called Real Casa de Galera; the other Real Casa de Correccion.

"The ladies who deserve more severe correction than their husbands, fathers, or other relatives can properly administer, are confined by the magistrates for a term proportionate to their offences in this royal mansion, or Casa Real de Correccion.

"The relation at whose suit they are taken into custody pays three sueldos, or fourpence-halfpenny, a day for their maintenance, and with this scanty provision they must be contented. Here they are compelled to work, and the produce of their labour is deposited for them till the time of their confinement is expired.

"The whole building will contain five hundred women, but at present there are only one hundred and thirteen. Among these are some ladies of condition, who are supposed to be visiting some distant friends.

"Here they receive bodily correction when it is judged necessary for their reformation. The establishment is

under the direction and government of the Regenta de la Audiencia, the two senior criminal judges, with the Alcayde, and his attendants. One of these judges conducted me through the several apartments, and from him I received my information. Among other particulars he told me that they had then under discipline a lady of fashion accused of drunkenness, and of being imprudent in her conduct. As she was a widow, the party accusing was her brother-in-law, the Marquis of ——. The judges of this court are universally acknowledged to be men of probity, and worthy of the high degree of confidence thus placed in them."—Townsend's *Journey through Spain*, 1786, vol. i. p. 126.

It is rather remarkable that Mr. Townsend, a grave and intelligent traveller, expresses no disapprobation of this institution, but rather speaks of it with respect, and even indulges in a little quiet irony at the expense of the fair offenders who are undergoing its sharp discipline. C. M.

#### O'REILLY AT ALGIERS: CARTHAGENA.

(3rd S. iv. 432.)

Your correspondent P. O. refers to a former reply concerning Carthage, in South America, as suggesting to him an inquiry regarding a Spanish expedition against Algiers, that, in 1775, sailed from Carthage, the swampy town and excellent harbour on the Spanish coast of the Mediterranean.

"The Spanish General, Count O'Reilly, That Byron's Julia treated vilely,"

was, as may be inferred from his patronymic, a gentleman of Milesian extraction in the Spanish service. It would be easy to multiply examples to show that, where there is a fair prospect of fighting, towards that place Irishmen gravitate. General O'Donnell occupies a prominent place in later Spanish history: to descend in the scale, we have Meagher of the Sword, a Federal American Brigadier, about the sole survivor of his late Irish Brigade—"it's a sore fight when all are slain;" and the other day there was the Pope's Irish Brigade, that, by reason of its own fiery spirit, was consumed by a spontaneous combustion. It was led, if I mistake not, by another O'Reilly. The General Count O'Reilly, it appears, was a favourite of the Spanish court, but for long he had been very unpopular. He was governor of Madrid; and after his unfortunate Algerine expedition he was removed to the government of Andalusia, because he was so odious to the people of Madrid that they threatened vengeance upon his person. The Spaniards attacked the Algerines; for these infidels, being about as tolerant as their Christian neighbours, had assailed the Spanish African settlements with a view to turn all Christians out of the Algerine coast. The Spanish expeditionary force consisted of fifty-one ships of war, well found, carrying some 28,000 land troops, and a powerful

artillery. Don Pedro de Castigon was the admiral; by favour more than from merit, Count O'Reilly was generalissimo. After the dissensions usual amongst chiefs on such occasions, the Spaniards landed July 8, 1775, and were warmly received by the determined Algerines. Enthusiasm, according to Sir Charles Napier, always runs away. The Spanish troops that first landed were enthusiastic, and so the head rushed into action long before the tail was ashore. After some fighting — it has been said thirteen hours(?) — the determination of these barbarian infidels so put about the troops of his Catholic Majesty, that they broke, and under cover of the guns of the fleet, re-embarked. They left behind some 800 slain, and a considerable portion of their 2000 wounded; all that fell into their hands the Algerines massacred. A certain General Vaughan was there. Is he the English baronet referred to by P. O. in his query? I find Robert Howell Vaughan, Esq., was created a baronet just sixteen years after the period in question. It is possible the general and the new baronet may be the same. The baronetcy still exists.

General Vaughan wanted the Spaniards to fight again next day, but they had no stomach for it; so they held a council of war, and, proverbially, councils of war never fight. Thus I have endeavoured to show why it is that historically Don Juan's Donna Julia was wrong when she asked —

"Is it for this that General Count O'Reilly,  
Who took Algiers, declares I used him vilely?"  
C.

This Spanish expedition under the command of Gen. Count Alexander O'Reilly, and Don Riccardos, Anglicè, Sir Philip Richards, Bart., of Brambletye House, sailed full of enthusiasm and hope from the port of Carthage in 1775, to humiliate, if not to conquer, that nest of pirates, Algiers. The expedition consisted of 19,820 foot and 1,368 horse, with 47 king's ships, of different rates, and 346 transports. The affair was a pet project with the Spanish people and their King, Charles III. On June 15, 1775, the procession of Corpus Christi passed along the mole of Carthage, and the fleet received a solemn benediction, and saluted the Host with a triple discharge of all their artillery. Three weeks after, the fleet departed from the harbour in proud array, amid the cheers of thousands — a goodly sight. Alas! that so showy an undertaking should end in such utter vexation.

Donna Julia, in Lord Byron's *Don Juan*, when naming to her husband the admirers she had for his sake slighted, says, —

"Is it for this that General Count O'Reilly,  
Who took Algiers, declares I used him vilely?"

"Donna Julia," observes Lord Byron in a note, "here made a mistake. Count O'Reilly did not take Algiers —

but Algiers very nearly took him: he and his army and fleet retreated with great loss and not much credit from before that city in 1775."

The result was, indeed, pretty near as Lord Byron mentions, *for l'honneur*. Whether it was, as some would have it, that the Spaniards out of jealousy ~~and~~ being led by two foreigners, did not at first act with the energy they ought to have done, or whether the force of the enemy was far beyond what was anticipated, the expedition made little progress after landing on the Algerine territory, and was soon opposed by an overwhelming number of Moors and Turks led by Beys, the Bey of Constantine alone bringing to bear 15,000 well horsed and well armed cavalry. The gallantry of O'Reilly and Richards and the never-failing chivalry of Spain did wonders against the odds; the enemy became twenty to one, yet the ground to the sea was fought inch by inch, and the last battle, in which the Dey's forces were repulsed so as to enable the Spaniards to re-embark, cost the latter 4000 men. Once again on board, the expedition sailed for Spain, and arrived quite chap-fallen at Barcelona, Aug. 20, 1775, leaving Algiers to the future more effective attack of Lord Exmouth, and the final stroke of France, when the conquest of the piratical stronghold was the only great act the French allowed poor Charles X. — a really good and gallant monarch — to accomplish. The people of Spain were furious at O'Reilly's discomfiture, but wise King Charles III. saw how the whole had occurred, and bore the disappointment meekly. Nor did he cease to retain in his good graces both O'Reilly and Richards, and to continue their promotion. I must add a word about each of them before I conclude. Count Alexander O'Reilly was a cadet of the highly respectable Irish family of O'Reilly of Baltrasna, co. Meath. He was born in 1722, and entered the Spanish service as a sub-lieutenant in the regiment of Hibernia. He went, with leave of Spain, for a short time into the French army in Germany. On his return, he rose very high in the Spanish army, under the marked favour of Charles III. He was a Lieut.-Gen. and a Count at the time of the unfortunate expedition from Carthage, and he died in 1794, a Generalissimo, Commander of the Order of Calatrava, and a Grantee of Spain of the first class. His grandson, Don Manuel, is now Duke of Baylen, and his great-grand-nephew is the present Anthony O'Reilly, Esq., of Baltrasna, J.P. and D.L. (See Burke's *Landed Gentry*.)

Of Don Riccardos, otherwise Sir Philip Richards, fourth Bart. of Brambletye House — a place made famous by Horace Smith's romance — the history is rather obscure. The Richards, originally a foreign family, succeeded the Comptons at Brambletye; of whom and of the place

the learned Mr. John Timbs, F.S.A., gives a charming account in his pleasant volume *Something for Everybody*. Sir James Richards, of Brambletye, was created a baronet by Charles II. in 1684, and his fourth son, Sir Philip Richards, fourth Bart., was the companion in arms of O'Reilly in the Algerine expedition. He was a general in the Spanish service, and married a daughter of the Duke of Montemar, Spanish commander-in-chief; but when he died is not recorded, nor is it known whether or not he left issue. Burke's *Extinct Baronetage* reports the Baronetcy dormant, and possibly there may now be some Spaniard fully entitled to the old baronetcy of romantic Brambletye House. A.

#### COWTHORPE OAK.

(3<sup>rd</sup> S. iv. 69, 119, 318, 432.)

In reply to the query of T. M. B., November 28, perhaps the following further particulars may be of interest and of service to those wishing to compare its proportions with other large trees. The circumference at five feet from the ground is 36 ft. 3 in. measured from the present level, which is not its natural base. About eighty years ago a fence was placed round the tree as a protection, which, being found to interfere with its vigour, was afterwards removed; a quantity of earth, taken from a trench about ten yards from the roots, was heaped around the foot and in the hollow: after this the oak recovered, and thrived as usual. The position of this fence may be distinctly traced, as well as the elevation of the adjacent ground. Previous to this the circumference close to the ground was 78 ft., at one yard from the ground, 48 ft.; the present corresponding dimensions are 60 ft. and 45 ft. The following are the present proportions:—Circumference close to the ground, 60 ft.; 12 in. from the ground, 56 ft.; 3 ft. from the ground, 45 ft.; 4 ft. from the ground, 38 ft. 6 in.; 5 ft. from the ground, 36 ft. 3 in.; 8 ft. 6 in. from the ground, 34 ft. 6 in.; extent of principal branch, 60 ft. 6 in.; girth of the branch close to the trunk, 10 ft.; three feet from the trunk, 8 ft. 4 in.; 9 ft. from the trunk, 6 ft. 9 in.; 17 ft. from trunk to minor branches, 5 ft. 3 in.; height of tree, including decayed wood, 43 ft.; height of tree having vigorous wood, 33 ft. 6 in.; extent of second principal branch, 30 ft.; girth of stem 8 ft. from the trunk to minor branches, 5 ft.; diameter of the hollow close to ground, 11 ft.; average of the hollow 8 ft. from ground, 7 ft. 8 in.; average of hollow 12 ft. from ground, 7 ft.; cubic contents of the hollow, 855 ft.; estimated quantity of timber, 73 tons, or 2,800 cubic feet; estimated age (Professor Burnett), 1600 years. The circumference of the largest branch, close to the trunk, was about

16 ft., this fell during a storm in 1718; it extended 90 ft. from the trunk, and contained a little over five tons of timber. In 1772 another large branch fell, 80 ft. in length, with almost five tons of wood. The leading or top branch fell about 180 years ago; the manner of its fall is known, and is remarkable: the main trunk being hollow, the perpendicular shaft slipped down, wedged itself inside, and could not be removed; probably it would strengthen the body of the tree. In 1776 the height of the tree was 85 ft. The principal branches are supported by wooden props, and measures for its preservation seem to have been taken by the last three proprietors. R. Fountayne Wilson, Esq., of Ingmanthorpe and Melton, near Doncaster, bought the estate of the Hon. E. Petre, of Stapleton, near Pontefract, and his son, the present proprietor, took the name of Montague. Mr. Petre cut up one of the large fallen branches for dining tables; all portions have since been carefully preserved and furniture made from them. The soil on which the oak stands is a deep rich light loam, resting on fine clay. Within a mile of Cowthorpe, in the grounds at Ribstone Hall, grew the first apple tree afterwards celebrated by the name of Ribstone pippin. All the principal writers on remarkable trees, Hunter's *Evelyn's Sylva*, Strutt, W. Gilpin in his *Forest Scenery*, edited by Sir Thos. Dick Lauder, London, and others, agree in pronouncing the Cowthorpe oak by far the largest in the country. An account of remarkable oak and other trees would form an interesting paper, and the pages of "N. & Q." a valuable repository of information respecting these fast-decaying magnates.\* H. L.

A paper in that useful periodical, *The Mirror*, No. 701, for January 10, 1835, concluded a very interesting account of the Cowthorpe Oak, by stating its circumference at that date to be twenty-two yards, and that its principal limb extended forty-eight feet from the bole. F. C. H.

#### THE FIRST BOOK PRINTED IN BIRMINGHAM. (3<sup>rd</sup> S. iv. 388.)

Since my communication of the title of the *Loyal Oration* with a few particulars of its author, the Rev. James Parkinson, I have been made acquainted, through the kindness of a reader of "N. & Q." whom I take this opportunity of thanking, with another of these "Orations" delivered in old times, on certain occasions, by the masters or students of King Edward's School in Birmingham. The one in question appears to have been spoken by the son of the "chief master," and we may gather from its title that the

[\* *Vide* the General Indexes to our First and Second Series, art. "Oaks."—Ed.]

boy had imbibed the "loyal" sentiments of his father. It is as follows:—

"A Panegyric on Our Late most Gracious Sovereign, King William of Glorious and Immortal Memory, as also on His Present Majesty, Our no less Gracious Sovereign, King George. Spoken by James Parkinson, one of the Scholars of BIRMINGHAM School, December 10, 1715, being the Day of their Breaking-up; and published at the Desire of some Gentlemen that heard it. London: Printed for J. Roberts, near the Oxford Arms, in Warwick Lane, 4to, 1715. Price 3d., pp. 22."

This rare pamphlet is of the greater interest, as, although of such slender dimensions, and only one year earlier in date than the *Loyal Oration*, the title-page will be held to imply that it was printed in London, and thus to substantiate the belief that the later work is actually the "first book printed in Birmingham."

An old custom of this school was the delivery of public orations by the boys at the "Old Cross" on the 5th of November, and the recitation of original compositions on "breaking-up day." The following entries, excerpted from the school accounts, illustrate this:—

	s.	d.
1656. Paid to the Schollers for their orations at the Crosse - - - - -	4	0
" Paid to the Schollers for orations in the Schoole - - - - -	3	6
" Paid for an heure-glasse - - - - -	0	8
1664. Paid for setting up a scaffold at the Crosse - - - - -	1	6
1669. Setting up the Scholar's stage, is an item in the Carpenter's Bill.		
1671. Nov. 5. Gave the Schollars' for saying orations on the stage - - - - -	5	0
" Dec. 10. Gave the Schollars for saying orations in the schoole - - - - -	12	0
1684. To the Gentlemen who declaymed on the 10th December - - - - -	10	0

These public orations at the "Market Cross" were discontinued at, or soon after, the year 1700.

Another early local book is the tract by the Rev. Mr. Allestree, Rector of Ashow, *The Funeral Handkerchief, and Sermons on Loss of Friends*, 8vo, Birmingham, 1728. WILLIAM BATES. Edgbaston.

#### MUSTACHE.

(3rd S. iv. 398.)

Μούσταξ means the upper lip. Can any of our readers give a quotation from a Greek writer where it means the hair growing on the upper lip? I can trace the idea no further back than to Hesychius, who is supposed to have lived at least before A.D. 389. In his *Greek Lexicon* he says, Μούσταξ, αἱ ἐπὶ τῷ ἄνω χεῖλι τριχες. The word seems to have reached us through the French or Italians. It may have come to them through their intercourse with the inhabitants of the later Greek empire. Perhaps some of your readers, acquainted with the writings of Anna Comnena, or of some others of the authors of a still earlier period, may

throw light on the subject. Pliny (vi. 32, 19 ed., Lemaire) says of the Arabians, "Barba abraditur, præterquam in superiore labro." What do the Arabians at present call the mustache? Do they still continue the custom alluded to by Pliny? This is the only allusion to the custom which I can recollect in the Latin writers. As a cognate subject, you may allow me to inquire, if it is known when and from what the tuft on the chin was called an "imperial"? The Roman youth seem to have indulged in this sopprery as well as the young of our own day. It is curious that the tuft-hunters of ancient and modern times should have their appellation derived, to a certain extent, from the same idea. Those of modern times, hangers-on of noblemen in English universities, derive their names, I believe, from the tuft in the cap of the noblemen; and, in ancient times, it was the tuft on their own chin that gave them the appellation. They were called "Barbatuli." In Cicero (*Ep. ad Att.* i. 14), he calls them "Barbatuli juvenes, totus ille grex Catilinæ;" and in one of his speeches (*Cal.* 14) the imperial is called "Barbula." He says:—

"I must summon up from the shades below one of those bearded old men; not men with those little bits of imperials, which she takes such a fancy to, but a man, with that long shaggy beard, which we see on the ancient statues and images."

Photius, in his *Lexicon*, says: Πάππος αἱ ἐπὶ τοῦ κάτω χεῖλους τρίχες· μούσταξ δὲ, αἱ ἐπὶ τοῦ ἄνω. This is a trace of it in the ninth century, when Photius flourished at Constantinople. C. T. RAMAGE.

DICTIONARIES (2nd S. i. 212.)—I chanced on one of these the other day, which the lapse of nearly eight years since J. R. J.'s inquiry may have put *dehors* the Cuttlean statute of limitations. Giving neither definitions nor derivations, but spelling and accentuating every word according to the compiler's own notion of Phonetics, a more thorough *uglification* of our written or spoken language could hardly have been devised: that it goes near to outwalking Walker, a very few *excerpta* will suffice to show:—*Euzidsh, Teetshitz, Vizidsh, Berrill, Ohaizyun, Kreetyür, Jördsh.*

The preface refers to a *former* dictionary\* by the author (James Buchanan) and its "honourable mention" by another lexicographer—a Mr. Johnstone. Its title is prolix and pretentious, having for its motto—

"*Extera quid quærat sua qui Vernacula nescit?*"

but the date has been carefully cut off by some former possessor of my copy, who has stamped his name on the fly-leaf—"Peter Stanislaus,

[\* Probably his *Lingua Britannica Vera Pronunciatio*, 1757, 8vo.—Ed.]

Capucin, 1780." Mr. Buchanan's assertion of what he designates "ðreejñlñiss" seems to have been made in the early half of the last century. His labours, however, have little value beyond their assisting the completeness of J. R. J.'s lexiconic list. E. L. S.

MRS. FITZHERBERT, ETC. (3<sup>rd</sup> S. iv. 411.) — There was no issue of the marriage between George IV. and Mrs. Fitzherbert. In proof of this, the following extract from a letter from the late Lord Stourton to the late Earl of Albemarle may be given. The letter may be seen at length in the *Memoirs of Mrs. Fitzherbert*, by the Hon. Charles Langdale, p. 94, published by Bentley in 1856.

"I had myself, previously to this arrangement, taken the liberty to counsel Mrs. Fitzherbert to leave some evidence in her own handwriting as to the circumstances of no issue arising from this connection, and had advised it being noted with her own signature on the back of the certificate. To this she smilingly objected on the score of delicacy, and I only state it at present in justification of my expectation that the memorandum I have alluded to is to this effect."

The certificate alluded to above is the certificate of the marriage, dated Dec. 21, 1785. To the remaining part of your correspondent's query I am unable to give any answer. J. F. W.

George IV. had no children by Mrs. Fitzherbert. His natural children were as follows:—1. By Lucy Howard (who, I believe, was a native of Richmond, but whether a Jewess I am not aware) a son, George Howard, who died an infant. 2. By Grace Dalrymple Elliot, a daughter, Georgiana Augusta Frederica Seymour, who married Lord William Bentinck. CHARLES F. S. WARREN.

I do not know whether the Prince of Wales had any children by Mrs. Fitzherbert, but those scandalous chronicles of the times—contemporary caricatures—show Mrs. Fitzherbert in the way which ladies wish to be who love their lords; and also, in some cases, as actually nursing a baby. And this suggests a query I have long wished to have solved: Had Mrs. Fitzherbert a child or children by her first marriage? In a caricature entitled "Fashionable Frailties," in which she is represented as *enceinte*, and walking with the Prince, she is followed by a young female child, dressed exactly like her, and evidently intended for a daughter; while in another called "The Royal Nursery, or Nine Months after Marriage," in which she is seated nursing a baby, with the Prince of Wales seated beside her, on her right hand; there is a lad of six or seven years old standing on his right hand, and on whose head is a crown, apparently a crown of the Holy Roman Empire. Can any reader of "N. & Q." throw light upon either of these allusions? M. F.

RAM AND TEAZLE (3<sup>rd</sup> S. iv. 449.) — May I venture to suggest a different explanation of this curious sign to that given by your correspondent A. A.? The teazle, as your readers probably know, is used in dressing cloth, "raising the nap," which is one of the latest processes in the manufacture of that material; and the value of that humble plant (which, I believe, machinery has not yet been able to supersede) is commemorated by its being borne in the arms of the Clothiers' Company. Is it not probable, therefore, that the sign under consideration was set up by a publican, who was a tenant of the aforesaid Company, or who wished to attract the workers in some cloth manufactory near him? It is easy to believe that the sign would be very appropriate in either case; the Ram representing the raw material, as it were, and the Teazle the finished fabric.

I would further suggest the probability of other apparently incongruous signs being explained by armorial bearings. "The Bird and Baby," for instance, I believe to be simply a corruption of the crest of the Stanleys. A public house in Norwich, bearing that sign, was, I have been informed, opened by a man who had been butler in that family, and instead of setting up "The Stanley Arms," he adopted only the crest. R.

MOTHER DOUGLAS (3<sup>rd</sup> S. iv. 451.) — Strange as it may seem, this lady's name was mentioned from the Bench of the Court of Session, at the decision in that court of the great Douglas Cause. I quote from the speech of Lord Pardenstown, as given in Anderson's edition of the Judges' speeches, p. 316:—

"The executors of the noted Mother Douglas brought an action against several gentlemen of distinction for payment of tavern bills contracted in her house. We are not to presume that these gentlemen frequented such a house as Mother Douglas's; but even supposing that they took a fancy to go there, we are not to imagine that they would have come off without discharging their reckoning."

In adverting to the Douglas cause, allow me to take the opportunity of noticing the following entry, which I happened lately to observe in the *Scots' Magazine*, vol. xxix. p. 55:—

"At Horsham, in the 63rd year of her age, Mrs. Elizabeth Curtis, wife of Mr. Curtis of that place, of Twinn, Male, who, together with their mother, were likely to do well."

This beats Lady Jane Douglas out and out. It was argued to be exceedingly improbable that her ladyship should have given birth to twins when she was in her fifty-first year,—while here Mrs. Curtis produces them when in her sixty-third. Some very sceptical people may, not unlikely, think the one event fully as credible as the other. G.

Edinburgh.

“ΟΣΙΟΣ AND “ΑΓΙΟΣ (3rd S. iv. 453.)—The word *δσιος* means *pious* towards God, whilst *δικαιος* means *just* towards man, according to the scholiast on Euripides (*Hecuba*, 788); τὸ μὲν πρὸς θεοὺς ἐξ ἀνθρώπων γενόμενον, δσιον καλοῦμεν, τὸ δὲ πρὸς ἀνθρώπους δίκαιον. The Hebrew word corresponding with *δσιος* is צַדִּיק, *tsadek*, which gives name to the Sadducees, whilst חַסִּיד, *chasid*, corresponding with *δσιος*, supplies the name צִדְיִים, *Chasidim*, to the more pious and devotional of the modern Jews.

In heathen writers *δσιος* often occurs, but in the New Testament seldom; on the contrary, *ἅγιος* often occurs in the Septuagint, New Testament, and Fathers, but seldom in the classic writers. The word *ἅγιος* does not mean *pious*, except by implication, but *dedicated*, or *devoted* to good or evil, and chiefly to good: it includes the notion of *awe*, from *ἅγος*, and *ἄγρος*, whence it is derived in Greek; its equivalent in Hebrew is קָדוֹשׁ, *kadosh*. I have sought for a derivation of both words in Sanscrit, but unsatisfactorily. In Greek *δσιος* may be equivalent to *θεῖος*, *divine*, as Σιδὸς βουλῇ (Sibyl) is equal to Διὸς βουλῇ.

In the few passages of the New Testament where *δσιος* occurs, there is no difficulty, except in the use of *δσια* in the sense of *mercies* (Acts xiii. 34), which arises from the word חֶסֶד, *chesed*, meaning *merciful* as well as *pious*; it is a quotation from the Septuagint of Isaiah (lv. 3).

The word *ἅγιος* in the New Testament, being used in reference to the service of God, is translated *holy* (from the Saxon and German), or *saint* (from the French and Latin), both words having the same meaning, but *holy* is applicable to persons and things, *saint* to persons only.

T. J. BUCKTON.

SCOTTISH (3rd S. iv. 454.)—Francis Horner, who came to England from Scotland to acquire the language, does not appear to have used the word *Scottish*, but *Scotch*, as he speaks of *Scotch* inflexion (*Memoirs*, i. 17), a *Scotch* lawyer (*id.* i. 86), *Scotch* parliamentary reform (*id.* ii. 46), and *Scotch* girls (*id.* ii. 125). Nevertheless, his tutor, the Rev. John Hewlett, author of *Notes to the Bible*, speaks of *Scottish* accent (*id.* i. 41), *Scotch* accent (i. 43), and *Scottish* pronunciation (i. 43); and his friend Dr. Parr writes of *Scottish* learning, and *Scottish* science (ii. 433).

T. J. BUCKTON.

MOTHER AND SON (3rd S. iv. 450.)—The mention of the case of the half-brother of West the painter being seen by his father for the first time when the former was fifty years of age, recalls to me a curious circumstance of the like kind connected with the history of my friend Mr. William Dauney, advocate, author of a work on *Ancient Scottish Melodies*, published in Edinburgh in 1838. (Mr. Dauney died soon after in Demerara.) This amiable and accomplished man informed me that

he never consciously saw his mother till he was thirty-three years of age. Born in the West Indies, he was sent to his friends in Scotland while a very young infant. His mother remained in the colony, married a second husband, and when a widow a second time, returned to her native country. At her request, by letter, Mr. Dauney went with his wife to Greenock to receive his mother on her landing; and a tender recognition between these long-divided relatives took place on the quay. R. C.

THOMAS CHAPMAN (1st S. xi. 325; 3rd S. iv. 425.)—The person to whom John Hawkins dedicated his MS. Life of Henry Prince of Wales may have been Thomas Chapman of Hitchin, who flourished, 1619, and is with great probability conjectured to have been a brother of George Chapman the poet. As to him see Green's *Cal. Dom. State Papers*, James I., i. 495; Chapman's *Odysseys of Homer*, ed. Hooper; Introd. xii. xiii. C. H. & THOMPSON COOPER.

Cambridge.

JAMAICA (3rd S. iv. 48.)—If MR. DILLON, who asks for information respecting it, will write to me, I may be able to render him some aid; as my family has been connected with that island nearly one hundred and seventy years.

R. C. H. HOTCHKIN.

Thimbleby Rectory, Horncastle.

GANYMEDE (3rd S. iv. 411.)—Your correspondent's conjecture is right, the lines in his MS. are Wither's, and occur in the *Emblems*, London, 1635, folio, p. 156. Some of the MS. words are incorrect: "husbands" should be *harbours*; "blood," *flood*; "make seeme," *make her seeme*.

EIRIONNACH.

FEMALE FOOLS (3rd S. iv. 453.)—*Jane the Fool* is certainly an historical personage, as will be abundantly shown by the ensuing extracts from the Privy Purse Expenses of Princess (afterwards Queen) Mary, whose "fool" she was:—

"Itm, geuen to one Hogman kep of Jane the fole  
hir horse ij<sup>s</sup>  
Itm, payed for housen and shoes to Jane the fole xx<sup>d</sup>  
Itm, payed for a gowne for Jane the fole x<sup>d</sup>  
Itm, for shaving of Jane the foles hedde - iiij<sup>d</sup>."

There are various other items; and in the index to the same book (p. 241), A. J. M. will find further notices of Jane the Fool. Sir F. Madden there says, "The instances in which a female was so employed seem to have been very rare."

HERMENTRUDE.

In Mr. Joseph Robertson's admirable Preface to the *Inventories of Mary Queen of Scots*, being catalogues of her jewels, dresses, furniture, books, and paintings, just issued for the Bannatyne Club, there are notices of "*Nichola*, or *La Jardinière*," whom the Queen brought with her from France,



in August, 1561, and of other female "foles," maintained at court, viz.,—*Janet Musche*, 1562; "*Conny*," 1565; and *Jane Colquhoun*, 1567.

N. C.

Allow me to draw your correspondent, A. J. M.'s attention to a female fool of considerable antiquity. Jeremy Taylor, in his *Life of Christ*, Part i. Section 3, Discourse i., "On the Duty of Nursing Children," makes incidental mention of Harpaste, Seneca's wife's fool.

S. L.

AUBREY'S STAFFORDSHIRE GHOST STORY (3<sup>rd</sup> S. iv. 395.)—This identical story is told, more circumstantially and with some variations, of Samuel Wallace of Stamford in Lincolnshire. The strange Old Man, with "coat and hose of a purple colour," knocked at his door on Whitsunday, 1659, and asked for a cup of small beer; prescribed for his consumption, and foretold his cure in twelve days, which was verified by the event. The particulars were taken by "Mr. Laurence Wise, minister of the gospel," from Wallace's own mouth. The story is quoted by Mrs. Howitt in the appendix to *Ennemoser*, vol. ii. p. 385, from a book called *Nocturnal Revels*, the author and date of which are not given. Query, is the above version of the story noticed in the last edition of Aubrey's *Miscellanies*, published a few years ago by Mr. J. Russell Smith?

EIRIONNACH.

TEDDED GRASS (3<sup>rd</sup> S. iv. 430.)—The meaning of this phrase at the present day is certainly that laid down by Richardson, "grass spread abroad," not hay in cocks. If the noun "tod" is derived from the verb "ted," it can hardly mean a cock of hay. There is no reason, I think, to suppose that Milton meant by "tedded grass," hay in heaps. There seems a special fitness in the expression, "smell of tedded grass," for we all know that hay gives off much more perfume when it is lying out than when it is in cocks, so much larger a surface being exposed. The phrase "tedded hay" is used by Coleridge in a short poem, entitled "The Keepsake":—

"The tedded hay and corn-sheaves in our field,  
Show summer gone ere come."

This use of the word seems to favour A. A.'s suggestion that it is used poetically, but mistakenly, for hay in cocks. ALFRED AINGER.  
Alrewas, Lichfield.

I know that in all parts of Ireland, and in many parts of England, the term "to ted" means to shake out or spread the grass after the mower, and for this operation, in fine weather, boys, girls, or women followed the mower with iron or wooden forks to toss out the grass to dry. The mower is considered a superior sort of workman, and in Ireland obtains better wages and food than ordinary field labourers; and in case he possesses a cow, but not sufficient hay for winter use, he

generally receives a small portion from his employer: in that sense it might be called "ted" (Wright).

S. REDMOND.

Liverpool.

When I was a boy, an old Berkshire man, with whom I used to make hay, always used the word "tedding" for the first operation in the process, that of shaking the grass out from the swathe. Those who love the associations of hay-time will readily support me in holding that this was the stage of haymaking at which the smell of the grass (then most delicious of all) dwelt in the fancy of Milton.

C. G. P.

MODERN CORRUPTIONS: "RELIABLE" (3<sup>rd</sup> S. iv. 437.)—I offer my best thanks to VEBNA for denouncing the word "reliable" as *vile*; and I heartily wish that it could be altogether scouted and banished. Its irregular formation, and utter superfluity ought to discredit it with all who study correct language. The word *rely* is always followed by the preposition *upon*; therefore if an adjective is to be formed from it, we should say *relynponable*; but such a word as *reliable* ought to mean, *disposed to rely upon*; and can only be applied properly to a person who is apt, or inclined to rely upon others. It is a gross perversion of language to use it in the sense of any thing to be *relied upon*. But we have no need of any such clumsily constructed and monstrous innovation. Our language abounds with words expressive of the meaning to which this vile compound has been so lamentably applied. We can use in the same sense a host of legitimate expressions. We can proclaim a person, or a source of information, to be *trusty*, *credible*, *veracious*, *authentic*, *respectable*, *undeniable*, *indisputable*, *undoubted*, *incontrovertible*; or we can say that either is *worthy of credit*, to be *fully depended upon*, to be *received without hesitation*, and so forth. What need, then, of resorting to a new word, and above all, to one so loosely constructed and wrongly applied? One is grieved to see this vile word constantly occurring in the columns of a paper like *The Times*, and in a respectable literary journal like *The Athenæum*. In the very last number of the latter, for Nov. 28, in an account of a certain writer, we find the following: "Of his antecedents few are reliable." What could have possessed a reviewer for a standard literary journal to prefer so odious an expression to saying in legitimate English, that few of the man's antecedents were to be *relied upon*, or *depended upon*? But I suppose we shall next have just as good a word manufactured from the last mentioned, and be told that few of a man's antecedents are *dependable*.

F. C. H.

CURIOUS CIRCUMSTANCE (3<sup>rd</sup> S. iv. 409.)—It might well be imagined that a parallel case to that

extracted by MR. G. F. CHAMBERS from the *English Churchman* could scarcely be found, — of six brothers meeting together, four of them being clergymen, and all assisting in the church service on a Sunday morning. But I can relate a case, not merely parallel, but much more extraordinary, which occurred forty-one years ago in a Catholic family. There were six brothers, and *five* of them priests. The youngest of the five, Rev. James Jones, was ordained priest by Bishop Milner on the 31<sup>st</sup> of May, being the Saturday before Trinity Sunday, in the year 1822, at Oscott College. On the 13<sup>th</sup> of June, the Octave Day of Corpus Christi, the whole family assembled in the Catholic chapel at Long Birch, near Wolverhampton, where the third brother, the Rev. Samuel Jones, was the pastor. Besides the six brothers, there were present also their respected mother, and their sister, Miss Sarah Jones. A solemn high mass was then celebrated entirely by this pious family. The newly-ordained priest, James, sung his first mass on the occasion, — his two brothers William and Charles officiating respectively as deacon and subdeacon. William, the eldest brother, preached an impressive and appropriate sermon, chiefly addressed to the new priest. The musical department was also filled exclusively by members of the family. The only brother who was a layman, Mr. Clement Jones, played the mass and sung; and the reverends Samuel and John Jones, with Miss Sarah, completed the choir. The father had died a few years before, but the venerable mother was present with feelings much easier imagined than described. It is an additionally curious fact, that of these six brothers the only survivor is the *eldest*, William, who is still in excellent health in his eightieth year. The sister is also living, and likewise an elder sister, Miss Ann Jones. This account may be fully relied upon, as all the persons mentioned in it were familiarly known to me, and the occurrence I perfectly remember. F. C. H.

CHRISTIAN NAMES (3<sup>rd</sup> S. iv. 369, 416.) — I can bear out CUTHBERT BEDE's assertion respecting the prevalence of Old Testament baptismal names in Worcestershire, having recently numbered amongst my establishment, at the same time, both a Job and Shadrach; Nathan and Enoch are both common in the district. Your correspondent F. C. H. asserts that the clergy of the Catholic church are forbidden to tolerate names where there is nothing Christian about them, and quotes the ritual in his support. How then do we account, in a Roman Catholic country like France, for the great prevalence of names derived from classical history, such as Achilles, &c.?

Was this class of names first introduced into France at the close of the last century during the great Revolution, and has it since continued to exist? The name Diana has maintained its ground

in this country, notwithstanding the prominent mention of the idolatrous worship of that heathen deity in the New Testament.

THOMAS E. WINNINGTON.

Stanford Court, Worcester.

PHRASES (3<sup>rd</sup> S. iii. 70.) —

"Touched by thy pen, conserve to pickle turns,"

is probably suggested by

"Unguentum fuerat, quod onyx modo parva gerebat;  
Olfecit postquam Papilus, ecce garum est."

Martialis *Epg.* lib. vii. ep. 94.

H. B. C.

U. U. Club.

INCONGRUOUS SIGNS (3<sup>rd</sup> S. iv. 449.) — A solution similar to that proposed by your correspondent A. A. will be found in No. 28 of Addison's *Spectator* : —

"I must, however, observe to you on this subject, that it is usual for a young tradesman, at his first setting up, to add to his own sign that of the master whom he served; as the husband, after marriage, gives a place to his mistress's arms in his own Coat. This I take to have given rise to many of those absurdities which are committed over our heads; and, as I am informed, first occasioned the three Nuns and a Hare, which we see so frequently joined together."

R. C. HEATH.

CHARLES PRICE, *alias* PATCH (3<sup>rd</sup> S. iv. 412.) — There is an account of this person in Hone's *Every-day Book*, ii. 1469, wherein it is stated that his father also bore the Christian name of Charles, but which does not mention the Christian names of his children. Thomas Price is said to have died young, and may therefore have been unmarried.

W. H. HUSK.

REV. WILLIAM PETERS (2<sup>nd</sup> S. xii. 272, 316, 482.) — Permit me to add a few slender memoranda I have gleaned respecting this clerical painter. He was born in Yorkshire, and married a native of that shire, a co-heiress of the Rev. John Knowsley of Burton Fleeming. In early life Mr. Peters settled in Dublin, hoping from his mother's connections, who was a Younge, to succeed as an artist. He was disappointed, but obtaining the living of Knipton Woolthorpe, co. Leicester, he settled there, and painted many pictures for the Duke of Rutland. His father was Mr. Matthew Peters of Freshwater, Isle of Wight, an engineer of some celebrity.

Peter Pindar thus commences his 12<sup>th</sup> Lyric Ode : —

"Dear Peters! who like Luke the Saint,  
A man of Gospel art and paint."

Mr. Peters was a great friend of Alderman Boydell, though, singularly enough, both were affected with a constitutional infirmity that rarely permitted them to meet, — Boydell from a chest complaint dare not risk the cold winds of Leicestershire; Peters, from asthma, the confined atmosphere of London. Perhaps some of your

Irish correspondents can supply a few ana of his Dublin life. One of his pictures is in the College.  
THO. EASLE.

QUOTATIONS (3rd S. iv. 454.)—The third quotation asked for,—

"Oh! but for this disheartening voice,  
is from T. Moore's poem "Alciphron." See collected Edition of his *Works*, vol. x. p. 298.

R. M'C.

THE GREAT DUKE A CHILD-EATER (3rd S. iv. 412, 461.)—Your correspondent W. H. is a little in error in thinking that the lines referred to are in a "Comic" annual. They were published in 1828, in a juvenile annual, called the *Christmas Box*, edited by T. Crofton Croker, Esq. There is no name to the piece called "The French Nurse," containing the lines in question, but the writer says he heard the song sung by an old woman at Rouen to still a crying child. Lockhart contributed to the *Christmas Box* a "History of the late War," beginning with the French Revolution, and ending with the battle of Waterloo. Sir Walter Scott's contribution was the ballad of "The Bonnets of Bonnie Dundee." Dr. Aikin, Mrs. Barbauld, Miss Edgeworth, Lady Charlotte Bury, and "Mr." Theodore Hook, are all said in the Preface to have been contributors to it.

L. C. R.

Lines on PUNNING (3rd S. iv. 461.)—The lines on punning, mentioned by W. H., were written by Theodore E. Hook (not Hood), and appeared in 1828 in the *Christmas Box*, a tiny annual for children. (Barham's *Life of T. E. Hook*, vol. i. p. 250.)

JOHN DAVIDSON.

CUMBERLAND AUCTIONS (3rd S. iv. 410.)—In Cocker mouth, Keswick, Workington, and other Cumberland towns, and also in Westmoreland, "Penny" is used in the same sense as a nod is in the south, to indicate a higher bid, but does not necessarily represent the amount of the advance. Auctions are conducted in a very primitive manner in the smaller towns of the two lake counties, generally being held in the open air, and attracting a large concourse of the fairer sex, whose right to monopolise the public highway no surveyors venture to question, no policemen dare to dispute. One great recommendation of these *al fresco* auctions is the absence of the "knock out" fraternity.

WILLIAM GASPEY.

Keswick.

"FORGIVE, BLEST SHADE" (3rd S. iv. 464.)—Is the authorship of these elegiac stanzas rightly attributed to the Rev. Mr. Gill? In the *Family Friend* for June, 1851, a correspondent says:—

"They were written by Mrs. Steel, and placed upon the gravestone of a young person in the Rev. Legh Richmond's churchyard, Isle of Wight. The music is by

Dr. Calcott, and was composed during the time he was in the lunatic asylum."

WILLIAM GASPEY.

Keswick.

THE FAULT-BAG (3rd S. iv. 477.)—Your correspondent R. may be glad to have another reference to an old version of this Fable, viz. *Babrius*, part i. fable 66, ed. Sir G. C. Lewis. I give the translation from the English version, which I published in 1860:—

"Prometheus was a god, an elder god:  
Man, the brutes' lord, he fashion'd of the sod,  
'Tis said; and round his neck two wallets hung,  
Full of all ill, that rise mankind among:  
One holding others' faults in front was thrown;  
The larger, slung behind him, held his own.  
Hence others' falls, methinks, men clearly see:  
But when one should look homeward, blind are we."

JAMES DAVIES.

Kington, Hereford.

LONGEVITY OF THE RAVEN (3rd S. iv. 471.)—*Apropos* of the longevity of the raven, and especially that portion of Boursault's letter quoted by H. S. G., which runs thus: "Trois hommes l'âge d'un cerf: trois cerfs l'âge d'un corbeau;" it may be interesting to point out that *Babrius* seems to have reckoned the stag a very long-lived animal. In *Fab. xlvi.* he speaks of—

"A stag that scarce had yet two crow-lives told,  
Had he lack'd friends, he haply had died old."

He seems to have had a faith, which modern experience invalidates, in the "corvina senectus" of *Juvenal*, xiv. 251. (Compare *Babrius, Fab. 95*, v. 21; and *Cicero, Tusc. Q. iii. 38*.) The note of Sir G. C. Lewis at the above passage of *Babrius* should be consulted.

JAMES DAVIES.

Moor Court, Kington.

MUFFLED PEALS IN MEMORY OF THE LATE ALDERMAN CUBITT (3rd S. iv. 431.)—A Manchester paper gives the following account:—

"On Saturday evening, Nov. 7, 1863, a tribute of respect was paid to the memory of the late Lord Mayor of London: muffled peals were rung throughout the cotton manufacturing districts, at the following places: Lancaster, Bolton, Ashton-under-Lyne, Stalybridge, Glossop, Mottram-in-Longdendale, Hyde, Stockport, Wigan, Bury, Manchester, Blackburn, Chorley, Hinkley (Leicestershire), Ribchester, Mellor, Burnley, Middleton, Bacup, Macclesfield, Warrington, Kirkham, Accrington, Clitheroe, Leigh, Oldham, Stacksteads, Todmorden, Heptonstall, Gisburne, Brindle, Walton-le-Dale, Croston, Newchurch, Churchtown, Barrowford, Deane, Prestwich, Eccles, Littleborough. Also at Leyland, Horwich, Hulme, Dukinfield, Embay, Greenfield, Padiham, Hoole, Darwen, Haslingdon, Farnworth, North Meols, &c."

H. T. E.

BURIAL-PLACE OF JOHN HARRISON (3rd S. iv. 474.)—Your querist C. J. D. INGLEDEN will find what he requires (and probably more than he requires), respecting the place of burial of "Longitude" Harrison in the following extract from

the *Memoirs of a Trait in the Character of George III.* by Johan Horrius, Gent. London, 1835:—

"The remains of John Harrison were consigned to a vault on the south side of Hampstead Church; but a difference of opinion arising between his son and daughter on the subject of a monument, the place remained unnoted for several years. After the death of his sister, William Harrison erected a tomb from a regular design, in the prevailing style, with an inscription indicative of his respect for his father's genius, but the taste of which cannot be commended, as it may be said to smell of the oil in a sense different from that applied to the compositions of Demosthenes. The celebrity of the first man that found the longitude might have been estimated here, for, although it was many years after he had departed this sublunary scene, the news of the monument and of the epitaph soon travelled rapidly through an alphabetical nomenclature, and parties were formed in great Augusta (as the poets called London) for a walk to Hampstead, to view this sepulchre and the record of its occupant—not, indeed, so numerous as the pilgrims of Thomas à Becket, but yet sufficiently so to show the contrast between the ignorant, or the learned inattention (which must we call it?) and this plain manifestation of the public sentiment; for the Sexton told a stranger who was making inquiries, 'he was sure not fewer than ten thousand people had visited the place within two or three months after the masons had left it.'"

M. D.

When I last visited Hampstead churchyard, the monument to John Harrison was still to be found facing the south side of the church. On September 11, 1859, I copied, from the monument itself, the long biographical inscription to Harrison's memory (as well as that to his son William on the south side of the same monument), for the purpose of printing in a little work of *British Monumental Inscriptions*—that is to say, a few copies for private distribution. Arnold, the chronometer-maker, whose tomb-inscription I have also printed in the above-mentioned work, lies buried in Chiselmhurst churchyard, over which the sweet air of Kent wafts from the lovely common, which spreads itself away from the churchyard side, in a manner that glads the heart to see. But to return to Hampstead churchyard. Park, in his *History of Hampstead*, p. 335, thus notices Mac Ardel:—

"He lies buried," says Lysons, 'in the churchyard, where is a short inscription to his memory, by which we learn that he was a native of Ireland, and that he died in his 87th year.' This stone is probably destroyed, for I have never met with it."

The memorial stone to this celebrated mezzotint engraver I have often looked at since 1859, besides which I have printed it from my own copy in the little work already alluded to. Park also says at p. 307 of his *Hampstead*:—

"Le Neve (*Monum. Angl.*) has preserved the inscription on Tyler's tombstone, which I cannot now find in the churchyard."

Within these three or four years, I have copied Tyler's inscription from the original tombstone. Whether Park, at any other page of his work, cor-

rects these statements I do not know, as I have not yet had the pleasure of perusing the entire book, but this I can say from painful experience, it does not necessarily imply want of diligence that Mr. Park, in 1818, could not find those tombstones, even after a careful search.

EDWIN ROFFE.

SOMERS TOWN.

SOCRATES' DOG (3<sup>rd</sup> S. iv. 475.)—The references usually given for the assertion that Socrates swore "by the dog" are Laert. *De Zenone*, vii. 32, which, being translated, is, "and he swore, they say, by the caper-bush, as Socrates did by the dog"; and *Athen.* ix. 370:—

"By the Cabbage." This seems to be an Ionian oath, and it is not wonderful if some swore by the cabbage, when even Zeno, the founder of the Porch (in imitation of Socrates' oath by the dog) himself swore by the caper-bush, as Empedocles says in his *Memoirs*."

The oath "by the dog" is put into the mouth of Sosias by Aristophanes in *The Wasps*, v. 83.

Mitchell, in his introduction to *The Clouds* of Aristophanes, says that the three ordinary oaths of Socrates were—the dog, the goose, and the plane-tree. So also Potter's *Grecian Antiquities*; and no doubt Aristophanes was ridiculing a real practice when, in *The Clouds* (v. 606) he makes Socrates swear in one breath by "the powers of respiration," "Chaos," and "the air." Other correspondents will no doubt point out numerous other instances. The above are all that occur at present to

J. EASTWOOD.

Surely in Plato, *ἡ τὸν κύνα* is a very common oath in the mouth of Socrates. See one instance of its use in *The Apology*, vii.:—

"καὶ ἡ τὸν κύνα, ὃ ἄνθρωπος Ἀθηναῖος," &c.

JOHN ALDIS.

I beg to inform G. R. J. that he will find the Socratic oath, *ἡ τὸν κύνα*, in Plato, *Apol.* 21 C, besides other places. A full account of it is given in a note by Fischerus on that place in Stallbaum's edition.

E. E. M.

SAMUEL JONES (2<sup>nd</sup> S. xi. 5.)—The writer of the account of Sir Walter Raleigh's last voyage to Guiana was probably Samuel Jones of Corpus Christi College, Cambridge, B.A. 1609-10. His matriculation cannot be found, and he is omitted from Masters's List of the Members of that College. It seems that the account of Raleigh's voyage to Guiana, which you have given, or another account by the same person, is in MS. Corp. Chr. Coll. Oxon. ccxcvii. f. 159.

C. H. & THOMPSON COOPER.

RICHARD ADAMS (2<sup>nd</sup> S. x. 70.)—One of this name, a native of London, was admitted a fellow commoner of Catharine Hall, April 28, 1635, and has verses, in the Cambridge collection, on the birth of the Princess Anne, 1637. He took no degree. We consider it probable that he was

author of the poems respecting which inquiry is made, and a son of Sir Thomas Adams, the loyal alderman of London, founder of the Arabic Professorship in this University.

C. H. & THOMPSON COOPER.

Cambridge.

ANTHONY PARKER (2<sup>nd</sup> S. ix. 67), B.A. Oxon, was elected a fellow of Pembroke Hall, Cambridge, Dec. 15, 1606, and commenced M.A. in the latter University, 1608. He resigned his fellowship in 1618, and was buried at St. Dunstan-in-the-West, London, Feb. 21, 1621-2. It is probable that he was of the family of Parkers, of Brownsholm, though he does not appear in the pedigree.

C. H. & THOMPSON COOPER.

Cambridge.

THE AMERGAI MYSTERY (3<sup>rd</sup> S. iv. 473.)—MR. WARWICK will find a very elaborate account of the Amergau Mystery in *Mucmillan's Magazine* for Oct. 1860, attributed to Dr. Stanley; also one in the *Guardian*, July 25, 1860, and another in *The Times*, Sept. 4, 1860. A. M.

OLD DAMASK PATTERNS (3<sup>rd</sup> S. iv. 473.)—Having seen the question put by your correspondent about old damask patterns, I write to tell you of some in our possession, hoping the fact of its bearing the name of "Danzick" may assist in finding out its history.

Its width is 27 inches; down the sides there is a border intended for oak leaves and acorns. Within the border, and going straight across the damask, is the picture of a handsome city, full of churches and large buildings, protected by a wall on the river side. In the water is a very ancient looking vessel with three masts, and a boat with a high figure-head, rowed by two men, and in the corner below the ship are two casks. Above the city floats an angel bearing a caduceus and palm branch, and birds are flying about. Below the ship is a coat of arms; a crown in chief, and two cross potents in pale. Beneath is the word "Danzick." The space behind the shield and border is filled with a scroll and flowers. "In each breadth the pattern is repeated twice over, one being the reverse of the other," as in that mentioned by your correspondent. The damask has been cut into table napkins, and has been ours for nearly fifty years, and it was very old when given to my mother. The same patterns are repeated all down the length of the damask.

L. C. R.

THE THUMB BIBLE (2<sup>nd</sup> S. xii. 122.)—It has been shown that this work, in the diminutive reprint called *The Thumb Bible*, is written by one J. Taylor; but to the question, Who was he? no reply has yet been made. It would be well, therefore, to register in your columns that, in the new edition of Lowndes, it is pointed out as one of the pieces contained in "All the Workes of Iohn Taylor, the Water Poet." Folio. 1630. A. G.

THE GIFFORDS (3<sup>rd</sup> S. iv. 472.)—My mite may be small, but I offer it to MESSRS. COOPER. I have a work entitled, "*Discourses on the Divine Unity*." By William Christie, Jun., Merchant, Montrose. 8vo. Printed at Montrose by Geo. Johnston, 1784."

At the end is a Catalogue of Unitarian Books, to be sold by David Buchanan, Bookseller, in that town, among which figure—

"An Elucidation of the Unity of God, deduced from Scripture and Reason, addressed to all Denominations. Price 1s. By I. G., Esquire."

Here is an apparent confirmation of the work inquired for being by James Gifford, and positive proof that it was published in or before 1784.

Where can anything be learnt of Mr. Christie, who founded the Unitarian Society at Montrose, and wrote other books in support of his views, particularly *An Essay on Ecclesiastical Establishments, showing their hurtful Tendency*, 8vo, Montrose, 1791? A. G.

"CODEX VATICANUS" (3<sup>rd</sup> S. iv. 473.)—As this Codex does not contain the Epistles to Timothy, Titus, Philemon, or the Apocalypse, which have perished, the word *ἀπώκρυφα*, 1 Tim. iv. 8, in the interpolated portion, has been introduced into the printed edition without authority, and, I may add, contrary to the established reading, *ἀπώκρυφα*, of other known MSS. (Hug's *Introd. N. T.* s. 50; and his *Program. De Antiquitate Codicis Vaticani Commentatio*. Friburgi, 1809.) T. J. BUCKTON.

"THE TOWN AND COUNTRY MAGAZINE" (3<sup>rd</sup> S. iv. 476.)—Mr. William Law Gane, formerly a correspondent to *Bentley's Miscellany*, was the editor of the above periodical. Not having a copy of the work (for the loan of which I should be obliged) I can scarcely remember any of the contributors. Among them were Mr. J. E. Carpenter, the song-writer, and, under a *nom de plume*,

WILLIAM GASPET.

Keswick.

SCANDINAVIAN HERALDRY (3<sup>rd</sup> S. iv. 473.)—R. S. T. will probably find the information he requires in Rietstap's *Armorial Général* (Gouda, 1861).

The following books are more expensive, and are rarely to be met with: *Lexicon over Adelige Familien i Danmark Norge og Hertogdomene*, 2 vols. 4to, (Kiöbenhavn, 1787), and for Sweden, Cederevona's *Sveriges Rikes Ridderskaps och Adels-Wapen Bok*. Folio. (Stockholm, 1746.)

J. WOODWARD.

New Shoreham.

SIR ANTHONY BROWNE, K.G. (3<sup>rd</sup> S. iv. 355.) I very much doubt whether all the portraits were irretrievably lost, from the rapid progress of the flames, at Cowdray House, in September, 1793. I believe that a large number of the pictures from

that noble mansion are still to be found scattered over Western Sussex, in the possession of cottagers, innkeepers, and others. I myself have seen several portraits that are said to have been rescued from the fire by the villagers.

D. M. STEVENS.

A portrait of Sir Anthony Browne, from a picture formerly at Beechworth Castle, in Surrey, and one of Anthony Browne, Viscount Montagu, from the original in the possession of the Marquess of Exeter, are engraved in Harding's *Historical Portraits*. W. J. T.

There is a portrait of this nobleman by Lucas de Heere, at Burghley. It has been engraved in Harding's *Portraits*. The present Marchioness of Exeter is, through her mother, descended from Sir A. Browne. JOS. PHILLIPS, JR.

FRITH SILVER (3rd S. iv. 478.)—In part confirmation of your answer to this query, I send you the following extract from Jacob's *Law Dictionary* (ed. 1729):—

"FRITH (*Sax.*) A wood, from *Frid*, i. e. *Par*, for the English Saxons held woods to be sacred, and therefore made them sanctuaries."

AMICUS LEGALIS.

MEDIEVAL SEAL (3rd S. iv. 453.)—The seal regarding which M. D. asks information is that of the borough of Hedon, in Yorkshire. He will find some particulars relative to this seal, and its singular device and legend, in "N. & Q." 2nd S. viii. 523. E. C.

CHARLES MARCH (3rd S. iv. 363.)—This gentleman died in the spring of 1835. F. C. B.

EPITAPH ON JOHN ADDISON (3rd S. iv. 437.) It will be perceived that the first four lines are an adaptation of the first four of the "Epitaph" in Gray's *Elegy*, and the remaining four, I opine, our great lyric poet would not have been ambitious to enshrine in his own matchless poem. J. A. G.

"A VISIT TO DUBLIN" (3rd S. iv. 371.)—In answer to the query Who was the author of this work, I can state with confidence it was William Knox, a native of Scotland, and a poet, respecting whom see Lockhart's *Memoirs of Sir Walter Scott*. Knox died in the year mentioned, at the age of thirty-six, a victim of dissipation. C.

ROBERT ROBINSON OF CAMBRIDGE (3rd S. iv. 341.)—PROFESSOR DE MORGAN evidently is not aware that a *third* memoir of Robert Robinson, written by the Rev. William Robinson of Cambridge—not a relative, but a successor of Robert Robinson—was published by my firm in 1861. The same volume contains a list of his works, selections from them, and nearly sixty of his letters arranged chronologically, including the two you have reprinted. This volume is one of a

series called *The Bunyan Library*. Fifteen hundred copies were printed and sold; and I shall be glad to give cost price for any copies, clean and in good condition, cut or uncut, for very few copies now remain in my hands. Of these few, however, I shall be happy to forward one to PROFESSOR DE MORGAN, if he will favour me with a line.

I may add, that the author of the volume has, since its publication, received a large number of valuable MSS. from a grandson of Robert Robinson, a highly respectable gentleman now resident at the antipodes; but whether he will prepare a second and enlarged edition I am unable to say.

WILLIAM HEATON.

42, Paternoster Row, E.C.

DAGENHAM REGISTER (3rd S. iii. 103.)—I feel under great obligation to your correspondent MR. SAGE for his extracts here and elsewhere. He would confer a great favour if he would furnish me with any further entries relating to the Harvey family during the seventeenth century. Where was Wangey House, and how is it known that the Harveys resided there? C.F.L.

BURY OR BERRY (3rd S. iv. 304.)—"The Berry" at Uley, in Gloucestershire, is the site of an oblong encampment, certainly Roman, enclosing a space of nearly forty acres, and fortified with double entrenchments round the edge of the hill. Some coins of Antoninus and Constantine have been found on the spot. The term "Berry" or "Bury" seems to be generally applied to the ancient earthworks of the Romans, Saxons, &c.; and this appears to be the opinion entertained by Atkyns, and, indeed, by most historians of Gloucestershire, as the following extracts will abundantly show:—

"There is a large camp in this parish (Little Sodbury) upon the top of the hill, containing about twelve acres within the fortification."—Atkyn's *History of Gloucestershire*, fol. 1768.

"There are in this parish (Oldbury) two military camps, a greater and a lesser. Where the church stands was the Campus Minor of the Romans."—*Ibid*.

"Near to this place (Henbury) is Blaise Hill, on which anciently stood a chapel dedicated to St. Blaise, but long since demolished. . . . The foundation stones of the chapel were dug up in 1707, when many modern coins, as also ancient Roman coins, and other Roman antiquities were found. . . . The hill is round, and affirmed by tradition to have been a Roman fortification; and bulwarks of great height and thickness are still to be seen on the west and north sides."—*Ibid*.

J. W. M.

### Miscellaneous.

#### NOTES ON BOOKS, ETC.

*Undertones*. By Robert Buchanan. (Moxon.)

If Mr. Buchanan be now, as we gather from his Preface, but a mere 'Prentice in the divine art of poesie, these Essays give promise, nay more, assurance that when he

strikes his lyre with a master hand, it will give forth sounds to which all lovers of true genius will listen with delight. Deep thoughts and rich imaginings clothed in nervous and musical language, will commend these *Undertones* to all lovers of song.

*The Quest of the Sangraal, Chant the First.* By R. S. Hawker, Vicar of Morwenstow. (Printed for the Author.)

The search for the *Sangraal* has formed the basis of many of the romances of chivalry, and the theme of many poets; but not one among them has treated of

"The Vessel of the Pasch, Shere-Thursday night:  
The self-same Cup, wherein the faithful Wine  
Heard God, and was obedient unto Blood,"

with greater reverence, or a deeper poetic feeling, than Mr. Hawker, who seems to have pondered over this high theme amid the surge and roar of the wild waves which surround his lonely vicarage, until he has been forced to give utterance to his thoughts in this sweet Chant—the first only—but soon, we hope, to be followed by many others.

*The Life and Adventures of Robinson Crusoe.* By Daniel Defoe. With a Portrait and 100 Illustrations by J. D. Watson. Engraved by the Brothers Dalziel. (Routledge.)

The task of furnishing designs for this edition *de l'ure* of De Foe's great work could not have been entrusted to an abler artist than Mr. Watson, the successful illustrator of Bunyan's *Pilgrim's Progress*. A deep devotional character pervades both these masterpieces, and this Mr. Watson is, we think, peculiarly well fitted to pourtray: he is always earnest in feeling, and, in the kindred spirit of genius, seeks to render his talents as an illustrator subservient, rather than unduly prominent, in his zealous endeavours to interpret the meaning and uphold the character of his author. He is an admirable draughtsman also, and a careful student of costume and other archaeological essentials to book-designs. Above all, he is a thorough English artist, and never fails to impart the stamp of the national physiognomy to all our countrymen who figure in his pictures. The two best of the previous illustrators of *Robinson Crusoe*—Stothard and Grandville—could hardly be said to meet this requirement: the former was, with all his poetic fancy, too vague in marking strong character, and in the representation of unadorned facts; while the latter, as a foreigner, necessarily failed in his delineation of English manners and features. To sum up in a few words—this edition of *Robinson Crusoe* is the model of a great English classic, produced and illustrated in a style worthy of the genius of its author.

## BOOKS AND ODD VOLUMES

### WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:—

THE GREAT ART OF ARTILLERY OF CAPTAIN SMITHWICK. Translated from the French by Geo. Shielvoke, Junr. London: J. Tonson, 1789.  
Wanted by Mr. John M. Boddy, Woolwich.

GILLY'S HORSE CATERPILLER.

MEMOIR OF FELIX NEFF.

COTTON MATHER'S STUDENT AND PASTOR.

Wanted by Rev. J. H. Ellis, Elham, Canterbury.

REVOLUTION D'ÉCOSSAIE EN D'ISLANDE EN 1787, 1798, AND 1799. 'A la Haye, MDCCLVIII.

Wanted by Mr. Noel H. Robinson, 5, Devonshire Road, South Lambeth.

**L'ENVOY.**—It is with no slight feeling of emotion that We announce that this Number of "N. & Q." is the last which will be ushered into the world under the shadow of St. Dunstan's. It will leave the roof which has so long sheltered it with we believe the hearty "God speed You!" of its present worthy Publishers, Messrs. Bell & Daldy; and with as hearty a recognition on its own part of what it owes to their care and management during the fourteen years which it has been under their charge.

## Notices to Correspondents.

We have to apologise to several QUERRISTS and WRITERS OF NOTES for postponing their communications, which we have been induced to do by our desire to include in the present Number, the last of the volume, as many Replies as possible.

The improvements suggested by our kind friends, Mr. Bolton Corney and the Messrs. Cooper, shall be carried out as far as possible in our next volume.

Among other Papers of great interest which will appear in "N. & Q." of Saturday next, or following week, are—

A LAW PASTORAL by the late J. L. ADOLPHUS.

UNPUBLISHED HUMOROUS AND SATIRICAL PAPERS OF ARCHBISHOP LAUD, by Mr. BRUCE.

PARTICULARS RESPECTING SIR WALTER RALEIGH, by Mr. Collier.

A STATE PAPER RECTIFIED, by Mr. Bolton Corney.

WIT, by Mr. P. CHURCHINGHAM.

FACTS ABOUT THE WITNESS OF LONDON, by Mr. Foss.

ET ROSA FLOR VENERIS, by Mr. Pinkerton.

EXHIBITION OF TAVERN SIGNS, by Dr. Kimbault.

RYE-HOUSE PLOT FLAYING CARDS.

DR. ROBERT WAUGHAN.

THE GRAND IMPORTER.

REV. F. ROSEHAGEN AND JUNIOR'S LETTERS.

FURTHER PARTICULARS RESPECTING COLLINS, THE AUTHOR OF "TOMORROW."

WALTER TRAVERS, PROVOST OF DUBLIN.

ST. PATRICK AND THE SHAMROCK, &c.

T. W. (Barwick) is thanked for his reply respecting *Christina*, which he will see has been anticipated; and T. W. will admit, we are sure, the propriety of our not setting ourselves up as correctors of our neighbours.

Hoc. On the origin of the saying "After me the Deluge," see "N. & Q." 1st S. III. 296, 297; v. 619; and xi. 18.

R. I. Each gentleman appears to claim the version which he publishes as his own. Thus Terence's *Adelphi* is announced in the title as "construed literally and word for word, by Dr. Giles." The two plays of *Sophocles* appear also as "Nova versione donata, opera Thomae Johnson, A.M." Again, in his Dedication, Mr. Johnson says, "Duae & Sophocles quas tandem absolvi, Tragedias," which seems to imply the same thing.—According to the Clergy List of 1883, the Rev. J. S. Gamwell, M.A. is now Incumbent of Outwood, Wakefield; and the Rev. John Milner is entered as "Chaplain Royal Navy."—As the French translation of Grace Kennedy's Works is unnoticed in the new edition of Brunet, we are unable to furnish the name of the translator.

J. A. Gamwell is thanked for his communication. Robin's Last Shift, 1715-16, was succeeded by the Shift shifted. (See "N. & Q." 1st S. vi. 374.) Both George Fink, the editor, and Isaac Dalton, the publisher, suffered severely for their Jacobite principles. Vide Oldmixon's History of England, Geo. I. p. 621, and Timperley's Diet. of Printing, p. 614.

H. C. The list of the proposed Knights of the Royal Oak is printed in Burke's *Parliament*, iii. 448, and in other works referred to in "N. & Q." 2nd S. I. 456.

"NOTES AND QUERRIES" is published at noon on Friday, and is also issued in MONTHLY PARTS. The Subscription for STRAPPED COVERS for Six Months forwarded direct from the Publisher (including the Half-yearly INDEX) is 12s. 6d., which may be paid by Post Office Order, payable at the Strand Post Office, in favour of WILLIAM G. SMITH, 32, WELLINGTON STREET, STRAND, W.C., to whom all Communications for THE EDITOR should be addressed.

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